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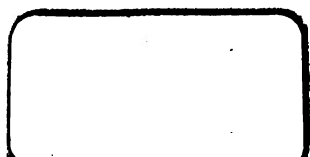
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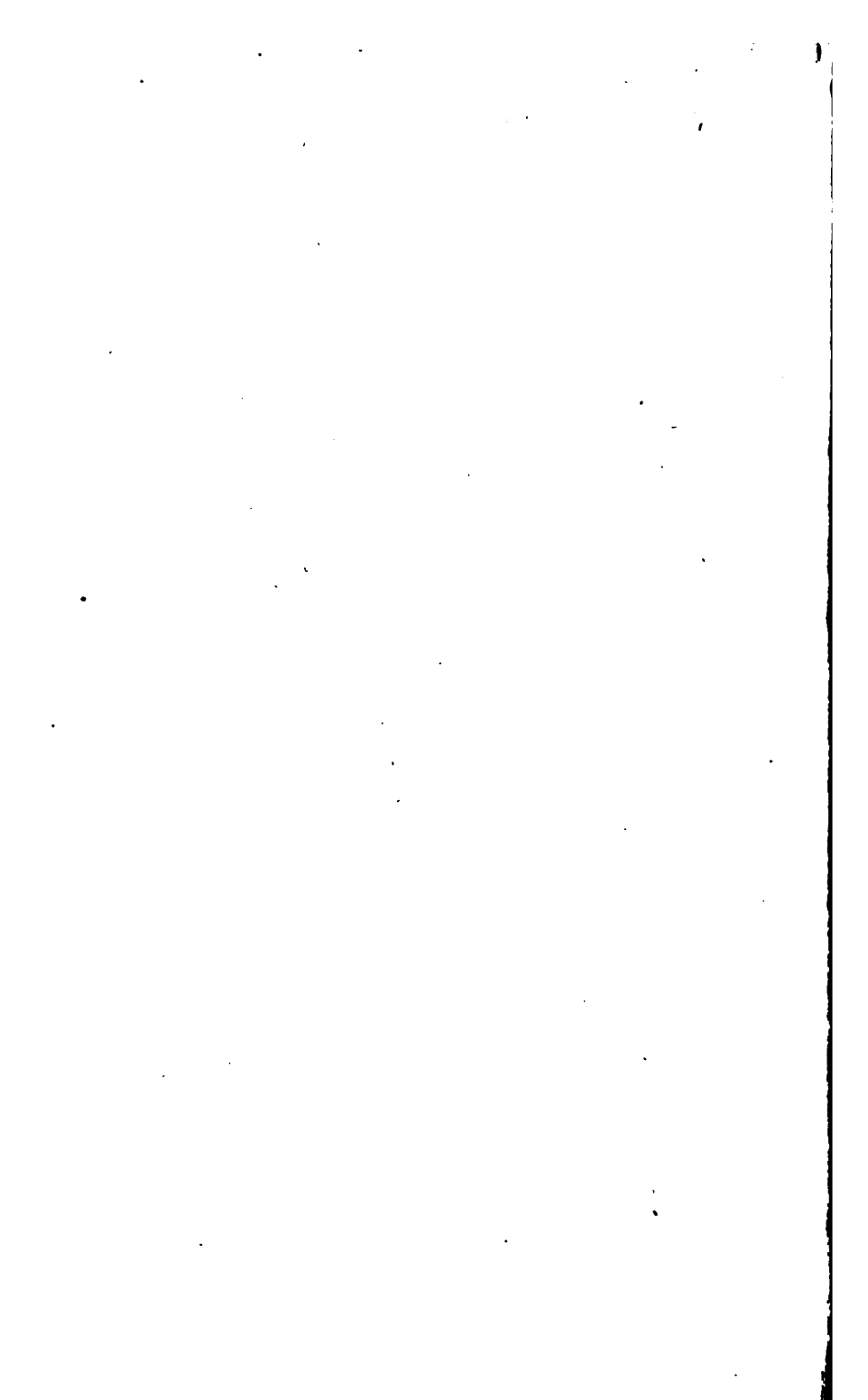
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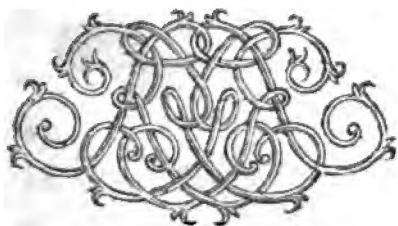
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REPORT No. 2 2 3 197

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# T H E MONTHLY REVIEW,

For J A N U A R Y, 1763.



*Emilius and Sophia: Or, a new System of Education.* Translated from the French of J. J. Rousseau. By the Translator of *Eloisa*. Vols. III. and IV. 5s. sewed. Becket and De Hondt.

**H**AVING, in our former accounts of this work, accompanied Mr. Rousseau to the end of his third book, we enter, with him, in his fourth, on that alarming period of youth, when instinct hath fully awakened the passions, and the man begins to grow sensible of his moral existence.

Man, says Mr. Rousseau, (apologizing for the quaintness of the expression) is born twice; first to exist, and then to live; once as to species, and again with regard to sex.—At the age of puberty commences this second birth, when he is truly born to live, and enters into full possession of the powers of human nature. Our care hitherto, therefore, says he, has been little more than childrens play: it now becomes of real importance.

But, tho' nature points out the time when a youth emerges from infancy, he observes, that this period may be either accelerated or retarded by education: and, as he conceives, a great deal depends, as well with regard to the physical as the moral constitution, on the late appearance of this crisis, he advises those who have the care of children, to avoid every thing in their discourse and behaviour that may excite curiosity, or kindle the passions. The instructions of nature, says he, are late and tedious, those of man are almost always premature. In the first case, the senses rouse the imagination; in the second, the imagination awakens the senses, and gives them a too early activity, which cannot fail to pervade individuals, and in time the species. It has been long a general and certain observation,

that the age of puberty in both sexes, is always more forward in a polished and enlightened people, than amongst the ignorant and savage. Mr. de Buffon had physically accounted for this, from the different nature of their aliment; observing, that in great towns, and among people in affluence, children, being accustomed to eat plentifully, and upon succulent food, arrive soon at maturity; while in the country, and among poor people, their food being less nourishing, they arrive at that term at least three years later. Our Author admits the truth of the observation, but conceives the Naturalist to be mistaken, in attributing to a physical source what ought to be ascribed to a moral one; a mistake, he observes, very common to the Philosophers of the present age.

There is another mistake, however full as common to modern Philosophers, and to Mr. Rousseau among the rest, viz. that of attributing altogether to a different cause what they conceive not to be the sole consequence of that which is pointed out; whereas such consequence may be, and in the present case certainly is, the joint effect of both: nor can it be doubted, that the imagination and constitution act reciprocally on each other, as well as separately and unitedly on the passions. Our Author is, nevertheless, certainly in the right, when he concludes, that in a matter of this delicate nature, ignorance and innocence accompany each other.

In treating of the growing passions of youth, Mr. Rousseau deduces them from the source of self-love; into whose various modifications he resolves all that is great, noble, and generous in human nature. We conceive, however, that he is mistaken in three capital propositions, which he lays down as maxims, in expatiating on this subject. We are the more surprised at this mistake, as we should have rather expected our apparently-benevolent Author to have erred on the other side of the question. It will give his Readers also, we fear, no very favourable idea of his own disposition, if they conceive these maxims to be the result of his own sensations, and not of mistaken reasoning. His first maxim is this,

*It is not in the power of the human heart to sympathise with those who are happier than ourselves, but with those only who are more miserable.* Now the reason why he conceives the human heart cannot sympathise (or as the original has it, *se mettre à la place*) with persons in a happier situation, is, that it is prevented by envy. "We never sympathise with the rich and great, says he, however sincerely attached to them; tho' we do so with the happiness of persons of meaner condition; as, for instance, those who compose and enjoy scenes of rural simplicity." We do not see, however, what difference of rank and



and condition has to do at all in this affair. It is the *quantum*, and not the mode of happiness, that is here insisted on. The maxim asserts, that we never put ourselves into the place of, or have a fellow-feeling with, those who are more happy than ourselves; [*des gens qui sont plus heureux que nous.*] Is the happiness [*du bonheur*] of the meaner sort, by which we are said to be affected, supposed to be greater or less than our own? If greater, it makes the maxim false; if less, we do not see the propriety of calling it in this place happiness at all. So that in any case, our Author's illustration renders his proposition obscure. What he meant to say, we apprehend, to be to this effect; *The human heart is incapable, on account of envy, of taking pleasure in the pleasure of others who are conceived to be in a more happy situation than itself; but is susceptible only, through the timidity of self-love, of suffering by the suffering of those who are more miserable.* This maxim, however, argues a strange malignity in the human heart, if such be its natural and uncorrupted tendency; but we conceive the Author hath here attributed one of the prudential maxims, founded on a knowledge of the world, to the simple dictates of sentiment. This will appear sufficiently evident on considering his other maxims.

2d Maxim. *We pity in others those evils only, from which we think ourselves not exempt.*

It is plain, from this assertion, that our Author cannot speak here of the simple dictates of the human heart, or of that instantaneous impulse which is the effect of sentiment: in which self-interest, and even self-preservation are sometimes so little concerned, that both are voluntarily sacrificed to the relief of the distressed object. How often do we melt into tears, and are affected with the most sympathetic sorrow, on the representation, or even relation, of a species of distress into which there is a moral impossibility of our ever falling? That such sorrow is increased, when it comes nearer home, when reflection confirms it, and awakens our apprehensions for ourselves, we readily grant; but, that impulse by which the heart is first induced to compassionate, and feel for, the unhappy, is the effect of a different motive. Our Author thinks nothing more beautiful, affecting, and true than the following line;

*Non ignara mali, miseris succurrere disco.*

It is our opinion, nevertheless, and that founded on observation, that persons who have been themselves unfortunate, are not the most remarkable for sympathizing with, and relieving the distressed of, others. On the contrary, the young, the ignorant, the delicate and unexperienced, are those whose hearts and hands are the most open, to feel and relieve the sufferings

ferings of their fellow-creatures; at the same time it must be confessed also, that these are ever the most ready to take a pleasure in the happiness of others, and share equally in their joys and their sorrows.

That self-love is the grand motive of human actions, and, perhaps, the only one by which the understanding influences the will, we readily admit; but we do not think it the sole motive of such actions, and much less the spring which influences the heart, and actuates the passions.

3d Maxim. *Our pity for the misfortunes of others, is not measured by the quantity of evil, but by the supposed sensibility of the sufferer.*

“ We pity the wretched only in proportion, says Mr. Rousseau, as we believe them sensible of their own wretchedness.” If we reflect, indeed, profoundly on the matter, and can reduce our passions under the command of our reason, this may, in some cases, tell us, it is absurd to pity the sufferings of a man who doth not suffer at all; but if we appeal to the fact, the very reverse of our Author’s assertion is true. Is it not notorious, that we often pity persons, whom we know to be insensible of their misfortunes? To instance only the idiot and the madman; perhaps the greatest objects of human pity! Are not those people often the objects of our compassion, who account themselves much happier than we? Nay, do we not sometimes even pity them for thinking so; and for being of such a disposition, as to reap a satisfaction from circumstances under which we think we should be miserable?

We might expatiate more largely on this subject, were not what has been already said, sufficient to shew, that the above maxims are those of the head, and not of the heart. In applying these maxims also, our Author betrays his error still more egregiously, and shews, that if some Philosophers have attributed too much to *physical*, and too little to *moral*, causes, he hath been guilty of a contrary fault. “ If the first object, says he, which presents itself to my Pupil, happen to exhibit a melancholy spectacle, the sensation is immediately succeeded by a pleasing idea: perceiving himself exempt from the evils with which others are afflicted, he finds that he is happier than he imagined. He sympathises in the sufferings of his fellow-creatures; but that sympathy is voluntary and agreeable.” That the reflection of being exempted from the miseries by which others are afflicted, is agreeable or pleasing, cannot be doubted; but if he truly sympathize with the distressed, he will feel as much pain from a sense of their sufferings, as he will receive pleasure from the reflection on his own security. Our Author seems

seems to be quite a stranger to the nature of sympathy, or that fellow-feeling we have in the sufferings and enjoyments of others. We would recommend it to him, therefore, to consider with attention, what Dr. Smith hath professedly, and Mr. Hume occasionally, written on this subject. He would do well also, to speak with a little more respect of modern Philosophers, till he is in a capacity to prove their tenets so ridiculous and absurd as he hath endeavoured to represent them. He may venture safely to differ from the herd of mankind, and laugh at vulgar prejudices; it would be prudent in him, however, even to respect the prejudices of Philosophers\*, unless he was better qualified to explode them. We are sorry there should be any occasion for reminding a Writer of such extraordinary abilities, that physical science is the foundation of all moral and political knowledge, and that no man ever treated Metaphysics with contempt, except those who were incapable of that most elevated and sublime exercise of the human understanding.

There is not, in our opinion, a more consolatory and well-founded tenet in all modern philosophy, than that happiness is not exclusively attached to any one state and condition of life; but that Providence hath wisely bestowed on all ranks the means of being equally happy. Yet this doth our Author misrepresent and endeavour to explode. "There is, say our Philosophers, an equal allotment of happiness and misery to every rank of men; a maxim as dangerous as it is absurd. If all mankind are equally happy, it would be ridiculous to give ourselves any trouble to promote their felicity. Let each remain in his situation: let the slave endure the lash, the lame his infirmity, and let the beggar perish, since they would gain nothing by a change of situation. The same Philosophers enumerate the pangs of the rich, and expatiate on the vanity of their pleasures: was there ever so palpable a sophism! The pangs of a rich man are not essential to riches, but to the abuse of them. If he were even more wretched than the poor, he would deserve no compassion, because he is the creator of his own misery, and happiness was in his power. But the sufferings of the indigent are the natu-

\* Mr. Rousseau takes frequent occasion to be severe on the Philosophers, and that spirit of philosophizing which, he says, infects the Writers of this age. I am, in doubt, continues he, whether truth gains any thing by their labours. A madness for systems hath got possession of them all; they never see things as they are, but as they best agree with their hypotheses.—We are in doubt, however, whether some of Mr. Rousseau's Readers will not be apt to think a passion for paradoxes as bad as a passion for hypotheses; and that a systematical madman may stand as good a chance to be in the right, as one that has no system at all.

ral consequences of his state; he feels the weight of his hard lot; no length of time nor habit, can ever render him insensible of fatigue and hunger: neither wisdom nor good humour can annihilate the evils which are inseparable from his situation."

Can there be a more gross and palpable instance of misrepresentation and fallacy, than we meet with in this passage? Is there no difference between ill treating a slave, or letting a beggar perish, and changing entirely their situations? Doth our Author assert, that it is in the power of wealth to make people happy? And is it true, that no length of time, habit, wisdom, nor good humour, can alleviate, or even annihilate, many of the evils of poverty? That men, while they are men, must be sensible of those necessities which urge them to self-preservation, cannot be denied; but, as for all the happiness and misery that is of a moral or political nature, we will venture to say, there is not a maxim better established in all philosophy, than that it is equally distributed through every rank in life. A sentiment beautifully illustrated by the following lines of Mr. Pope:

See some strange comfort every state attend;  
And Pride bestowed on all, a common friend.——  
The learn'd is happy Nature to explore;  
The fool is happy that he knows no more;  
The rich is happy in the plenty given;  
The poor contents him with the care of heaven.  
See the blind beggar dance, the cripple sing,  
The sot an hero; lunatic a king;  
The starving chymist in his golden views  
Supremely blest, the poet in his muse.

There are, it is true, some Philosophers who have gone so far as to assert, that all mankind, considered as individuals, are equally happy: these, however, have always taken into the account, the sum of the pains and pleasures each was supposed to enjoy during his whole life; to which case, it is plain our Author's objections are by no means pertinent.

But to return to his practical system. After strenuously advising openness and sincerity to be used on all occasions with a Pupil, he proceeds to direct what steps ought to be taken with him, as the critical age of puberty approaches. "Exhibit to him, says he, such scenes as may restrain, rather than accelerate the growth of his passions. Carry him from the town, where the immodest dress and behaviour of the women anticipate the instructions of Nature; where every scene presents him with pleasures, with which he ought to remain unacquainted, till he is able to chuse with propriety. Carry him back to his first habitation, whose rural simplicity will suffer his passions to unfold in

in their natural gradation. But if a taste for the arts should attach him to the town, let that taste serve to prevent a dangerous inactivity. Be extremely circumspect in the choice of his companions, his employment, his pleasures. Shew him such pictures as are affecting, but modest; such as will nourish his sensibility, without enflaming his desires. But let us not forget, that whilst we endeavour to avoid one extreme, there is a possibility of falling into the other. It is not my intention to afflict my young Pupil continually with objects of horror and distress; to carry him from hospital to hospital, and from one prison to another. We must not, by too frequent repetition, harden, instead of softening, his heart at the sight of human woes. What we too often behold, we cease to imagine, and it is in imagination only that we feel the miseries of others. Hence, from their constant visits to the dying and the sick, the hearts of Priests and Physicians grow callous and obdurate. Let your Pupil, therefore, be made acquainted with the lot of man, and the sufferings of his species; but let him not be too frequent a witness of such calamity. A single object, judiciously chosen, and shewn at a proper time, will inspire him with tenderness, and afford him reflection for a whole month. It is not so much the object itself, as his return to it in idea, which determines his judgment; and the permanency of the impression upon his mind depends also less upon the object, than the point of view in which it is recalled to his mind. By this management of our examples, lessons, and images, we shall, for a long time, blunt the dangerous edge of inclination, and divert the attention of nature whilst we follow her own dictates.

“ In proportion as he becomes more enlightened, let the ideas which you mean to excite, be adapted to his understanding; and in proportion as his desires take fire, make choice of such objects as will most effectually stifle the flame. I remember to have been told by an old military Gentleman, who was as much distinguished for his morals as for his courage, that his father, who was a sensible man, but extremely devout, seeing that he was naturally too much inclined to women, spared no pains to curb this propensity; but finding, notwithstanding all his care, that his son still persisted in his vices, he carried him to an hospital established for the cure of people in the venereal disease, and without any previous intimation of his design, led him into a gallery full of those unhappy wretches, who were severely expiating the folly which had brought them thither. At this hideous spectacle, so offensive to all his senses, the young man grew sick. *Go thou wretched debauchée*, said the father, with a significant look and emphasis, *follow thy loose inclinations; it will not be long before thou wilt think thyself happy in being admitted into*

*this place, or, perhaps, a victim to the most infamous sufferings thou wilt compel thy father to thank God for thy death.*

“ These few words, joined to the affecting scene before him, made an impression upon the young man which time could never efface. Condemned by his profession to spend his youth in garisons, he chose rather to bear the raillery of his companions than imitate their vices. *I was a man, said he, and have had my foibles; but during my whole life, I never could behold a public prostitute without horror.* Tutors! let me advise you to put little confidence in words; but learn to make a proper choice of time, place, and circumstances: let examples be your lectures, and rest assured of their effect.

“ During infancy, our employment is inconsiderable; the neglects or mistakes of that age are not without remedy, and the good we imbibe might be communicated at a later period: but it is otherwise with regard to the age when man first begins really to live. This age is always too short for the use which we ought to make of it, and its importance requires an unwearied attention: for this reason I dwell upon the art of extending it beyond its natural duration. One of the first precepts in the art of cultivation, is, to retard nature as much as possible, that her progress may be slow but certain. We must not suffer our youth to commence man the moment it is in his power. Whilst the body is growing, those spirits which give life to the blood, and strength to the fibres, are yet unprepared and imperfect. If they be carried into a different channel, and that which was intended to complete an individual, be employed in the formation of another, they will both remain feeble, and the work of nature will be left imperfect. The operations of the mind are also influenced by this perversion: the functions of the soul are as languid and spiritless as those of the body. Robust limbs, indeed, do not constitute courage or genius; and I can conceive that strength of mind will never accompany that of body, if the organs of communication between the body and mind are improperly disposed: but how perfect soever they may be in this respect, they will always act feebly, if the blood which gives them motion be exhausted, impoverished, and devoid of that substance which ought to give life and power to every spring in the machine. I have generally observed more vigour of mind among those people whose youth are preserved from a premature corruption of manners, than in more civilized communities, where the disorder commences with the power; and, doubtless, this is one of the reasons why a people, whose manners are uncorrupted, surpass their profligate neighbours in valour and good sense. The latter shine only in certain subtle qualities which they call wit, sagacity, cunning; but those grand and noble functions

functions of wisdom and reason which, in great actions, distinguish and honour mankind, are rarely to be found, except among the former."

Having given these precautions, our Preceptor enters on his system of moral relations; with which he now thinks it necessary to make his Pupil acquainted. He next proceeds to recommend the knowledge of mankind; and as he thinks it dangerous for him as yet, to hazard a personal introduction to the world, he enquires into the propriety of instructing him, by means of history. Our Readers will probably be curious to know something of Mr. Rousseau's sentiments on this subject. To make my Pupil acquainted with the human heart, "I would shew him mankind at a distance, in other times, and other places; so that he might be a spectator of the scene, without having it in his power to become an actor. This is the proper time to introduce history: there he will read the heart of man, without the assistance of philosophical lectures; there he will behold mankind, not as their accomplice or accuser, but as their impartial judge.

"If we would know men, it is necessary that we should see them act. Our cotemporaries expose their words, and conceal their actions; but history lifts the veil, and we found our judgment upon facts. In history, even the words of men serve to ascertain their character; for by comparing them with their actions, we see at once what they really are, and what they would appear to be: the more they disguise themselves, the better they are known.

"Unfortunately, the study of history is not without its dangers and inconveniencies of various kinds. It is a very difficult matter to place one's self in such a point of view, as to be able to judge equitably of our fellow-creatures. It is one of the common vices of history, to paint man in a disadvantageous, rather than a favourable, light. Revolutions and fatal catastrophes being most interesting, so long as a people have continued to increase and prosper in the calm of a peaceable government, history hath remained silent; it speaks of nations only when, growing insupportable to themselves, they begin to interfere with their neighbours, or to suffer their neighbours to interfere with them: it begins not to make them illustrious till they are already on the decline: in short, all our histories begin where they ought to end. We are favoured with very exact accounts of those nations which verge towards destruction; but of those which have been flourishing, we have no history at all; they have been so wise and so happy, as to furnish no events worth recording. Even in our own times, we see that those govern-  
ments



ments which are best conducted, are least mentioned. Only bad men are celebrated, whilst the good are forgotten, or turned into ridicule: thus history, as well as philosophy, never ceases to calumniate mankind.

“ But the historical relation of facts is, by no means, an accurate delineation of them, as they really happened: they change their aspect in the brain of the Historian, they bend to his interest, and are tinged by his prejudices. What Historian ever brought his Reader to the scene of action, and shewed the event exactly as it happened? Every thing is disguised by ignorance or partiality. How easy it is, by a different representation of circumstances, to give a thousand various appearances to the same facts? Shew an object in different points of view, and we hardly believe it to be the same, and yet nothing is changed, except the eye of the spectator. Is it sufficient for the honour of truth, to exhibit a real fact in a false light? How often has it happened, that a few trees more or less, a hill upon the right or left, or a sudden cloud of dust, have turned the scale of victory, without the cause being perceived? nevertheless the Historian will assign a reason for the victory or defeat, with as much confidence as if he had been at the same instant in every part of the battle. Of what consequence are mere facts, or what am I to learn from a relation of events of whose causes I am totally ignorant? The Historian, it is true, assigns causes, but they are of his own invention: even criticism itself, is nothing more than the art of conjecturing; the art of selecting, from a number of lies, that which bears the nearest resemblance to truth.

“ Probably you have read *Cleopatra*, or *Cassandra*, or other books of the same kind. The Author makes choice of a known event, which he accommodates to his design, adorns with circumstances of his own invention, and personages which never existed; crowding fiction upon fiction, to make his story more entertaining. Now, I see little difference between those romances and our real histories, except that the Romance-writer gives a greater scope to his own imagination, and the Historian accommodates himself more to that of other people: to which I may add, that the former has a moral object in view, either good or bad, about which the latter gives himself no concern.

“ It will be urged, that the veracity of history is of less consequence than the truth of manners and characters; provided we have a faithful delineation of the human heart, no matter whether events are truly reported or not; for, after all, what concern have we with facts that happened two thousand years ago? You are quite in the right, if your Historian has painted his manners and characters from nature; but, since they are chiefly

chiefly creatures of his own imagination, are we not falling into the very error we endeavoured to avoid, by giving that credit to the Historian which we refused to our Tutor? If my Pupil is to see nothing but ideal representations, I would chuse to sketch them with my own hand, as, in that case, they will probably be better adapted."

As to modern history, our Preceptor entirely rejects it; because its characters too much resemble each other, and the Writers of it, intent only on displaying their talents, think of nothing but painting highly-coloured portraits, which frequently bear no resemblance to any thing in nature. The ancients, he observes, abound less in portraiture, and shew less wit, tho' more good sense in their reflections. These, however, being different from each other, he prefers at first the more simple to the more profound and judicious. He would neither put Sallust nor Polybius in the hands of a boy; and as to Tacitus, he thinks him intelligible only to old men. Thucydides is, in his opinion, the best model for Historians; in that he relates facts without judging of them, and at the same time omits no circumstance which may serve to direct the judgment of the Reader.

"Unfortunately, continues he, his constant subject is war, and a recital of battles is, of all things, the least instructive. Xenophon's retreat of the ten thousand, and Cæsar's Commentaries, are remarkable for the same prudence and the same defect. Honest Herodotus, without painting, without maxims, but flowing, simple, and full of pleasing and interesting particulars, would be perhaps the best Historian, if his details did not frequently degenerate into puerility, more likely to vitiate than improve the taste of youth: it requires discernment to read Herodotus.—I take no notice of Livy at present, except that he is a Politician, a Rhetorician, and every thing that is improper, at this age.

"History is generally defective in recording only those facts which are rendered conspicuous by name, place, or date; but the slow progressive causes of those facts, not being thus distinguished, remain for ever unknown. How frequently do we find a battle, lost or won, mentioned as the cause of a revolution, which was become inevitable before the battle was fought? War is generally nothing more than a manifestation of events already determined by moral causes, of which Historians are ignorant."

To these reflections our Author adds, "that history is a representation of actions rather than of men, who are shewn only

at certain intervals, in their vestments of parade : we see man only in public life, after he has put himself in a proper position for being viewed. History follows him not into his house, into his closet, among his family and friends : it paints him only when he makes his appearance ; it exhibits his dress, and not his person.

“ I should rather chuse to begin the study of the human heart, by reading the lives of particular men ; for there it is impossible for the Hero to conceal himself a moment. The Biographer pursues him into his most secret recesses, and exposes him to the piercing eye of the spectator ; he is best known when he believes himself most concealed. ‘ I like, says Montagne, ‘ those Biographers who give us the history of councils, rather ‘ than events ; who shew us what passes within, rather than ‘ without : therefore Plutarch is the Writer after my own ‘ heart.’” Suetonius is another Biographer, the like of whom, he thinks, we shall never see.

In speaking of the art of drawing characters, Mr. Rousseau very judiciously observes, that we ought not to judge of physiognomy by the stronger lines in the face ; nor of the characters of men by their great actions ; public transactions being either too common, or too much studied and prepared : and yet he remarks, that such are the only incidents worthy the dignity of modern history. He then relates a little anecdote of the great Marshal Turenne, which we shall insert, for the entertainment of the Reader.

“ Marshal Turenne was incontestably one of the greatest men of the last age. The Writer of his life has had the courage to render it interesting, by relating some minute particulars which make his Hero known and beloved ; but how many was he not obliged to suppress, which would have taught us to know and love him still more ! I shall instance only one, which I have from good authority, and which Plutarch would by no means have omitted, but which Ramsay, if he had known it, would not have dared to relate.

“ The Marshal happened, one hot day, to be looking out at the window of his anti-chamber, in a white waistcoat and night-cap. A servant entering the room, deceived by his dress, mistakes him for one of the under cooks. He comes softly behind him, and with a hand, which was not of the lightest, gives him a violent slap on the breech. The Marshal instantly turns about, and the fellow, frightened out of his wits, beholds the face of his Master : down he drops upon his knees—*Oh ! My Lord ! I thought it was George—And suppose it had been George,* replied the

the Marshal, rubbing his backside, *you ought not to have struck quite so hard*. Such are the strokes our modern Daubers dare not attempt. Go on, and remain for ever destitute of nature, void of sensibility ! steel your hearts with your wretched decorum ; and by your formality render yourselves despicable ! But thou, honest young man, who readest this anecdote, and who feelest with tenderness all that sweetness of disposition which it immediately indicates, and which is so rarely found in our first emotions ; read also the minutiae of this great man when his birth and name were in question. Remember it is the same Tarente who constantly gave place to his nephew, so that one might always perceive the child to be a sovereign Prince. Compare these contrasts, love nature, despise opinion, and know mankind."

We should here bid adieu to our Author for the present, did we not think it expedient to take some notice of a passage wherein he hath expressed himself very equivocally on the subject of gratifying private resentment. On telling us that Emilius is averse to all manner of quarrelling, he subjoins the following Note.

" But suppose any one should resolve to quarrel with him, how must he behave ? I answer, his conduct will be such that he will never be exposed to quarrels. But, say you, who can be secure from a slap in the face, or from not having the lie given him by some brutal drunkard, or hectoring bravo, who, for the pleasure of killing his man, begins by affronting him ? The case is different : neither the honour, nor life of a worthy member of society ought to be at the mercy of such wretches, and we can no more be secure from such an accident, than from the fall of a tile. A slap in the face, or the lie, received and endured, will be attended with consequences to society, which no wisdom can prevent, and for which no tribunal can avenge the person injured. Therefore, the insufficiency of the laws in this case, restores to him his liberty, and he becomes the sole Magistrate, the sole Judge between the offender and himself ; he must interpret and execute the law of nature ; he owes himself justice, he can receive it from no other hand, and there can be no government on earth so senseless as to punish him for having taken it. I do not say he ought to fight ; that were madness. I say, he owes himself justice, and he is the only Dispenser of it. Without so many edicts against duelling, were I a sovereign Prince, I would be answerable to put an entire stop to affronts of this kind, and that by a very simple method with which the courts of justice should have no concern. Be that as it may, Emilius, if the case should happen, knows the justice

he owes himself, and the example he ought to set to persons of honour. It is not in the power of the bravest man to prevent his being insulted; but it is certainly in his power to prevent the person insulting him from long making a boast of it." Are we not very naturally led, however, to ask, how? Surely our Author would not insinuate, that men have a right, in such a case, to avenge themselves by assassination. But if they should neither fight nor seek satisfaction by law, what other method is to be taken? We must confess, we cannot enter into our Author's views, and wish he had thought proper to be a little more explicit on an affair of so delicate and important a nature. We can conceive many ill effects, that must necessarily arise from suffering such instances of insolence and ill-manners to pass off with impunity; but we know of none so fatal to civil society as those, which must arise from men being permitted to be sole judges in their own cause, and avengers of the insults put on themselves.

Mr. Rousseau enters next on the subject of Religion, introducing a long and extraordinary paper, said to be written by another hand, and containing the profession of faith of a Savoyard curate. It is this paper which hath drawn on him most of that obloquy, which hath been cast on this multifarious performance: but we must defer the consideration of it, as also our account of the remainder of the work, to another opportunity.

[ To be concluded in another Article. ]

*Gratulatio solennis Universitatis Oxoniensis ob celsissimum Georgium  
Fred. Aug. Walliæ Principem Georgio III. et Charlottæ Reginae  
auspiciatissime natum. Folio. 58. T. Payne.*

IT is very fortunate, gentle Reader, both for my honour and for thy satisfaction, that, during my *commuration* in this Island, the poetical labours of two learned Universities have been published, and are now under the review of me, MARTINUS SCRIBLERUS, member of seventeen academies, and master of all languages, whether living or dead! What other Critic would have been equal to the Task of reviewing these Poems, which are written in so many different tongues? for, behold! here is Welch and English, Latin and Greek, Hebrew and Arabic, Syriac and Syriaco-Palmyrene. I say, Reader, thou mayest esteem it a happiness to obtain the strictures of a Critic skilled in all these languages: but without further preface I will proceed to the work. One thing, however, I must tell thee,

if

if thou art a mere English reader, and understandest not the title: these poems are the congratulations of the Academicians presented to the Sovereign of these kingdoms, upon the auspicious birth of a son and heir. The Latin Copy of verses, written by the Vice-Chancellor upon this occasion, I do most respectfully pass by, because I think the writings of a person in that high station ought to be exempted from all criticism.

The first Poem that I shall take notice of in this collection is a Sapphic Ode, written by the learned Dr. Leigh, Master of Baliol College. It is well known, that the interrogative style doth greatly contribute to the sublime. The Doctor, therefore, beginneth his poem very judiciously with some surprizing questions: "Hey-day!" quoth he, "what is the matter now? Daggers put up! Who could have dreamt of this? What! has the Iron Age run out of Britain? What new kind of coin is this we have got among us? (this is Mars's doing; he has been a house-breaking) Is the Golden Age come again?" Such is the sense of the two first stanzas. It was surely a beautiful conceit, that of the Golden Age coming again, in allusion to the treasures of the Hermione, the Havanna, &c. Ha! ha! ha! verily, I cannot but smile at the absurdity of some critics, who suppose that the Doctor, by his

*Unde nummorum facie recenti  
Albion gaudet*————

alluded to the new guineas and the quarter-guineas of his present Majesty's coin. It is well known, that the new guineas were stamped upon a very bad die; to say, therefore, that Albion rejoiced in them, would have been a personal affront to the King; and as to the quarter-guineas, they were surely too diminutive to make a figure in a Sapphic ode. But it is a grievous thing, Reader, to want taste; and it is well for thee, and for the author of this poem, that it hath found an adequate critic.

Towards the end of his ode, the Doctor chastiseth the Empress Queen, no doubt, very properly: "And let the woman," says he, "who gnasheth her teeth through the towns of Austria, shut her mouth, and cast a sheep's eye at this cradle," that is, the cradle of the young prince.

*Austriæ et frendens mulier per urbes  
• • • • •  
Labra compressa, et placidos ocellos  
His serat cunis:*

Animated and sublime is the strain of Dr. Fortescue. His verse is like unto a trumpet, that stirreth up the breast; and verily I  
believe

believe that he would have made an admirable Fife or Drum-Major. Hear him, Reader, when he speaketh of Britons rushing to arms :

—————As from flood-gates issuing rush the waves  
Forth pours her sons of thunder every port ;  
From every land the lusty sailor hastes  
His tributary store to bring ; the land  
Seems rushing into sea ; each wave, a wood.  
New cities rise ; and lo ! th' historic page,  
In deathless characters, to life recalls  
Chiefs only known in song ; and pointing, cries  
“ This is the way to fame : be these your arts,  
Dissention banish, banish party-zeal,  
Banish corruption, every heart be free.  
Britons, be brave ;—————

Huzza ! huzza ! my heart leaps. SCRIBLERUS, thou canst yet wield a sword, although TIME hath scattered his snow upon thy head. How great is the power of *Tyrtæan* verse !

But how judiciously doth the poet vary his strain, when he speaketh of love, of George and Charlotte ; he is then all gentle and placid :

—————Another face  
Shall nature wear, and Eden's blissful bowers  
Be found, where GEORGE with gracious CHARLOTTE reigns.  
Freedom with innocence, with virtue truth,  
Will hand in hand, in mutual int'rest join'd.  
Lead up the years with Britain's welfare blest ;  
Since GEORGE triumphant rules a willing world,  
And gracious CHARLOTTE smiles it into peace.

Pretty Charlotte ! sweet smiler ! gentle poet ! happy peace ! How do ye delight and cheer me ? His grace's chaplain felt not a more sensible re-juvenescence upon the touch of lady Caroline, than I, Martinus Scriblerus, do feel from the perusal of these soft lines.

The following descriptive scene in a Latin poem delighteth me much. “ Then,” saith the poet, “ did the clergy, nobility, and gentry step softly up towards the cradle, and having peeped at the infant, were pleased to see him so like his father ; when, behold ! a venerable man in a mitre took the child in his arms, and standing beside the altar, ready to wash him in the sacred water, raised his pious eyes to heaven, &c.”

But I had forgot, verily I was so delighted with the smiles of the royal dame, that I had well-nigh passed over Dr. Fortescue's prophecy, which I shall give thee, Reader, in his own words. Speaking of the young prince, he saith,

He



He shall Iberia's haughty power subdue,  
And Gallia to Britannia's conquest join.

That is, he shall conquer both Britain and France.

He shall be great ; new spirit give to laws ;  
To all, fresh courage ; and to Britons (more  
What can the Muse presage ?) much wealth, much peace.

All this is passing great ; but, indeed, when a man is once in the way of prophesying, he might as well predict great things as small. As to the veracity of this prediction——*aut erit, aut non.*

The next Poem I shall take notice of is, indeed, a marvellous curiosity, and understood by no man in these kingdoms except the Author and myself. It is written in the true ancient *Palmyrene* language, and though the characters seem to the ignorant as so many pot-hooks, yet it is replete with much good sense, witness the following translation which I have humbly attempted.

Happy George ! and happy Charlotte !  
Happy child that falls to their lot !  
Dear to virtue, dear to fame,  
Who can this sweet couple blame ?

When George shall with his fathers sleep,  
And England o'er his ashes weep,  
This blest babe shall bear the sway :  
If he lives to see the day.

He shall rule the land and main,  
Conquer France and conquer Spain ;  
Every Briton shall adore him,  
If his father dies before him.

Brave as Cæsar, mild as Titus,  
While he rules us he'll delight us ;  
And when he departs *a folio*,  
Isis' sons shall weep in folio.

Such is the substance of the learned and industrious Mr. Swinton's *Palmyrene* Poem, whose merit, but for my poor translation, would have been unknown to this ignorant age.

Isis' sons shall weep in *folio*.

Truly, Isis' sons are good and grateful children, and it must be owned they have had hard work of late ; within these three years have they wept and smiled three times successively to please their king. This, as the above-mentioned Dr. Leigh saith in his Sapphic Ode, is great labour.

——— *Musa et græce munus inflat  
Oxonienſi.*

"Here is a heavy task for the Muses of Oxford." Very properly expressed, and the task hath been as properly executed.

Mr. Lewis Bagot, of Christ Church thus beginneth his gratulatory song.

Those votive strains, O Isis, that but now  
 Along thy haunted verge melodious breath'd  
 To the sweet stop of quill, or chorded shell,  
 Or pastoral reed, by many a muse inspir'd,  
 Were not in vain. O now again from grove  
 Or leafy glade, where'er they use, thy train  
 Summon aloud, an hundred virgin forms  
 That tend thy beck ———

I cannot bear the idle insinuations of a certain minor critic, who hath remarked upon this passage, that there were not an hundred virgins in Oxford; and his observation, that the word *beck* is here to be taken in the sense that it bears in the North of England, and signifies a stream, is altogether absurd; *tend thy beck* is the same as *await thy nod*, but much more elegant. This poet doth make his majesty prattle most prettily unto his infant, and tell it, that he is going to make peace:

—————No, my little one,  
 Should heav'n with fostering care thy tender age  
 Confirm, and deign to bless my fixt resolve,  
 I'll peaceful trophies raise—————

Mr. James Merrick addresseth his verses to the King, and maketh an apology to his majesty for not singing on his birthday, as he doth now on that of his son. I think his apology ought to be admitted, as he assureth us that his brother died the same day that his present majesty was born. There is no doubt but his sovereign will excuse him. It would have been unreasonable to expect that he should sing under such circumstances; and the verses wherewith he complimenteth the prince, may do very well for the birth-day of his father.

How liable to error are all human beings! Martinus Scribnerus himself is not infallible. I profess that, at first sight, I took the poem written by Mr. Hugh Jones of Oriel College to be Welch; but I find that the Poet hath most artfully represented the young prince himself singing upon the occasion of his birth, and that the language is such broken English as children do sweetly lisp forth, upon their first learning to talk. After having conquered all languages that are or have been spoken by men, I applied myself to those of children and birds, of which I now find the great utility, in being able to decypher Mr. Jones's ingenious poem, some specimens of which here follow.

The POEM.

— A daranodd  
Ergydiau i'r rhiwiau rhodd.  
Bloedd o nenn, heb ladd neb ;  
Ryw ardderchog dywyfog da :  
Undewrwydych, y'no 'n deran,  
'N crio a geir, (un cr'g, a gwan)  
Heb flino ei ceir blaenor cad.

Decyphered.

— Ah, there's an odd  
Urchin there with a rod.  
Boil'd onions ; egg, lad, egg.  
Rare artichoke, do I suck thee ?  
Yonder's a witch, yonder they run,  
One cries I get her, one cries a gun.  
Hey, sling a cinder; blow on her cat.

I would proceed with my decyphering, but the language of infants, like that of dreams, is sacred, and by no means meet for the vulgar ear.

Mr John Symmons describeth in pathetic strains her majesty's falling sick, and the concern of her royal spouse upon the occasion. The thing was very sudden.

Long had his Charlotte blest the godlike prince,  
Her manners mild, her fond endearing sense  
Long charm'd his soul, to love and social joy  
Attun'd. When lo ! (sad change !) his comfort faints.

Sad change, indeed ! what shall be done ? Shall we call for spirits of hartshorn, or a midwife ? But the King, the poor King, is not much better ; he is most piteously affected ; lo ! he weepeth, and pulleth off his gown and his garters.

Quick, mindful of her charms, and accents soft,  
George dropt the tear, his sceptre laid aside,  
The robe of state, and garter'd dignity.

But, good heaven ! what a surprising thing is here ! the King too, it seems, was *pregnant* at the same time, and in great grief, till *Lucina* lent her aid. Having put off his robe and his garters, he

Then sought retirement to indulge a thought,  
PREGNANT with grief and expectation mixt,  
Till kind *Lucina* lent her timely aid.

These surprising turns shew the great art of the poet, and are what Horace calleth

— *Speciosa miracula rerum.*

It is moreover the great art and excellence of a poet to throw new light upon his subject, and to say such things as might not occur to a common imagination. Thus Mr. Shackleford hath, in his Greek poem, complimented the Queen upon her majesty's handsome leg :

Χαίρει γυνή ματρί, Βέλους καλλισφύρε ἀνάσσο.

That is, " Hail, matron ; pretty-angled queen of Britain !"  
A little farther he saith, that " the gods love her, because she

brought her husband a son in ten months ;” and he concludes with a wish, that she may have a chopping boy every year.

Mr. Dennis, having first maturely considered his subject, beginneth his poem on the birth of the prince very judiciously in the genuine language of a nurse.

Blessings on heav’n’s high King!

Had this gentleman observed the nutricia style through the whole of his poem, I should have greatly praised him ; but when he speaketh of heaven’s high Queen, he uttereth words unmeet for nurse’s tongue.

—————while heav’n’s high Queen,  
Wisdom *yclep’d*, &c.—————

It seemeth, that these verses of Mr. Dennis’s were written on the very day the prince was born, for so I understand the following line :

He gave a royal babe to Albion and to Day.

The learned Scriblerus having laid down the pen, we presume to take it up, and to employ it a moment in favour of those few poems in this collection, which have given us either pleasure or entertainment. Among the Latin verses, those of the honourable Mr. Lyttelton, Mr. Lawrence, and Mr. Jones deserve to be mentioned with distinction. Mr. Jones’s poem is, written with the spirit and ease of Catullus, and we shall therefore give it our Readers entire.

Infans, deliciae et decus tuorum,  
Sed nec spes populi minor Britanni,  
Dum cunis Rhedycina te jacentem  
Visura, in gremio natus reclinem  
Expleri nequit dia tuendo,  
Aiunt innocua subinde risu  
Et gentem exhilarasse te togatam,  
Iucundoque tuos notasse vultu,  
Et tali voluisse (sed loquendi  
Deerat copia) voce tum morari :  
“ Salvete auspicio, viri, beato  
“ Nostris sub penetralibus recepti,  
“ Amantesque mei, mihi que amati :  
“ Musarum ad placidas domos reverſi  
“ Regi hæc iussa renunciate vestro :——  
“ Non hæc gratia funditus peribit  
“ Quam tu, Phæbe, novemque quam sorores  
“ De nobis meruistis, et meretis :  
“ Et me, numina, habebitis patronum.”  
Hos, dilecte puer, sonos per annos

Proferre

Proferre haud licuit tibi volenti,  
Sed mox, si bonus auguror, licebit.  
At deus dederit Deus benignus  
Et sentire tibi, simulque fari  
Quicquid senseris, O puella dulcis,  
Sis matri interea, patrique felix  
Curarum medicina: dum vicissim  
Te versant hilares et osculantur,  
Te laudant, cupiunt, fovent parentes,  
Infans, deliciae et decus tuorum!

Among the English verses, we have read with pleasure those of Mr. Cartwright, Mr. Philipps, and Mr. Ballard; but Mr. Cartwright's verses appear to us to have been enfeebled, probably by the miscorrecting hands of the university censors, who frequently do more hurt than good. This, however, is only conjecture.

Thus the Poet addresses himself to his country:

Fair Queen of ocean-crowning isles!  
Whose bright eye beams with glory's rays;  
To thee tho' conquest lend her golden smiles,  
Tho' green thy brow with recent bays;  
In all thy sons *see* martial ardor reign,  
Each breast enkindling with tumultuous joy;  
And native fires dart fierce from ev'ry eye,  
As swells the trumpet's animating strain.  
Yet cease awhile our bosoms to inspire,  
Ye clarions shrill, nor quell the Muses lyre:  
To peace, Oh! give the milder hoar,  
And be the voice of thundering war suppress;  
While Isis' sons their filial transports pour,  
And join the heart-felt joy that glows in every breast.

There is both harmony and imagination in the above-quoted stanza; but the word *see*, which we have printed in Italics, ought, on account of the connection, to have been *though*.

There is, in Mr. Philipps' poem, a pleasing enthusiasm, flowing from the happiest and most elegant of all the passions, the love of the Muses and of his native country. We suppose that this gentleman, the son of Sir John Philipps, is a native of Wales; and we cannot but congratulate him on that genuine spirit of Cambrian poetry and patriotism which his verses display. Our Readers would not be pleased, if, after this, we should give them no specimen of his poetry.

Beneath an ancient oak, whose boughs diffuse  
A gloomy covert to the noon-tide ray,  
Lost to the busy world I lay,  
And woo'd the Cambrian muse.

Here stones, unknowing of the artist's skill,  
 The marks of Time's indenting tooth retain,  
 And rear'd in mystic circles on the hill,  
 The monuments of Druid-rites remain,  
 There stately Milford to th' admiring eye  
 Displays her thousand creeks and ample port;  
 Yet, still a stranger to fair trade's resort,  
 Her solitary waves in useless slumber lie.

In Prospect hence Caernarvon's hills arise;  
 Who, 'midst a pleasing but terrific scene  
 Of hanging precipices shagg'd with thorn,  
 Of mouldering rocks with tempests worn,  
 And cataracts that foam between,  
 Like nature, whelm'd in her own ruins, lies.  
 Thither the British bards retir'd of old,  
 And dar'd be free;  
 There, when defeated in unequal war,  
 Gloried in honest poverty;  
 And scorn'd with chains of gold to draw the victor's car.

Old Ocean smil'd, and smooth'd his ruffled waves;  
 When, issuing from their coral caves,  
 The sea-green Nereids form a ring,  
 And to the concave shell's melodious sound  
 In antic measures gambol round their king;  
 Amaz'd I look'd around.  
 When lo! in robe of purest white array'd,  
 A venerable shade,  
 In words like these, my warm attention stay'd.

This visionary Being speaks with good sense and propriety upon the subject in view, and with his speech the poem concludes. This speech, however, is not without some weak and prosaic lines; but these, possibly, may be the manufacture of the censors.

The following animated verses are taken from Mr. Ballard's Ode to the Genius of Snowdon,

Genius of that mountain old,  
 Whose ancient chiefs in battle bold  
 Against assailing tyrants stood,  
 And pour'd to liberty their blood;  
 Thou, who, on thy Snowdon's height,  
 Oft at the grey approach of night,  
 Observest many a mailed ghost,  
 Leaders once of Cambria's host,  
 Proudly stalking o'er the heath;  
 Llewellyn, greatest in his death;  
 And David, faithful by his side,  
 With whom his country's freedom dy'd;

And

And murder'd bards, who, smear'd with gore,  
Ascend from dreary Arvon's shore ;  
And all assembling in a ring  
With taunts defy that ruthless king,  
Whose fated offspring felt the curse  
Denounc'd in sage prophetic verse.  
Genius of that mountain old,  
At length your plaintive woes with-hold:  
And let each fierce indignant form,  
That mutters to the midnight storm,  
Your empire lost no more bewail,  
But bid returning glory hail.

Professor Warton's poem, which concludes this collection, is said to have been written after the late installation at Windsor. Hence the poetic scenery is borrowed from that ancient palace ; and the mighty monuments of British valour there deposited, have a happy effect in warming the poet's imagination, and animating his pencil. What effect they may have upon the mind of the young prince, when he visits them, we are told in the following verses.

Meantime, the royal piles that rise elate  
With many an antique tower, in massy state,  
In the young champion's musing mind shall raise  
Vast images of Albion's elder days.  
While, as around his eager glance explores  
Thy chambers rough with war's constructed stores,  
Rude helmets, and bruised shields, barbaric spoils  
Of ancient chivalry's undaunted toils ;  
Amid the dusky trappings, hung on high  
Young Edward's fable mail shall strike his eye ;  
Shall fire the youth, to crown his riper years  
With rival Cressys, and a new Poitiers ;  
On the same wall, the same triumphal base,  
His own victorious monuments to place.

These high heroic sentiments, which might unhappily animate a young prince to the destruction of himself and his fellow creatures, the Poet wisely endeavours to repress, in the following beautiful verses : the perusal of which has made us some amends for the drudgery of reading many of the poems that are placed before it.

War has its charms terrific. Far and wide  
When stands th' embattled host in banner'd pride ;  
O'er the vast plain when the shrill clangours run,  
And the long phalanx flashes in the sun ;  
When now the dangers of the deathful day  
Mar the bright scene, nor break the firm array,  
Full oft, too rashly glows with fond delight  
The youthful breast, and asks the future fight,

Nor knows that Horror's form, a spectre wan,  
 Stalks, yet unseen, along the gleamy van.  
 May no such rage be thine : no dazzling ray  
 Of specious fame thy steadfast feet betray.  
 Be thine domestic glory's radiant calm,  
 Be thine the sceptred wreath with many a palm ;  
 Be thine the throne with peaceful emblems hung,  
 The silver lyre to milder conquests strung !  
 Instead of glorious feats achiev'd in arms,  
 Bid rising arts display their mimic charms :  
 Just to thy country's fame, in tranquil days  
 Record the past, and rouse to future praise :  
 Before the public eye, in breathing brass,  
 Bid thy fam'd father's mighty triumphs pass :  
 Swell the broad arch with mighty Cuba's fall,  
 And cloath with Minden's plain th' historic hall.

Then mourn not, Edward's dome, thine ancient boast,  
 Thy tournaments and list'd combats lost !  
 From Arthur's board, no more, proud castle, mourn  
 Adventurous valour's Gothic trophies torn !  
 Those elfin charms, that held in magic night  
 Its elder fame, and dimm'd its genuine light,  
 At length dissolve in truth's meridian ray,  
 And the bright order bursts to perfect day :  
 The mystic round, begirt with bolder peers,  
 On Virtue's base its rescued glory rears ;  
 Sees civil prowess mightier acts achieve,  
 Sees meek humanity distress relieve ;  
 Adopts the worth that bids the conflict cease,  
 And claims its honours from the chiefs of peace.

*Eccē iterum* SCRIBLERUS ! the mirrour of criticism approach-  
 eth : thought on his brow, and papers under his arm. Ve-  
 rily, he bringeth his commentary on the Cambridge *Contingent*.

*Gratulatio Academiæ Cantabrigiensi natales auspiciatissimos Georgii  
 Walliæ principis augustissimi Georgii III. Magnæ Britanniæ  
 Regis et serenissimæ Charlottæ Reginæ Filii celebrantis. Folio.  
 4s. Sandby, &c.*

**I**T was said of my most learned friend, MAGLIABECHI, that,  
 upon reading the title-page of a book, he knew its con-  
 tents. MAGLIABECHI was the polar star of learning ; sage  
 were his sayings, and deep was his erudition ; he loved books,  
 and loved Spiders ; and, pardon this digression, gentle Reader,  
 he loved me. Haply, some portion of his knowlege yet re-  
 maineth with SCRIBLERUS ; for I profess, that when I cast  
 mine eye upon the title of this Folio, I preconceived its con-  
 tents. I knew that much would be said about the warlike and  
 pacific virtues of the Sovereign of these kingdoms, and the beau-  
 ties



ties and graces of his blooming consort ; that the Genii of Britain and of Camus would be conjured up from their respective abodes, and prophesy the great and wonderful glories that would distinguish the reign of the new-born prince ; and that in particular he would, in all respects, be equal unto his royal father. These thoughts, I did preominate, would make the principal part of this Folio, and in truth I was not mistaken. Be not disgusted, Reader, that I thus dwell upon mine own sagacity ; for thou mayest, perhaps, remember the time when thou hast ~~done~~ the same. Didst thou never let fall that common expression, " I knew, or, I thought it would be so ? " If thou didst, then didst thou sacrifice to thine own sagacity. But old age is garrulous, and I have been betrayed into prolixity.

I make my reverence, as before, unto the Vice-Chancellor, and begin with Doctor Ogden. When the Doctor wrote a Latin Poem upon the death of his late Majesty, he did weep most piteously, and shed, and talked of shedding, very many tears. Hence, an ungrateful wag of Oxford did say some sportful things about the Doctor's handkerchief. On the marriage of his present Majesty, he paid his poetical duty in English ; but, alas ! he could not then escape the malicious tooth of criticism ; therefore he hath most prudently, on this occasion, wrapt up his sentiments in Arabic, so that the eye of no vulgar critic might penetrate them. All this, peradventure, was done, that the Scripture might be fulfilled, wherein it is said, that *Arabia and Saba shall bring gifts*. And it also verifieth the prediction of Mr. Ansell of Trinity-Hall, who, in his Latin poem, saith

—*Gemmas, thuraque mittet Arabs.*

I assure thee, Reader, that Doctor Ogden's casket containeth gems and frankincense ; but I will not unfold its sacred contents, for they are matter unmeet for the vulgar eye.

Mr. John Ranby, of Trinity-College hath some pretty thoughts in his verses, and such as, though obvious, I own did not occur to me. He describeth the cannon playing, and the bells ringing, upon the birth of the prince, which circumstances are most natural and true. Hear what merry music he maketh.

In that throng'd city, which the silver Thames  
Laves with its swelling tide, the cannon loud  
As pealing thunder, hails th' auspicious morn  
Sacred to freedom : soon the echoing hills  
To plains far distant bear the welcome sound ;  
While to each valley, brook, and humble cot  
The village bells proclaim their future king.

Verily,

Verily, such simple descriptions as these are much more natural than the summoning of Genii from clouds and rivers. It was on account of this delectable simplicity that I always admired the writings of my ingenious friend, Mr. Thomas Durfey,

Who touch'd the tabor featly,  
And sung his song so sweetly,

that my aged ear is still tickled with his tuneful lays.

Mr. Tilson of Pembroke-Hall hath hit upon a lucky thought. He hath formed his Poem upon the plan of a Borough Address, and calleth it *the Congratulation of Apollo and the Muses*; by which we are to suppose that Apollo representeth the Mayor, and that the Muses are to be considered as the Burgesses of the place. The Poem is in Latin, of which here followeth a translation.

“ May it please your Majesty,

“ We your Majesty's most dutiful and loyal subjects, the inhabitants of starry Parnassus, ever accustomed to admire and extol your Majesty's royal virtues, do most humbly beg leave that you would graciously permit us, as it is our most earnest desire, to pour forth our prayers and warmest vows at the cradle of the young prince.

“ May he ever shew himself worthy of his excellent parents, representing your Majesty, who are the best of princes, in wisdom, valour, and goodness. May he shine with the beauty of his mother's countenance; and you, O pretty, lively, and amiable Charlotte, may he be like you in all he saith and doeth.”

Such is the fragrant incense which Mr. Tilson offereth up at the shrine of Majesty.

A pretty thought hath also entered into the head of Mr. Thomas of Emanuel College. In the following stanza, I suppose, he alludeth to the calling up of the princefs of Wales, and of other great personages, when her Majesty, as the Oxford bard expresseth it, fainted.

Ev'n now, while yet in embryo charms he lies,  
And sleeps unconscious of his future worth;  
Behold a thousand gathering crouds arise,  
With eager haste to hail th' auspicious birth.

Mr. Robert Lewis, of Queen's College, seemeth to have borrowed a thought from a custom at country christenings, where

where it is usual for the curate of the parish to drink to the next merry meeting on the same occasion :

———*thalamisque notus*  
*Aster et alter*  
*Regis læto pede iudat*———

However, it is a good wish, a very good wish, and deserveth to go round.

Never, in the most laborious and learned researches, was my critical *acumen* and sagacity so much perplexed, as it hath been by a little poem in this collection, signed J. Gribble. The Writer thereof addresseth himself to the sun; but he neither taketh notice of King, Queen, Prince, nor Princess. I tried it by the rules of allegory, I applied the square of simile, and the scale of metaphor to it, yet still could I make of it nothing more than an address to the sun. Verily, this grieved me, and, to ease my mind, I wrote to a learned friend in Cambridge, from whom I received information, that the Author, having an hymn to the Sun in one pocket, and a Poem on the birth of the prince in another, had, by mistake, sent the said hymn to the Censors, who, concluding that it meant something about the Prince, ordered it to be printed.

*HaBennus* SCRIBLERUS—Overcome with the fatigue of profound investigation, to the misfortune of criticism, he hath here dropt the quill.

Much, however, is not left for us to do; for, in this whole collection, we find nothing that we can praise, except the Greek Poem of Mr. Wakefield, and the English verses of Mr. Zouch. The first is much in the spirit and manner of Theocritus, and the latter we shall offer to the judgment of our Readers, as the only extract we shall make from this book.

With wanton pride Ohio sweeps his course,  
 Father of mighty streams. The green-rob'd nymphs  
 Oft from their coral caves in gamefome mood  
 Emerging, on his flower-embroider'd bank  
 Trip the gay dance; whilst Zephyr, soft as sleep,  
 Perfumes with balmy sweets the fragrant air.  
 Here oft, beneath a willow's weeping shade  
 Reclin'd, the feather-cinctur'd Indian sighs,  
 Trembling: dull melancholy o'er his head  
 Throws her grey mantle; care and pale-ey'd grief  
 Hover around: with agonizing pang  
 He beats his pensive breast; the manly tear  
 Starts trickling from his eye: through distant vales  
 Responsive Echo bears his plaintive song.

Weep

" Weep, O ye mountains! weep; your pride is fall'n,  
 Your glory gone: the steel-rib'd sons of war  
 Revel in slaughter'd carnage. Shield me, Heaven,  
 Oh! shield me from destruction's yawning gulph!  
 Perdition blast the wretch, whose thirst of power  
 Ranfack'd these smiling realms of joy! bright god  
 Of jocund day, whose carr emboss'd with gold  
 Wafts thee along the azure vault of heav'n,  
 In flaming glory wrapt, whose panting steeds  
 Breathe fire, how inauspicious beam'd thy ray,  
 When to this land of peace Columbus came!  
 Oft have I heard the tale: with solemn pomp  
 The gay-deck'd vessel plough'd yon crystal wave.  
 Then blaz'd the red-wing'd lightning; India's sons  
 In dumb confusion gaz'd: grim visag'd death  
 Unsheath'd his thirsty sword; and, bath'd in blood,  
 Scatter'd wild ruin and despair around.  
 Is it for this their haughty vessels bear  
 Our glittering wealth to Europe's distant shore?  
 E'en now ambition wakes the din of war.  
 Forbid it, heav'n! Thrice happy age of yore,  
 When dove-ey'd Peace, with all her jovial train,  
 Smil'd on our rude forefathers, blithe and gay  
 In native innocence; when mild content  
 Wing'd all their days with bliss! no sordid art  
 Ruffled their generous breasts; no black-brow'd guilt  
 Their simple manners stain'd: now, brac'd with strength,  
 They plung'd impetuous down the falling stream  
 Of Niagara, whilst the light canoe  
 Swift bore them o'er the bosom of the deep:  
 Now, wand'ring through the incense-breathing vale,  
 They carol'd loud their love-inspiring song:  
 The swarthy nymphs with listening transport look'd  
 Applause. But ah!"—Rash youth, forbear the sigh,  
 Nor heave the heart-felt groan: hope's orient beam  
 Bursts from yon parting cloud: a blithesome scene  
 Brightens the wide horizon: fair the dawn  
 That cheers the world with joy: once more shall peace  
 Visit thy glad abodes, and plenty cloath  
 Virginia's fruitful vallies, and the groves  
 Of Carolina, Paradise of bliss.  
 No wily Indian from the thicket's gloom  
 Ambush'd shall aim the poison'd dart: secure  
 The traveller shall rove the desert wilds  
 Of California!—The royal youth  
 That wields Britannia's sceptre o'er the globe,  
 From Canada's bleak mountains, steep'd in snow,  
 To Coromandel, and the shining coast  
 Of rich Golconda, seat of eastern pride,  
 Diffusive blessings sheds.—Illustrious Prince,  
 'Tis thine to lull the raging storm of war,  
 'Tis thine to foster freedom's chearful sons,

To sway the rod of justice, and to cull  
 The flower of each bright virtue, that adorns  
 The brow of kings ; with kind parental care,  
 Thrice happy task ! to rear the tender plant,  
 To mold the future monarch, good and great !  
 Warm'd by each brave example, rous'd to deeds  
 Of high renown, his generous heart shall glow  
 To tread his father's steps. Britannia smiles,  
 Crowning with festive joy the day that gave  
 Her darling son to life, whose deathless fame  
 Shall raise her trophy'd honours to the sky.  
 Wanton on Zephyr's wing, may rose-lip'd health  
 Cherish the lovely babe ! ye guardian powers  
 That o'er the natal hour indulgent watch,  
 Conduct his helpless years ; direct his steps  
 To early wisdom : o'er his guiltless breast  
 Let virtue beam her charms, bright as the star  
 Whose radiance melts the awful gloom of night.  
 Thus shall the muse, with holy rapture fir'd,  
 Her future hero sing, and twine his brow  
 With many a laurel'd wreath ; fair conquest spread  
 Her purple banners round, and gentle peace  
 Blazon the throne with honour's purest gem.

We would not have our Readers suppose that we have quoted this as a perfect Poem. We are sensible, that the thoughts are frequently trite, and that the images are in general too much enlarged for their importance ; but we give it as one of the best in the collection.

If we have bestowed greater applause on the University Poems upon former occasions, it was because they were better executed. Many of those gentlemen, whose verses we have heretofore distinguished, have not written upon the present occasion ; nor, indeed, is it to be wondered at, that they should withhold their names from such a forbidding medley.

Such public offerings as these may evince the loyalty of our Universities, but they will never add any thing to their literary reputation. The gifts of poetry, those sacred gifts, which are never lavished but upon the favoured Few, cannot be supposed to fall to the lot of every student who can repeat

*Tityra tu patulæ, or*  
 ————— *Et me fecere poetam*  
*Pierides* —————

General offerings of poetry must, therefore, always be unsuccessful, and expose our public seminaries to the ridicule of criticism, when she finds their productions too contemptible, to be treated with gravity. Such publications may likewise have  
 a bad

a bad tendency in another respect. Every rhyming or syllable-weighing gowmsman, whether a Fresh-man or a Senior-fellow, when once he has beheld his name and his verses printed on the full fair page of a pompous Folio; when he sees his own labours associated with those of *Nobles* and *Doctors*, and considers them as already brought to the ears of kings, it is natural for him to indulge the hopes of poetic fame, and to open his heart to the most treacherous and insinuating of all specious enemies, Self-flattery. Hence the Muses are disgraced, and the public pestered with crude and wretched attempts, while the unfortunate bard is, possibly, neglecting some useful calling, in quest of those laurels which he can never attain.

We entertain the most honourable sentiments of our Universities; and are persuaded, that it would be serving both them, and the cause of literature in general, could we, in any measure, contribute, by timely ridicule, to prevent the evil consequences above-mentioned.

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*A New and General Biographical Dictionary, containing an Historical and Critical account of the Lives and writings of the most eminent Persons in every nation; particularly the British and Irish, from the earliest accounts of time to the present period. 11 Vols. 8vo. 2l. 15s. in boards. Osborne, Payne, &c.*

**I**T must ever be acknowledged in favour of the *General Historian*, who undertakes to instruct us in the transactions of past ages, who faithfully draws from life, and accurately delineates the actions and characters of mankind; that he opens before us a noble fund of rational entertainment; and is at the same time of the most important service, in forming the minds of men to virtue, and exciting them to an honourable and worthy conduct. That he *entertains*; and in a most agreeable manner, will not be doubted: and whilst he is calling forth into exercise the most generous principles and dispositions of the human heart, instructing us in the nature and obligations of private and social virtue, representing the duties of a man and a citizen, and all the important offices of peace and war, it will be generally allowed that he also *improves* the minds of his Reader.

Nor is this encomium wholly confined to the *Historian* at large; the *faithful Biographer* lays a just claim to a proportionable share of merit: he hath the same important objects professedly in view; and in many respects pursues them with equal advantage and success. The actions and characters of men it is alike  
their

their province to describe; with this principal difference, that the former represents them as they appear in the public and more active scenes of life, and as they affect the general course of human affairs: whereas the latter, without omitting the public, leads us more into private and domestic situations; brings us acquainted with the whole circle of a man's friends, lays open his connections and correspondence; the plan of his education; the method of his studies; his leading views in life; the manner in which he employed his time; and introduces us to the knowledge of a variety of circumstances, of the greatest importance to judging well of characters and manners; affording very useful hints for others to improve upon; and which could not with any propriety be introduced into a general History. Amongst the several species of writing therefore, BIOGRAPHY will certainly be placed in a rank of some importance, in point of real utility, as well as amusement.

There have been very few eminent and illustrious persons, either in antient or modern times, of whose lives some memoirs have not been collected, and handed down to us. The Lawgiver, the Philosopher, the Mathematician, the Poet, the Warrior, Physician, or Divine, if in any remarkable manner they have supported their several characters, distinguished themselves in their professions, and merited fame by the services they have done their country or mankind, have met with some ingenious and grateful pen, to gratify the public curiosity, and transmit their memory to posterity. The great inconvenience of such memoirs hath been that they have generally been drawn up by those who were friends to the *man*, or warm admirers of the *life* they wrote; and of whom it might often be truly said, that they were *Panegyrist*s, rather than *Historians*.

But the single lives of the most remarkable and memorable persons, though written with the greatest truth and exactness, unless collected together, could not be supposed in their dispersed state, to be of any general and extensive use. To those Gentlemen therefore who have taken upon them the immense pains of searching into the records of antiquity, and collecting and disposing these materials; who without the partialities of friendship, or the influence of prejudice, and in the just spirit of criticism, have set themselves to give a faithful account of those illustrious men, whose lives and actions will be objects of attention to all ages and nations, the public in general, and the friends of literature in particular are surely very greatly obliged. Mr. BAYLE, the compilers of the GENERAL DICTIONARY, the Authors of the BIOGRAPHIA BRITANNICA, and others who have engaged in the same laborious and important service, notwithstanding the particular imperfections of their several performances, deserve

to be mentioned with respect; they have done well. But valuable as their works may be, they are too voluminous, they are too expensive to become the property of great numbers of people. A work of the same kind, reduced within a narrower compass, and of easier purchase, was wanting; and bids much fairer to be generally useful. This is what the Proprietors of the present publication have attempted; and in what manner they have executed it, we shall now represent with all the impartiality in our power.

The Gentlemen of the Trade in this town, need not be informed by us, with what a suspicious eye the Public in general look upon all their schemes to oblige the world: a *Bookseller's Jobb*, is a popular term of reproach and odium, sufficient to prevent the acceptance of the most valuable production. But whatever foundation there may be for a jealousy of this kind, there are instances in which it is most unwarrantable and injurious: we think the present is one. The persons concerned, as proprietors, in this work, we are well informed, have taken great pains; and have been at *very considerable* expence to render it truly worthy the public attention: it was their desire that it might be such; and upon the whole, we think it no hazarded Judgment, to say, that it merits encouragement. That it is very unequally done, will soon appear to those who examine it with attention; and this may indeed be generally expected, where many hands are employed, of different principles, sentiments and abilities; and where the materials of the whole are so various and dissimilar. Some of the first volumes are by much the worst in many respects; as the work proceeds, it improves upon us greatly, and is evidently conducted with superior judgment and ability.

The present collection is a very numerous one, containing not less than two thousand different lives: it extends to all ages and countries; but, which would naturally be expected, pays particular attention to those of our own countrymen, who have rendered themselves remarkable: it gives us the history but of few Princes; in which omission we think there is a good deal of propriety; as the private lives and characters of such personages are little known; and are but of inferior consequence, when compared with their public character, which we may better expect from the general Historian, whose particular province it is. Of those who have distinguished themselves in the polite arts, or learned professions, the reader will find very few of any importance omitted: Scholars and learned men make up a large part of the collection; and, which will often be found extremely useful to be consulted upon particular occasions, a catalogue of their writings, with the dates of their publication, is added in the



the notes, or at the conclusion of the memoir. The narrative is in general short, clear, easy and natural; nor will the attention of the Reader be frequently fatigued with uninteresting circumstances, minute criticisms, or tedious digressions. It is only in some of the more important lives, that the memoir is extended to any great length; the variety of the materials in such instances would naturally lead to it; but the importance of them generally makes us ample amends. As to the sources from whence our compilers have derived their materials, they have themselves informed us in their preface; "In the execution of this plan we have not had recourse merely to dictionaries, nor contented ourselves with supplying the defects of one dictionary from another, and cutting off the redundancies of all, but we have collected from every performance in every language that had any relation to our design. For the lives of authors we have had recourse to their works; and for the lives of others, to the best memoirs that are extant concerning them." The particular authorities on which any facts are supported, and the writers from whom any quotations are made, are generally inserted in the margin.

Upon the whole, the public have now before them a very useful Biographical Dictionary, reduced within as small a compass, and proposed at as easy an expence, as, considering the extent and universality of it, can reasonably be expected. It is well calculated to promote the progress of useful knowledge: the man of learning may read many articles of it with pleasure; to the young student it may be very advantageous; and to those useful societies, commonly known by the title of *Book Clubs*, or *Circulating Libraries*, we cannot help recommending it as a very proper and entertaining set of books.

But before we conclude this article, we must take the liberty to throw out a hint or two, for the propriety of which we could not only refer to the publication now before us, but would submit them to the consideration of those, who may hereafter have the direction of a new edition of this, or any other work of the same kind.

We cannot conceive how it hath happened, that in all the Biographical Dictionaries we have any knowledge of, the *Alphabetical order* should always be observed in the arrangement of the Lives: a more unnatural one can hardly be imagined. It jumbles time and things, and persons and events, together, in the strangest manner, with scarce any one advantage whatsoever arising from it; as indeed what advantage can be expected from such confusion? For the first page or two we are entertained with the Rabbinical History of *Aaron* the Jewish high-priest; from him

we make a long transition to Archbishop *Abbot* ; and after parting with the grave Bishop, we are brought back a few centuries to the pretty story of *Abelard* and *Heloise* ; it sometimes creates such an odd ridiculous kind of confusion, that one can hardly avoid smiling at it. The only advantage that can recommend the order of the Alphabet, is the easy method it affords of turning to any particular life we want ; which would be done with equal ease and convenience by a simple index referring to the page and volume ; and even where this method is used, an index is generally thought necessary to inform the reader whether the life he wants be in the collection or not.

The arrangement we would beg leave to recommend is a *Chronological* one ; disposing the lives according to the order of time in which they arose after each other. This is a natural order, would be pleasing to every reader, and would be attended with many singular advantages. A General Biographical Dictionary from the earliest accounts of time, would then contain a most agreeable and distinct representation of the progress of Knowledge ; it would be, if we may be allowed the expression, the natural History of Knowledge and the Arts, not only in a particular country, but the great world in general. In the very early ages it might be sufficient to divide time into longer periods, as is done in our best Chronological Tables, when the number of remarkable persons is fewer, as well as the events worthy to be preserved. As we come lower down, as materials increase, and knowledge and the arts advance, the century then seems to be the proper division, and every remarkable person should appear in his proper century. Upon such a plan as this it would be easy to set what advance any art or science had made at a particular time : who were a man's predecessors in the same art or profession ; and what advantage he enjoyed from them. It would likewise exhibit all a man's contemporaries at one view ; and we should be at once entertained with the particular history of each, the friendships that subsisted, the schemes formed, and the common transactions which passed among them.—It is farther submitted whether it would not be an improvement upon this plan, not only to dispose the lives in their proper centuries, but to collect together all who have excelled in the same art or profession, and lived at the same time, as Historians, Physicians, Philosophers, Divines, Poets, Painters, all in their proper classes. Upon such an arrangement as this, how highly should we be delighted with a group of characters that would pass in review before us, in the period, for instance, from sixteen to seventeen hundred ? Amongst the Historians, we should have CLARENDON, BURNET, ROLLIN, RAPIN, VERTOT ; amongst the Physicians, SYDENHAM, BOERHAAVE, FRIEND,

FRIEND, SLOANE; amongst the Philosophers, DES CARTES, BOYLE, CASSINI, NEWTON, FLAMSTEAD, HALLEY; at the head of the Divines and Moralists, LOCKE, SHAFTSBURY, WOLLASTON, LE CLERC, Dr. SAM. CLARKE, LEIBNITZ; and in the class of Poets, MILTON, COWLEY, DRYDEN, CORNEILLE, MOLIERE, RACINE; with PRIOR, ADDISON, SWIFT, POPE, and many other celebrated names, who were the admiration and ornament of that illustrious age.

It is much to be desired, and should always be an object of attention to those who are employed in writing the lives of eminent persons, or in compiling materials from the works of others, to select such of their actions, as are most characteristical of their genius and disposition. A trifling, and seemingly inconsiderable action; an expression; a word in a man's unguarded moments, undisguised, at home, or at ease amongst his intimate friends, perhaps sometimes conveys a more perfect idea of his genius and character, than many of the greatest and most important actions of his life. The happy use which PLUTARCH, that Prince of Biographers, hath made of these circumstances, and how agreeably he hath worked them up into the body of his Lives, is known to every one; and could not but suggest this remark to us. And if these inferior indications of a man's temper and character ought not to be omitted; much less the greater and more important. It was therefore matter of wonder to us, that in such remarkable lives as those of CALVIN and Archbishop LAUD, two of the most notorious instances of their conduct, and which above all others shew us the true spirit and temper of the men, are not so much as mentioned. Had we written the life of JOHN CALVIN, we should most certainly have held up the horrid story of his burning SERVETUS, with all its cruel circumstances, before the whole world, as the true index of that Reformer's character\*. Or had we drawn up the memoirs of WILLIAM LAUD, we should not have forgot his inhuman and execrable treatment of the learned Dr. ALEXANDER LEIGHTON; who for writing his *Appeal to Parliament*, against the oppressions of the Prelates of that time, in the *Spiritual Court* and *Star Chamber*, was, at the instigation of LAUD, committed to the *Fleet Prison* for life; sentenced to pay a fine of ten thousand pound; to be degraded from his *ministry*; to be set on the pillory at *Westminster*, while the court was sitting, and whipped; after that to be set upon the pillory again, and have one of his ears cut off, one side of his nose slit, and be

\* The Compilers have indeed mentioned this, under the article Servetus, but not with such expression of indignation, as so violent an act of persecution deserves.

branded in his face with S. S. as a *Sower of Sedition*; a few days after to be pilloried again in *Cheapside*, there to be whipped, have the other side of his nose slit, his other ear cut off, and then to be shut up in close Prison, for the remainder of his life. There surely ought not to be a Biographical Dictionary in any language under heaven, with the name of *Laud*, without this story in it; and with this addition, "that when this pious, merciful, and truly christian Archbishop heard this horrible sentence was pronounced, he pulled off his cap, and gave God thanks for it."

There is another thing we will add by way of hint, to future adventurers in a work of this kind, that they would be careful to preserve an *uniform consistency* throughout, with respect to their sentiments of things in general: it has an odd appearance to see persons in some places, speaking of men and things, like friends to the public liberties of mankind; and upon other occasions expressing themselves dubiously, using equivocal terms, or perhaps laying artificial colours upon the characters of those who have acted in opposition to them. Where a work of this nature is conducted by many hands, of unequal abilities, perhaps of different and opposite sentiments, and the materials of which the whole is to be made up, are of a heterogeneous kind, it is very possible that such articles as *Milton*, *Locke*, and *Middleton*, and *Laud*, *Bolingbrook*, and *Atterbury*, may not perfectly correspond with each other. So disagreeable a circumstance as this, and in a work upon the whole valuable and respectable, should by all means be prevented; and which we think might easily be done by the whole finally passing through one hand, with authority to correct irregularities of this kind.

A good Biographical Dictionary hath neither improperly nor inelegantly been represented as a **TEMPLE OF HONOUR**, sacred to the piety, learning, valour, public-spirit, loyalty, and every other glorious virtue of our ancestors; and ready also for the reception of the **WORTHIES** of our **OWN TIME**, and the **HEROES** of **POSTERITY**\*. To celebrate the virtues of good men, who have been the ornaments of human nature, and the public blessings of mankind; and to contribute a part to hand down their illustrious names with honour to future ages, is surely one of the most delightful services in which an ingenuous mind can possibly be employed: and it is a service as highly useful as it is delightful. But as there have been men illustrious for their worth and virtue; so have there been **EMINENTLY BAD MEN**, the disgrace of human nature, and the plagues and curses of mankind, for whom there should be some provision, to perpetuate and im-

\* Vid. Preface to the *Biographia Britannica*.

mortalize their infamy, and to render them and their vices the objects of lasting detestation to future times. This is indeed a less pleasing, but it is a necessary task. And amongst these, in the foremost rank of shame, should stand all those who have been the enemies of the just and natural liberties of mankind; the favourers of tyrants and tyranny; and the advocates for persecution and violence. These have been ever the greatest enemies of the human species; they are the destroyers of men, not merely of the lives and fortunes, but of the freedom, the dignity, and the spirit of men; and should, in every history that is intended to perpetuate the memory of mankind and their transactions, be mentioned with every just and manly expression of indignation. The faithful Biographer, whose pen ought ever to be consecrated to Liberty and Virtue, should be in an especial manner careful strongly to mark such characters, and to give them the full proportion of infamy they deserve. Were this universally the case, it might be some restraint upon a *baughty Ecclesiastic*, or *ambitious Minister*, in the fullness of their power, to remember, that a time would come, when men might dare, without offence, or the fear of punishment, to delineate their true characters, and to transmit them to posterity, as the enemies of God, and goodness; and odious in the eyes of all wise and good men.

Having thus ventured to throw out a few strictures upon this occasion, we shall now present our Readers with the life of Dr. Whichcote, from the eleventh volume of this work, as a specimen of the manner in which the whole is executed.

“WHICHCOTE (BENJAMIN) an English divine of great name, was descended of an antient and good family in the county of Salop; and was the sixth son of Christopher Whichcote, Esq; at Whichcote Hall in the parish of Stoke, where he was born the 11th of March 1609. He was admitted of Emmanuel college, Cambridge, in 1626, and took the degrees in arts; a bachelor's in 1629, master's in 1633. The same year, 1633, he was elected fellow of the college, and became a most excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great figure themselves. In 1636, he was ordained both deacon and priest at Buckden by Williams bishop of Lincoln; and soon after set up an afternoon-lecture on Sundays in Trinity church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university preachers; and, in 1643, was presented by the master and fellows of his college to the living of North-Cadbury in Somersetshire. This vacated his fellowship; and upon this, it is presumed, he married, and

went to his living: but was soon called back to Cambridge, being pitched upon to succeed the ejected provost of King's college, Dr. Samuel Collins; who had been in that post thirty years, and was also regius professor of divinity. This choice was perfectly agreeable to Dr. Collins himself, though not so to Dr. Whichcote; who had scruples about accepting, what was thus irregularly offered him: however, after some demurring, he complied, and was admitted provost, March the 16th, 1644. He had taken his bachelor of divinity's degree in 1640; and he took his doctor's in 1649. He now resigned his Somersetshire living, and was presented by his college to the rectory of Milton in Cambridgeshire, which was void by the death of Dr. Collins. It must be remembered, to Dr. Whichcote's honour, that during the life of Dr. Collins, one of the two shares out of the common dividend allotted to the provost was, not only with Dr. Whichcote's consent, but at his motion, paid punctually to him, as if he had still been provost. Dr. Whichcote held Milton, as long as he lived; though after the restoration he thought proper to resign, and resumed it by a fresh presentation from the college. He still continued to attend his lecture at Trinity church, with the same view that he had at first set it up; which was, to preserve and propagate a spirit of sober piety and rational religion in the university of Cambridge, in opposition to the fanatic enthusiasm and senseless canting then in vogue: and the happy effects of his pains in this way appeared in the great talents and excellent performances of so many eminent divines after the restoration; of whom most of those, and Tillotson among them, who had received their education at Cambridge, were formed at least, if not actually brought up, by him. In 1658, he wrote a copy of verses upon the death of Oliver Cromwell, which we are to suppose done entirely out of form, and not out of any regard to the person of the protector. Nor had Dr. Whichcote ever concurred with the violent measures of those times, by signing the covenant, or by any injurious sayings or actions to the prejudice of any man. At the restoration, however, he was removed from his provostship, by especial order from the king; but yet he was not disgraced or frowned upon. On the contrary, he went to London, and in 1662 was chosen minister of St. Anne's Black-Friars, where he continued till his church was burned down in the dreadful fire of 1666. Then he retired to Milton for a while; but was again called up, and presented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the see of Chester: where he continued in high reputation and esteem till his death. In 1683, he went down to Cambridge; where, upon taking a great cold, he fell into a disemper, which in a few days put an

end to his life. He died at the house of his ancient and learned friend Dr. Cudworth, master of Christ's college, in May 1683; and was interred in the church of St. Lawrence Jewry, Dr. Tillotson then lecturer there preaching his funeral-sermon, where his character is drawn to great advantage. Bishop Burnet speaks of him in the following terms: "He was a man of a rare temper; very mild and obliging. He had great credit with some, that had been eminent in the late times; but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience; and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases). In order to this, he set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin; and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example, as well as a wise and kind instructor. Cudworth carried this on with great strength of genius, as well as a vast compass of learning."

He is reckoned by Fuller, who printed his history of Cambridge in 1655, among the writers of Emmanuel college; but it does not appear, that he published any thing before the restoration, or in any part of his life. Select sermons of his were printed 1698, in one volume 8vo, with a preface by the earl of Shaftesbury, author of the *Characteristicks*: three volumes more were published by Dr. Jeffery, archdeacon of Norwich, in the years 1701, 1702, and 1703: and a fourth volume was printed by Dr. Samuel Clarke in 1707. "Moral and religious aphorisms," collected from his manuscript papers, were also published by Dr. Jeffery in 1703; and republished in 1753 by Dr. Samuel Salter, with large additions, and eight letters, which passed between Dr. Whichcote and some of his acquaintance upon interesting subjects. As the preface of lord Shaftesbury is a curiosity in its kind, yet not printed among his works; and as it is a fine illustration of our author's character, we have thought it not amiss to subjoin it to this short account of him. They, who are well read in the noble author's *Characteristicks*, will want no proof beyond its own internal evidence, to be convinced that it is his; which however, though not known for certain, has never been much doubted.

## THE PREFACE.

"Amongst those many things which are made public, it may be thought perhaps of *sermons*, that they are of any other the least wanted; and for the future least likely to be found want-

ing : since to that rich and inexhaustible store, with which the learned and orthodox divines, of England have already furnished us, there is daily fresh addition from worthy and able hands. Neither have we cause to fear a cessation in this kind, or that so great a blessing is likely to fail us for the future ; having such security, not only from the unwearied zeal of present divines, (of whom we may always hope a worthy succession) but from the just esteem which the public never fails to shew for such pious discourses ; upon which account we find, that many of these are every day made public, and, as it were forced into the world ; notwithstanding the great modesty of their authors, whose humble thoughts and devoutly resigned affections lead them not towards eminence, and advancement in the world. It may seem strange therefore, that in such an age as this, any one should be so officious, as to search after, and publish the sermons of a man long since dead ; who himself never meant to publish any, or thought so highly of himself, as that he could benefit the world by such a publication. It is certain, that we must not ever imagine, nor can it enter into a mind truly christian, that because we see not an apparent change for the better in the lives of christian professors, that therefore all preaching is ineffectual ; or, that here in England the labours of the most eminent divines, that perhaps the world ever afforded, have been of no use at all : it might be said with the same reason, though very prophanely and wickedly, that because the Christians are not reported to exceed the other nations of the world in probity and good living, but are said to be rather inferior in this respect to the civilized people, whether Pagan or Mahometan lying round them, therefore the Christian religion is of no effect at all, nor any ways operative upon the lives of its professors. But if we consider this as becomes us, and not perversely as many do, it will be found that we are even in this sense the most highly indebted to Christianity, and should look upon it as the greatest blessing imaginable, not only for its spiritual advantages, which are unspeakable, but for its temporal benefits and securities ; inasmuch as that mankind being so inclinable to ill, we should have a religion so full of all good precepts, and so enforcing with respect to all the duties of morality and justice. So that our amazement ought rather to be, how men with such a religion should lead such lives ! and how malice, hatred, or division, should have place in such societies as these ; which we might expect to see distinguished from all others, rather by a perfect harmony and agreement, than by the fiercest quarrels, contentions, and animosities. And indeed, when we consider the nature of preaching, how excellent an order and establishment it is, how highly raised and magnified in the christian world ;



when we consider numbers of holy men set apart for this great work, having all advantages given them the better to set forth those glorious truths of revelation, and to create a reverence of religion in the minds of men; when we consider the solemnity of a church-assembly, and the awful presence and authority of the Christian orator; we may be apt to wonder, perhaps, why we see not greater and more happy effects hereof in the world. However, we must of necessity conclude, That this institution being undoubtedly so powerful a support of our religion, if such assemblies as these were not upheld, if such authority as this did not subsist, the consequence would be, that as in a little time there would be no more Christianity left in the world, so neither any morality; since, notwithstanding all the helps of preaching, and the assistance and support which virtue receives from hence, the lives of men are still so far from being reformed, and the world so little improved, in these latter ages. But, how reverently soever we have cause to think concerning this institution and the undoubted good effects of it upon mankind; and whatever high opinion and esteem we may justly have of their performance, in whose hands this power is placed, it seems not wholly impossible, but that there may be some defect in this great affair; and that the causes of ill success may not lye altogether in the depravity, perverseness, or stupidity of mankind, who are the hearers and readers of these doctrines. In some countries, and amongst some sorts of Christians, we have seen, that the whole of this institution has not been appropriated to spirituals; but, that a great part of those divine exhortations have had something in common with the policies of the world, and the affairs of government. And, of whatsoever benefit this may have been to mankind, or to the peace of the Christian world, it must be owned that preaching itself will be so much the less apt to make any happy revolution in manners, as it has at any time been serviceable to revolutions in state, or to the support of any other interest, than that of Christ's kingdom. Nor do we find, since the arts of government and mysteries of religion have been thus suited together, that either has been much advantaged by the union; it having never yet appeared, that divinity has been greatly better'd by policy, or that policy has been any where mended by divinity.

Amongst those writers, who have been forward in making this unprosperous alliance, and building a political Christianity, there has been one of our nation, in the time wherein our author lived, who, whether he may have been serviceable any way to the civil government, or Christian church, it may be concluded at least, that he has done but very ill service in the moral world: and however other parts of philosophy may be obliged to him,

him, ethicks will appear to have no great share in the obligation. He has indeed with great zeal and learning been opposed by all the eminent and worthy divines of the church of England : and had the same industry been applied to the correction of his moral principles, as has been bestowed in refuting some other of his errors, it might perhaps have been of more service to religion in the main. This is he, who reckoning up the passions or affections by which men are held together in society, live in peace, or have any correspondence one with another, forgot to mention kindness, friendship, sociableness, love of company and converse, natural affections, or any thing of this kind : I say forgot ; because I can scarcely think so ill of any man, as that he has not by experience found any of these affections in himself, and consequently that he believes none of them to be in others. But in the place of other affections, or good inclinations of whatever kind, this author has substituted only one master passion fear ; which has in effect devoured all the rest, and left room only for that infinite passion towards power after power, natural (as he affirms) to all men, and never ceasing but in death\*. So much less good-nature has he left with mankind, than what he allows the worst of beasts ; having allotted to us, in the way of our nature, such mischievous passions as are unknown to them ; and not so much as allowed us any degree of their good ones, such as they are all known to have, and are never wanting to exert toward their own kind : by which excellency of nature, so little reckoned upon in the case of mankind, their common interest is duly served, and their species propagated and maintained.

Had not the poison of these immoral, and in reality atheistical, principles been diffused more than 'tis easy to imagine, at that time especially when Dr. *Whichcote* appeared, we should perhaps, where morality was concerned, have heard less of terror and punishment, and more of moral rectitude and good-nature. At least, it should not have grown customary to explode good-nature, and detract from that good which is ascribed to natural temper, and is accounted natural affection, as having ground and foundation in mere NATURE : on the contrary, it would have been the business of those, who had managed the cause of religion, to have contended for these better dispositions ; and to have shewn, how deep a root and foundation they had in human nature ; and not, just contrarywise, to have built on the ruin of these : for, with some people, this was then become a method to prove Christianity. Revelation was to owe its establishment to the depression and lowering of such principles as these in the nature of man ; and the weakness of these was made the strength of religion. As if good-nature and religion were enemies : a

thing indeed so unthought of amongst the heathens, that *PIETY*, (which was their best word to signify religion) had more than half its sense in natural and good affection, and stood not only for the adoration and worship of *God*, but for the natural affections of parents to their children, and of children to their parents; of men to their native country; and indeed of all men in their several relations one to another. It must be confessed, that it has been the reproach of some sects of Christians amongst us, that their religion appeared to be in a manner opposite to good-nature, and founded in moroseness, selfishness, and ill-will to mankind; things not easily reconcilable with a christian spirit. But certainly it may be said of the *church of England*, if of any church in the world, that this is not her spirit: but it is by characters and features just contrary to these, that *this church* shews herself above all others most worthily and nobly christian. It is certain, that there is nothing more contended for by those, who would not willingly admit a Deity; nor is there any thing of greater use to them, in their way of reasoning, than to have it pass as current, that there are in man no natural principles inclining him to society; nothing that moves him to what is moral, just and honest, except a prospect of some different good, some advantage of a different sort, from what attends the actions themselves. Nor is it strange that they, who have brought themselves off from so much as believing the reality of any ingenuous action, performed by any of mankind, merely through good affection and a rectitude of temper, should be backward to apprehend any goodness of that sort, in a *higher nature* than that of man. But it is strange to conceive, how men, who pretend a notion and belief of a *supreme power* acting with the greatest goodness, and without any inducement but that of love and good will, should think it unsuitable to a rational creature derived from *him*, to act after *his* example, and to find pleasure and contentment in works of goodness and bounty, without other prospect. But, what is yet more unaccountable is, that men who profess a religion, where love is chiefly enjoined, where the heart is expressly called for, and the outward actions without that is disregarded, where charity or kindness is made all in all; that men of this persuasion should combine to degrade the principle of good-nature, and refer all to reward: which, being made the only motive in men's actions, must exclude all worthy and generous disposition, all that love, charity, and affection, which the scripture enjoins; and without which no action is *lovely*, in the sight of God, or man; or in itself, deserving of notice, or kind reward. But perhaps one reason of this misfortune has been, that some men, who have meant sincerely well to religion and virtue, have been afraid, lest by advancing the principle of good nature, and laying too great a stress upon it, the

the apparent need of *sacred revelation* (a thing so highly important to mankind) should be in some measure taken away. So that they were forced in a manner to wound VIRTUE, and give way to the imputation of being mercenary, and of *acting in a slavish spirit, in ways of religion*\*, rather than admit a sort of rival (in their sense) to the faith of divine revelation: seeing that Christianity (they thought) would by this means be made less necessary to mankind; if it should be allowed, that men could find any happiness in virtue, but what is in reversion.

Thus, *one party* of men, fearing the consequences which may be drawn from the acknowledgment of moral and social principles in human kind, to the proof of a Deity's existence; and *another party* fearing as much from thence, to the prejudice of revelation; each have in their turns *made war* (if I may say so) even on *virtue* itself: having exploded the principle of good-nature, all enjoyment or satisfaction in acts of kindness and love, all notions of happiness in temperate courses and moderate desires, and in short all virtue or foundation of virtue; unless that perhaps be called *merit* or *virtue*, which is left remaining when all generosity, free inclination, public-spiritedness, and every thing else besides *private regard*, is taken away.

• If this may be said to be our case under this dispute, and that true religion itself (which is *love*) be thus endangered, and morality so ill treated, between two such different and distant parties; if each of these, notwithstanding their vast disagreement, do yet in this matter so fatally agree to decry human nature, and destroy the belief of any immediate good or happiness in virtue, as a thing any way suitable to our make and constitution; there is then so much the more need of some great and known man to oppose this current; and here it is, that our *author* has appeared so signally. *Whatsoever* (says he) *some have said*, man's nature is not so untoward a thing, unless it be abused, but that there is a secret sympathy in human nature, with virtue and honesty; which gives a man an interest even in bad men.—God in infinite wisdom has so contrived, that if an intellectual being sink itself into sensuality, or any way defile or pollute itself; then, miseries and torments should befall it in this state.—VIRTUE and VICE (says he) are the foundations of peace and happiness; or sorrow and misery.—There is inherent punishment belonging to all vice; and no power can divide or separate them: For, though God should not in a positive way inflict punishment; or any instrument of God punish a sinner; yet he would punish himself; his misery and unhappiness would arise from himself.—Thus speaks our excellent Divine, and truly christian Philosopher; whom, for his appearing thus in defence of *natural goodness*, we may call the preacher of good

*nature.* This is what he insists on every where ; and to make this evident, is in a manner the scope of all his discourses. And in conclusion of all this, 'tis hoped that what has been here suggested, may be sufficient to justify the printing of these sermons.

As for *our author* himself, what his *life* was ; how great an example of that happy temper, and god-like disposition, which he laboured to inspire ; how much he was, for the excellency of his life and admirable temper, esteemed and beloved of all ; and even in the worst of times, when feuds and animosities on the account of religion were highest (during the time of the late great troubles) ; how his character and behaviour drew to him the respect of all parties, so as to make him be remarkably distinguished ; how much in esteem he was with the greatest men ; and how many constant hearers he had of the best rank and greatest note, even of the most eminent divines themselves ; this is sufficiently known. And the testimony which the late archbishop Tillotson has given of him, though it be in a funeral sermon, is known to be in nothing superior to his desert.

The sermons which are here printed, have been selected out of numbers of others less perfect ; there being not any of our author's extant, but such as were written after him at church : he having used no other than very short notes, not very legible : though these have been of great use to the publisher, in whose hands they have been.

The unpolished stile and phrase of *our author*, who drew more from a college than a court, and who was more used to school-learning and the language of an university, than to the conversation of the fashionable world, may possibly but ill recommend his sense to the generality of readers. And since none of these discourses were ever designed for the world, in any other manner than as he (once for all) pronounced them from the pulpit, they must of necessity appear to have a roughness in them, which is not found in other sermons more accurately penned by their authors. For, though the publisher has sometimes supplied him out of himself, by transferring to a defective place, that which he found in some other discourse, where the same subject was treated ; yet so great a regard was had to the very *text* and *letter* of his *author*, that he would not offer to alter the least word : and wheresoever he has added any thing to correct the most apparent omission, or fault of the penman, he has taken care to have it marked in different characters ; that nothing might appear as *our author's* own, which was not perfectly *his*. Though some others in the world have been very far from this caution : since of late some things have been set out in *our author's* name, which his best friends disown to be his ; and which

any one, who studies him in his genuine works, will easily know to be unworthy of him.

“ And now, when these disadvantages which have been mentioned are considered, since they are no more than what sensible people will easily make allowance for, 'tis presumed there may be in the world some persons, who will notwithstanding think these sermons to be of worth, and may perhaps discover in them some peculiar beauties, such as are not to be despised for want of that ornament which might have accompanied them. . I know that there are now growing up in the world too many, who are prejudiced against all pulpit-discourses; and who, in this prophane age, are led to think not only *the institution of preaching*, but even the *gospel* itself, and *our holy religion* to be a fraud. But, notwithstanding all the prejudice of this kind, 'tis to be hoped that even some of these persons, if they have any candour left, may be induced to applaud some things that they may meet with here: so as from hence, perhaps, to like Christianity the better. This we may with assurance say, that were there besides ours any religion, ancient or modern, that had so divine a man as this to shew, these very men would admire and reverence him; and though a priest of that religion, and bound to comply with established superstition, would praise his virtue; and, perhaps, be the forwardest to extol his sentences and works, in opposition to our sacred religion. But this is hard, that even *heathen religion* and *paganism* can be more mildly treated, and cause less aversion than *Christianity*. To such men as these I can say nothing further. But if they who are thus set against Christianity, cannot be won over by any thing that they may find here; yet we may assure ourselves at least of *this* good effect from hence, that the excellent spirit which is shewn here, and that vein of goodness and humanity which appears throughout these discourses, will make such as are already Christians, to prize and value Christianity the more! and the fairness, ingenuity and impartiality which they may learn from hence, will be a security to them against the contrary temper of those other irreconcilable enemies to our holy faith.”

N. B. This is the Dictionary of Lives, now republishing in monthly volumes.

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*Biographia Britannica: Or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages, down to the present Times; collected from the best Authorities, both printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary, Vol. VI. Part I. Folio. 20s. in Sheets. Osborne, Davis, &c.*

**A**T length this elaborate, useful, and entertaining Compilation draws toward a conclusion; the remainder of the present

present Volume, which is to finish the work, being, as we are informed by the advertisements, in great forwardness.

Having twice \* had occasion to mention the progress of this undertaking, and even to lay before our Readers some specimens of the manner wherein it is executed, we have little to add concerning that part of it now published; which brings on the alphabet as far as the letter U, concluding with the life of the learned archbishop Usher.

Of entire new lives, not before inserted in the well-known *General Dictionary*, in ten volumes folio, we have observed a considerable number, in this new volume of the *Biographia*, or part of a volume, as the proprietors chuse to entitle it. Among the rest we have that of Sir Hans Sloane †, an abstract of which may be very acceptable to such of our Readers as are not purchasers of the *Biographia* itself.

This great physician, we find, though born in Ireland, was of Scottish extraction. His father, Alexander Sloane, was at the head of that colony of Scots, which K. James I. settled in the North of Ireland, at Killileagh, in the county of Down, where Sir Hans was born, April 16, 1660. He discovered a strong inclination for the study of natural history, even in his infancy; which being encouraged by a suitable education, he applied those hours, which youth is apt to squander in trifling amusements, to the study of nature and the admiration of her works. At the age of sixteen, he was seized with a spitting of blood, which interrupted the regular course of his studies, and confined him to his chamber for three years. He had already learned enough of physic, to know that such a malady was not to be suddenly cured; and his prudence directed him to abstain from wine and other liquors that were likely to increase the disorder. By this regimen, which he observed, in some measure, ever after, he was enabled to prolong his life beyond the ordinary bounds prescribed for the age of man; being himself an example of the truth of his favourite maxim, that sobriety, temperance, and moderation are the best preservatives that nature has vouchsafed to mankind. He had hardly recovered this first attack, when his desire of perfecting himself in the several branches of physic, which he had chosen for his profession, led him to London, where he might receive those helps that he could not hope to obtain in his own country. With this view, presently after his arrival in that metropolis, he entered himself as a pupil to the great Stafford, an excellent chemist, bred

\* See Review, vol. XVII. p. 577, and vol. XXIII. p. 160.

† Among others, however, the life of Lord Somers, in particular, is newly drawn up, and executed with great judgment. It is an excellent piece.

under the illustrious Stahl; and, by his instructions, he gained a perfect knowledge of the composition and preparation of the different medicines of that kind, which he was to make use of in the course of his future practice. At the same time, he studied Botany at the famous Garden at Chelsea, then newly prepared for this use by the company of apothecaries. He likewise assiduously attended the public lectures of anatomy and physic; and, in short, neglected nothing which had the least relation to his profession. But his most distinguished merit was that of a naturalist; it was this part of his character that introduced him early into the acquaintance of the most eminent persons, in that way, of the age, Mr. Boyle and Mr. Raye, whose friendship he was very careful to improve, by communicating to them every striking object of curiosity or use that fell under his observation; and his intimacy with these two great men continued till their death.

After four years study at London, Mr. Sloane resolved to visit foreign countries for farther improvement. In that view he set out for France, in company of two other students, one of whom was Mr. (afterward Sir) Tancred Robinson, physician in ordinary to King George I. In their way to Paris, they were elegantly entertained by the famous Mr. Lemery, the father; and, in return, Mr. Sloane obliged that eminent chemist with a specimen of four different kinds of Phosphorus, of which, upon the credit of other writers, Mr. Lemery had treated in his book, but had never seen any of them before.

At Paris Mr. Sloane lived as he had done in London; he attended the hospitals, heard the lectures of Messrs. Tournefort, Duverny, and other eminent masters; visited the Learned of every faculty; and employed himself wholly in improving his studies.

From Paris he went to Montpellier; and having letters of recommendation from Mr. Tournefort to Mr. Chirac \*, then Chancellor and Professor of that University, he found an easy access, through his means, to all the learned men of the pro-

\* "At a meeting of the Royal Society, May 6. 1687, Mr. Sloane, then a member of that Society, observed to them, that all the *cerebrum*, and not the *cerebellum*, of a dog had been cut out at Montpellier, by Mr. Chirac, and the cranium filled with earth; and the dog had lived twenty-four hours; but another dog, by cutting out the *cerebellum*, died presently." We give this as a specimen of the nature and importance of the *side-notes*, with which our Biographers have illustrated this life of Sir Hans. In the larger notes, at the bottom of the page, they have abstracts of the lives of the most considerable persons occasionally mentioned in the article; as of Lemery, Tournefort, Du Verny, &c. which we have not thought it necessary to transcribe.



vince, particularly to Mr. Magnol, whom he always accompanied in his botanical excursions about the neighbourhood of that famous city, where he beheld, with pleasure and admiration, the spontaneous productions of nature in that happy climate; and under the instructions of Mr. Magnol, he learned to class them in their proper order. Here, having found an ample field for contemplation, entirely suited to his taste, he spent a whole year in collecting plants; at the end of which he travelled through Languedoc, with the same view, and passing through Thoulouse and Bourdeaux, returned to Paris, where he made a short stay, and set out for England, in the latter end of the year 1684, with intent to settle, and follow his profession.

On his return to England, he made it his first business to visit his friends, Mr. Boyle and Mr. Ray, in order to communicate to them the discoveries he had made in his travels. To the latter, who was then retired into Essex, he transmitted a great variety of seeds and plants, which Mr. Ray has described in his *Historia Plantarum*, with proper acknowledgments †.

About this time, Dr. Sloane (who is supposed to have been created M. D. at Montpellier, became acquainted with the celebrated Dr. Sydenham; who soon contracted so warm a friendship for him, that he took him into his house, and earnestly recommended him to his patients. He had not been long in London, before he was proposed, by Dr. Martin Lister, for a candidate, to be admitted a member of the Royal Society; and he was accordingly elected in November 1684; after which we find him communicating several curiosities to the Society in 1685. In July the same year, he was a candidate for the place of their Assistant-Secretary; but was obliged to give way to the superior interest of Dr. Halley. In April 1687 †, he was chosen Fellow of the College of Physicians in London.

In

† The correspondence between Sloane and Ray continued till the death of the latter; who, but ten days before he died, wrote to him in the following affecting terms:

“ Dear Sir, the best of friends,

These are to take a final leave of you in this world. I look upon myself as a dying man. God requite your kindness expressed any ways towards me an hundred fold: bless you with a confluence of all good things in this world, and eternal life and happiness hereafter: grant us an happy meeting in heaven.

Black-Nodley,

Jan. 7, 1704-

I am, Sir,

Eternally your's,

JOHN RAY.”

† This election happened on a very extraordinary occasion. At a meeting of the Society, in October 1685, the President, Sir Thomas Ray. Jan. 1763.

E

Wetherley,

In September 1687, the Doctor embarked with Christopher, Duke of Albemarle, for Jamaica, of which island the Duke was appointed Governor; and the Doctor attended him in quality of his Grace's physician: they arrived \* at Jamaica on the 19th of December following.

Here a new field was opened for fresh discoveries in natural productions, the prospect of which might be one motive for his undertaking the voyage. The medical world, however, had been deprived of the fruits of it, had not our Author, by incredible application, converted, as we may say †, his minutes into hours. The Duke died almost as soon as he landed, and the Duchess, his consort, determined to return to England, as soon as answers could be received to the letters she sent to court on that melancholy occasion. Dr. Sloane could not entertain a thought of leaving her Grace in her distress; but whilst the rest of her retinue spent the time in preparing for their departure, he improved it in making his collections of natural curiosities; infomuch that, though his whole stay in Jamaica was scarce fifteen months, yet he brought together such a prodigious number of plants at his return to England, that Mr. Ray was astonished, that one man could procure in one island, in so short a space, so vast a variety.

Witherley, one of the King's physicians, acquainted them, that a *quo warranto* was to come forth against their charter, in the next term. On this it was voted, *nem. con.* that the College should themselves deliver up their Charter, &c. into his Majesty's hands.—In March following, the President acquainted the College, that it was the pleasure of their Superior, that the number of the fellows of the College should be sixty or eighty, instead of forty. In April 1687, the *diploma* of King James II. was brought to the College, and solemnly accepted by the President and Fellows; and thirty new Fellows were that day admitted, among whom were Dr. Sloane and Dr. John Radcliffe.—Our Authors have added to this note a circumstance which, though somewhat foreign to the subject, we shall likewise insert, as it serves to evince the regard which Sloane afterwards had for Radcliffe; of whose merit he took an opportunity to testify his good opinion, in his introduction to the second volume of his Natural history of Jamaica. 'In order to express more emphatically his contempt of such persons as spend the best part of their time in niceties of language, and verbal criticisms, he observes, that one of this turn would needs persuade him, that Dr. Radcliffe could not cure a disease, because he had seen a Recipe of his, where the word *Piula* was spelt with *ll*.'

\* In their passage they called at Madeira, where the Doctor was consulted; and, among others, prescribed for one of the nuns in the abbey of St. Clara, who had a small tumour on the *os pubis*. He also collected some curious plants here.

† *Eloge de Sloane*, in the Memoirs of the Royal Academy of Sciences at Paris, for 1733.

On his arrival at London, he applied himself to the practice of his profession, and soon became so eminent, that he was chosen physician to Christ's Hospital in 1694, which office he held till 1730, when his great age and infirmities obliged him to resign it. What is singular," say our Authors, "and deserves the highest commendation, is, that though he received the appointments of his office punctually, because he would not set a precedent that might be inconvenient to his successors, yet he constantly applied the money to the relief of those who were the greatest objects of compassion in that hospital, that it might never be said he enriched himself by giving health to the poor."

Having been elected Secretary to the Royal Society, in 1693, he entered upon the business of that office, by reviving the publication of the Philosophical Transactions, which had been omitted for some time. He continued to be the editor of them till the year 1712 †, when he resigned, and was succeeded by Dr. Halley.—In the interim, he published *Catalogus Plantarum, quæ in Insula Jamaica sponte proveniunt, &c.* cu, *Prodromi Historiæ Naturalis, Pars prima* †, which he dedicated to the Royal Society, and the College of Physicians.

About the same time, he laid the plan of a Dispensatory, where the poor might be furnished with medicines at prime cost; and this scheme he afterwards, with the assistance of the president and other members of the College of Physicians, carried into execution.

"Our Author's thirst for natural knowledge seems to have been born with him; so that his cabinet of rarities may be said to have commenced with his being. He was continually enriching and enlarging it, and the same which, in a course of years, it had acquired, brought every thing that was curious in art or nature to be first offered to him for purchase. But these acquisitions increased it slowly, in comparison of the augmentation it received in 1701, by the death of William Courten, Esq; who had employed all his time, and the greatest part of his

† Our Authors have omitted to take notice, that, in Dr Sloane's time, the Philosophical Transactions were attacked by the wits of the age, as smartly as they have since been, in our own time; though perhaps rather more on account of imperfections in the language, than of errors in science, and deficiencies in knowledge.

† Of this Catalogue our Authors having a pretty full account in the notes, extracted from the view of it, which Mr. Ray communicated to the Royal Society; and which, though coming from the Author's particular friend, and having rather the complexions of a panegyric than a critical account, gives not, however, a more advantageous character of the work than it deserves,

fortune, in collecting rarities, and who bequeathed his whole collection to Dr. Sloane, on condition that he should pay certain legacies and debts with which he had charged it.

In 1707, the first volume of his *Natural History of Jamaica* appeared, in folio; though the publication of the second volume was delayed till 1725. By this very useful as well as magnificent work, the *Materia Medica* was enriched with a great number of excellent drugs, not known before.

In 1708, the Doctor was elected a foreign member of the Royal Academy at Paris, in the room of Mr. Tschirnaus †; an honour of so much the more estimation, as the Queen of England being then at war with France, her express consent was necessary to his acceptance of it.—In proportion as his credit arose among the learned, his practice increased with persons of condition. Queen Anne frequently consulted him, and in her last illness was bled by him. On the advancement of George I. to the throne, that Prince created him a Baronet, an hereditary title of honour, to which no English Physician had ever arrived before; and at the same time made him Physician-General to the army, which he enjoyed till 1727, when he was appointed King's Physician in ordinary to George II. and he prescribed for the royal family till his death. He was particularly favoured by Queen Caroline, who placed the greatest confidence in his prescriptions. In the interim, he had been unanimously chosen one of the Elects of the College of Physicians in 1716; and 1719, he was elected President of the same College, in which station he continued sixteen years; during which time, he gave the highest proofs of his zeal and assiduity in the discharge of his duty; and also, in 1721, he made a present to that society of 100l. and so far remitted a very considerable debt, (700l.) which the corporation owed him, as to accept the payment in such smaller sums, and at such times, as was least inconvenient to the circumstances of their affairs. He was no less liberal to other learned bodies; he had no sooner purchased the manor of Chelsea, than he gave the Company of Apothecaries the entire freehold of their botanical garden there, on condition only, that they should yearly present to the Royal Society fifty new plants, till the number should amount to two thousand \*. He gave, beside, several other donations for the improvement of this garden, the situation of which, on the

† Of this extraordinary person our Authors give a biographical account in the notes.

\* This condition has been faithfully performed by the Company ever since. The number of two thousand will be completed by the fifty to be delivered for the year 1761, those for the year 1760 having been already delivered. See Review for November last, p. 329.

bank of the Thames, and in the neighbourhood of the capital, was such as must render it doubly useful; first, by producing the most rare medicinal plants; secondly, by serving as an excellent school for young botanists, an advantage which he himself had drawn from it in the early parts of his life. In 1733, the Apothecaries expressed their gratitude to Sir Hans, by erecting, in the center of the garden, a marble statue of their benefactor, done by Ryfbrack. It is supported by a pedestal, on which is a Latin inscription, expressing his donation, with its design and advantages. He is represented in full proportion, and the likeness is well preserved.

The death of Sir Isaac Newton, in 1727, made way for the advancement of Sir Hans Sloane to the Presidency of the Royal Society. He had been Vice-President, and frequently sat in the chair for that great man; and by his long connection with that learned body, he had contracted so great an affection for it, that he made them a present of an hundred guineas, caused a curious bust of King Charles II. who founded the Society, to be set up in the great hall where it met, and he is said to have been very instrumental in procuring Sir Godfrey Copley's benefaction of a medal, value five guineas, (which is continued to this day) to be annually given, as an honorary mark of distinction to him who shall communicate the best experiments to the Society.

Being thus placed at the head of the Royal Society, Sir Hans now laid aside all thoughts of farther promotion, (so our Authors express it) and applied himself wholly to the faithful discharge of the respective duties of the places he enjoyed; to answer, like an able physician, the high opinion which the public had conceived of him; to improve his mind with useful knowledge, and enrich his cabinet with new curiosities, which he now found much easier to do than formerly, since he had taught seafaring people to regard, as an object of commerce, those marine productions which before they despised as useless, and not worth notice.

In the year 1740, being arrived at the age of fourscore, he resolved to quit the service of the public, and to live for himself. Accordingly, he resigned the presidency of the Royal Society, who chose Martin Folkes, Esq; to succeed him; and, in a public assembly, they thanked him for the great and eminent services he had done them, and begged his permission, that his name might remain enrolled among the members of their council as long as he should live. He now removed entirely from his house in Bloomsbury to that at Chelsea, in order to enjoy in tranquillity the remains of a well-spent life. He did not, however, pass into that kind of solitude which excludes men

from society. He received at Chelsea, as he had done in London, the visits of people of distinction, of all learned foreigners, of the Royal Family, who sometimes did him that honour; and, what is still more to his praise, he never refused admittance or advice to rich or poor, who came to consult him concerning their health. Moreover, not content with doing good in these respects, he now, during his recess, presented to the public such useful remedies as had been warranted by success, during a long course of practice. Among these were his receipt for curing distempers in the eyes †, and that for the bite of a mad dog.

Hitherto the great temperance of Sir Hans had preserved him from feeling the infirmities of old age; but, in his ninetieth year, he began to complain of pains, and to be sensible of an universal decay. He was often heard to say, that the approach of death brought no terrors with it, that he had long expected the stroke, and was prepared to receive it, whenever the great Author of his being should think fit.—The long expected moment at length arrived. After a short illness of three days, he gave up his last breath, Jan. 11, 1752, and was interred on the 18th at Chelsea, in the same vault with his lady, the solemnity being attended with the greatest concourse of people, of all ranks and conditions, that had ever been seen before (say our Authors) on the like occasion. His funeral sermon was preached by Dr. Pearce, bishop of Bangor, who forbore to enlarge on the virtues or accomplishments of the deceased, agreeable to an express prohibition received from his own mouth. Here our Biographers observe, that such was his piety, he thought it a degree of profanation to debase, with the praises of human excellence, that pulpit which should be devoted to the worship of the Supreme Being.

The Writer of his *Eloge*, already referred to, having observed that, in his person, Sir Hans was tall and well-proportioned, thus proceeds to represent his character. “His manners were easy, free, and engaging; his conversation sprightly, familiar, and obliging; nothing could equal his courtesy to strangers; he was always ready, on the least notice, to shew and explain to them his whole cabinet; and once a week, he

† Though this Recipe for the eyes has been frequently printed in a variety of publications, yet as our Authors have also taken a copy of it in their notes, it might have been thought a blameable omission in us, had we omitted to transcribe so useful a prescription. R Tutii p. p. 33. Lapid. Hematit. p. p. 3ij. Aloes p. p. 12. gr. Margarit. p. p. 3. Rub them in a mortar, c. q. s. of viper's grease. To be used night and morning. N B. All cathartics, especially Mercury, hurtful in this case.

kept open house for gentlemen of all ranks, particularly for his brethren of the Royal Society.

“ The consequences of his death,” continues the Eulogist, “ were severely felt by the poor, to whom he was every way a liberal benefactor. He was a governor of almost every hospital in and about London. To each he gave an hundred pounds in his life-time, and a more considerable sum at his death. Whatever proposal had for its object the public good, might command his most zealous endeavours to promote it. He was the first in England who introduced the Bark into general practice, not only in fevers, but in a variety of other distempers, particularly in nervous disorders, mortifications, and violent hæmorrhages. He frequently took it himself for the spitting of blood, to which he was always more or less subject. He likewise gave his sanction to the practice of inoculation, by inoculating two daughters of the Royal Family; which did more to establish that salutary discovery than all the treatises that ever were written on the subject.”

It was no wonder that Sir Hans was extremely solicitous lest his cabinet of rarities, which he had taken so much pains to collect, should be again dissipated at his death. He was unwilling that so large a portion of his fortune should be lost to his children, and he was concerned lest his country should be deprived of the use of so valuable a treasure. He therefore bequeathed it to the public, on condition that 20,000*l.* should be made good by parliament to his family; a sum which, though large in appearance, was scarce more than the intrinsic value of the gold and silver medals, the ores, and precious stones that were found in it; beside his library, consisting of more than fifty thousand volumes, three hundred and forty-seven of which were illustrated with *coloured prints*, three thousand five hundred and sixty-six manuscripts, and a vast number of scarce and curious books.—The parliament accepted the legacy, and fulfilled the conditions \*.

It

\* The act which passed for this purpose, in 1753, is entitled, “ An Act for the purchase of the Museum, or collection of Sir Hans Sloane, Bart, and of the Harleian collection of MSS. and for procuring one general repository for the better reception and more convenient use of the said collection, and of the Cottonian library, and additions thereto.”—In pursuance of this act, the sum of 300,000*l.* was raised by a lottery, which abundantly enabled the parliament to compleat their whole design. According to which, beside the 20,000*l.* paid for Sir Hans Sloane’s collection, the Harleian manuscripts were purchased at the rate of 10,000*l.* and that magnificent edifice called Montague-House, in Russel-street, Bloomsbury, was also purchased at the rate of 10,000*l.*

It is easy to perceive the advantage that may result to the public from this immense collection. To have access to such a cabinet as this, is in effect, like making the tour of the world, and having for a tutor a catalogue of thirty-eight volumes in folio and eight in quarto, containing a short description of each curiosity, with a reference to the authors that treat of it more at large.

Sir Hans married, in 1695, Elizabeth, daughter of Alderman Langley, of London, who died in 1724, after she had brought him one son, who died young, and three daughters, the youngest of which died also in her infancy. Sarah, the eldest, married George Stanley, Esq; of Poultons in the county of Hants; and Elizabeth, the second, married the Lord Cadogan, colonel of the second troop of horse guards, and governor of Tilbury-Fort, &c.

\* \* The judicious Author of this article will pardon us, if, for the sake of brevity, we have sometimes deviated from his mode of expression, and here and there omitted a short passage, of inferior import, for the same reason.

To this house the two last-mentioned collections were removed, as also the Cottonian Library, with all the additions to it, and likewise that of Sir Arthur Edwards of Hanover square, bequeathed by his will in 1738.

*The Prophecy of Famine. A Scots Pastoral. By C. Churchill.*  
4to. 2s. 6d. Kearsly.

**W**HAT a scurrilous age do we live in! At the rate we have proceeded in for some time past, we shall soon degenerate into a nation of savages. Railling, abuse, and detraction, are become fashionable amusements; nay almost the sole employment of our Literati: what a debasement of Genius! what a degeneracy of Taste!—In Politics, the revived Whig and Tory factions are as bitter in their enmity, as were the most implacable of their Predecessors. In Divinity, the Freethinkers, the Methodists, and the orthodox Clergy are all together by the ears, dealing about their Anathemas like wild-fire. Even the Muses too, those accomplish'd well-bred Ladies, are now become little better than so many scolding Billingsgates. As to the Lawyers, having always but *too much* business on their hands, in the way of their vocation, they have no leisure for any Squabbles but what they are paid for; so that they, and the Physicians, are, at present, the most placid and peaceable of all his Majesty's subjects.

But



But what, in the name of common Sense, of common Decency, hath occasioned the Literary civil war, lately proclaimed by the Britons on *this*, against the Britons on *that* side of the Tweed?—We are confessedly the aggressors; the enmity is all our own: but wherefore is it excited?—where is the generosity, where the justice, of attacking, unprovoked, a whole nation, peaceably united with us under one common Government? Is one part of the Island to be insulted for being the weaker or the poorer division? as reasonably might the right hand revile the left, for being its inferior in strength and dexterity!—Is it that *One man* of that nation hath found favour in the eyes of his Prince, and thereby excited the envy and malice of those who, like the Turk, can bear no brother near the throne? This were indeed a preposterous, an absurd foundation for a national jealousy and quarrel! Yet this, however, seems to be the secret cause\* of all the public outrage, daily, weekly, and occasionally, offered to our neighbours of North-Britain; this the sum-total of the crimes charged on poor Scotland:—except, indeed, one other offence, of which too she is equally guilty,—the natural inclemency of her climate, and the comparative infertility of her soil!

*Effugimus Scopulos Ithacæ, Lærtia reona  
Et terram altricem Sa-vi execramur ULYSSES.*

But what, in particular, could move the manly Genius of CHURCHILL to draw his mighty pen in this low and vulgar quarrel? that pen which might be so much more nobly employed! Why should *He* deign to mingle with the dirty crowd? why sully the lustre of his reputation by thus associating with the mob? Hath Calumny alone such powerful charms for this potent Bard? Can he delight only in Detraction? Can he take pleasure in nothing but in giving pain to others? Is it only in finding or in making his neighbour miserable, that he can derive happiness to himself?—

Not to protract, however, the gratification of our Reader's curiosity, which must, by this time, be sufficiently excited, we shall now proceed to give some specimens of the manner in which Mr. Churchill has again † manifested his contempt and hatred of the Scottish nation.

\* It is commonly thus, when a Stage-coach passes through a village, one boy, more active than the rest, mounts in the rear, and rides off in triumph: while his clamorous companions, following *hand passibus equis*, unite in the envious out-cry “*Whip behind! Lick behind, Coachman! whip behind!*”

† See his GHOST, a poem; in which he wantonly stepped out of his way, on purpose to have a stroke at the Scots: like Daniel Burgess, who used to declare he could not preach a sermon without having a *whack at the Pope*.

Stopping

Stopping a moment just within the gate, in order to take a cursory view of what our Satirist has done in the opening of his Poem, we find him talking *much* of his Patron, John Wilkes, Esq; *something* of Lord B——; of Johnny Home; of the Laureat; of Dr. Hill; and *not a little* of himself. Then advancing a step or two farther, we come to the pastoral part of the work; in the beginning of which he introduces to our acquaintance two Highland youths, by the names of Sawney and Jockey.

—— whose birth beyond all question springs  
From great and glorious, tho' forgotten, kings,  
Shepherds of *Scottish* lineage, born and bred  
On the same bleak and barren mountain's head,  
By niggard nature doom'd on the same rocks  
To spin out life, and starve themselves and flocks,  
Fresh as the morning, which, enrob'd in mist,  
The mountain top with usual dulness kifs'd,  
JOCKEY and SAWNEY to their labours rose;  
Soon clad I'ween, where nature needs no cloaths,  
Where, from their youth enur'd to winter skies,  
Dress and her vain refinements they despise.

JOCKEY, whose manly high-bon'd cheeks to crown  
With freckles spotted flam'd the golden down,  
With mickle art could on the bagpipes play,  
E'en from the rising to the setting day;  
SAWNEY as long without remorse could bawl  
HOME's madrigals, and ditties from FINGAL.  
Oft at his strains, all natural tho' rude,  
The *Highland Lass* forgot her want of food,  
And, whilst she *search'd* her lover into rest,  
Sunk pleas'd, tho' hungry, on her SAWNEY's breast.

Thus much for the Inhabitants : now for the Country.

Far as the eye could reach, no tree was seen,  
Earth, clad in russet, scorn'd the lively green.  
The plague of Locusts they secure defy,  
For in three hours a grasshopper must die.  
No living thing, whate'er its food, feasts there,  
But the Camæleon, who can feast on air.  
No birds, except as birds of passage flew,  
No bee was known to hum, no dove to coo.  
No streams as amber smooth, as amber clear,  
Were seen to glide, or heard to warble here,  
Rebellion's spring, which thro' the country ran,  
Furnish'd, with bitter draughts, the steady clan.  
No flow'rs embalm'd the air, but one white rose,  
Which, on the tenth of June, by instinct blows,  
By instinct blows at morn, and, when the shades  
Of drizly eve prevail, by instinct fades.

Thus

This *keen* description is followed by that of the Cave of FAMINE.

One, and but one poor solitary cave,  
Too sparing of her favours, nature gave ;  
That one alone (hard tax on Scottish pride)  
Shelter at once for man and beast supplied.  
Their snares *without* entangling briars spread,  
And thistles, arm'd against th' invader's head,  
Stood in close ranks all entrance to oppose,  
Thistles now held more precious than the rose.  
All Creatures, which on nature's earliest plan,  
Were form'd to loath, and to be loath'd by man,  
Which ow'd their birth to nastiness and spite,  
Deadly to touch, and hateful to the sight,  
Creatures, which, when admitted in the ark,  
Their Saviour shunn'd, and rankled in the dark,  
Found place *within* ; marking her noisome road  
With poison's trail, *here* crawl'd the bloated Toad ;  
*There* webs were spread of more than common size,  
And half-starv'd spiders prey'd on half starv'd flies ;  
In quest of food, *these* strove in vain to crawl ;  
Slugs, pinch'd with hunger, smear'd the slimy wall ;  
The cave around with hissing serpents rung ;  
On the damp roof unhealthy vapour hung,  
And FAMINE, by her children *always known*  
*As proud as poor, here* fix'd her native throne.

*Here*, for the fullen sky was overcast,  
And summer shrunk beneath a wintry blast,  
A native blast, which arm'd with hail and rain  
Beat unrelenting on the naked swain,  
The Boys for shelter made ;————

In this rude recess the dialogue between Sawney and Jockey takes place ; which, as to the expression, is, no doubt, conceived in the true simplicity of pastoral poetry ; and especially the Scots pastoral, which is happily imitated : but it is, at the same time, as severe a satire on the country and its inhabitants, as either of the foregoing Descriptions. The conversation, however, is but of short continuance ; being soon interrupted by the Goddess of the Cave ; of whom a very striking picture is drawn : and now comes the Prophecy.

The import of this prediction is, the speedy migration of the Caledonians, to the Land flowing with Milk and Honey : here the Poem becomes a Court-Satire ; in which the Author sneers at the Peace, and represents the Administration as entirely under Scottish influence.

Already is this game of fate begun  
Under the sanction of my Darling Son,

*The Prophecy of Famine.*

That Son, whose nature royal as his name,  
Is destin'd to redeem our race from shame.  
His boundless pow'r, beyond example great,  
Shall make the rough way smooth, the crooked straight,  
Shall for our ease the raging floods restrain,  
And sink the mountain level to the plain.  
Discord, whom in a cavern under ground  
With massy fetters our late Patriot bound,  
Where her own flesh the furious Hag might tear,  
And vent her curses to the vacant air,  
Where, that she never might be heard of more,  
He planted Loyalty to guard the door,  
For better purpose shall Our Chief release,  
Disguise her for a time, and call her PEACE.

The Goddess concludes with fortelling that the *weak* English, lured by the deceitful name of Peace, will help to carry on the imposition upon themselves, and will, to win the love of the Scots,

————— with honours grace  
The old adherents of the Stuart race.

That is, the Tories or Jacobites (either name, according to the Goddess, belonging indifferently to the same person) shall gain the ascendant at Court: which part of the prediction we hope, whatever becomes of the rest, will never be accomplished. But the most malignant stroke in this Prophecy, is the intimation that his Majesty will not be altogether safe, with respect to any reliance he may place in Scottish fidelity: which is here represented equally to be trusted with the *Punicâ Fides*. In a word, the Writer has omitted nothing that might contribute to render the English jealous and distrustful of their Northern Brethren: though it will probably be attended with no greater effect, than to convince his readers how rancorously he is prejudiced against a nation \*, with whom he can hardly be thought sufficiently acquainted, to justify the unchristian, the ungentleman-like treatment they have met with, at his unsparing hand.

It is with real concern, with unfeigned regret, that we pass this public censure on the unadvised behaviour of a man whose *abilities* we admire, whose *profession* we reverence: But every candid, every generous, every liberal mind, must condemn such

\* It may not be foreign to the subject, to remark, in this place, that this despised, this vilified nation hath furnished (we have it from the best authority) not less than SIXTY-FIVE THOUSAND men, for the service of the Government, during the course of the war, from 1755, to 1762: and how these men have behaved, in defence of the common cause, let the *Enemies* of Britain tell.

a prostitution of the *one*, such a degradation of the *other*. How much more worthily might the former be exerted in the cause of Virtue; how much more becomingly might the latter be exercised, in duly discharging its amiable, its natural functions!—Let not, then, a Christian Divine, the servant of the Prince of Peace, in direct opposition to the meek and beneficent deportment of his Master, become a sower of *Sedition*, a promoter of *Discord*! nor mistakingly imagine that, in so doing, he is fulfilling the Scripture which saith, “I came not to send peace, but a sword.”

Dear Ch——! in the spirit of sincere regard, in the spirit of that honest friendship which means better toward you, than all the injurious applause of those who may flatter even your indiscretions,—consider, ere it be too late, ere the tide of popularity turn against you,—consider what you have written, what you may now be writing; and dedicate your future labours to those more laudable purposes, for which wise men will praise, good men love, and even bad men respect you!—but what is of infinitely greater consequence, in your cooler moments, you will even respect yourself.

Possibly this well-meant exhortation may, at present, only excite in you emotions of resentment; but we doubt not they will soon subside, and a juster sense of our friendly intention take place. We trust the seed will not be sown in an ungrateful soil;—we hope to see it one day spring up, and produce such an harvest, as both *you* and *we* may rejoice in the reaping. In the pleasing expectation, therefore, hereafter of Reviewing the productions of your BETTER pen, we bid you cordially farewell; concluding with the words of Tully, addressed to his son, with whom we must suppose he dealt as sincerely as we have here dealt with you:

*Hæc scripsi non otii abundantia, sed amoris erga te:*

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*The Statutes at Large, from Magna Charta, to the End of the Reign of King Henry the Sixth. To which is prefixed, a Table of the Titles of all the publick and private Statutes, during that time.* By Owen Ruffhead, Esq; 4to. 12 s. 6 d. in Sheets. Becket, &c.

THIS is the first volume of a compleat edition of the Statutes at Large, from Magna Charta to the end of the last parliament, 1761, intended to be comprised in eight volumes, and now publishing separately for the conveniency of the

the public: a work which our readers must be sensible, comes no farther under the cognizance of a literary journal, than as it affords something new or remarkable on the part of the Editor. A very sensible and learned preface accordingly distinguishes this edition, and affords at once an explanatory introduction to the work, as well as an eminent proof of the Editor's abilities for the undertaking in which he hath engaged.

He sets out with observing the rude and defective state of our laws, in the early periods of English history; the ancient statutes of this kingdom, being, most of them, drawn up without order or precision, without any settled precedent; and seeming, in particular instances, rather to be provisions extorted by some predominant influence, than laws instituted by the concurring assent of a regular legislature. "Some degree of order," says he, "beamed forth under the Reign of Edward I. many laws of that time being penned with a brevity and perspicuity, which might do honour to more enlightened days. But still the greater part of the statutes even of that reign, and of those immediately succeeding, are not only vague and unsettled in point of form, but are sometimes defective in point of substance. In many, there are no words expressing by what authority they were promulgated; and in those, wherein the enacting authority is declared, it is variously described. In some instances, the laws seem to issue from the king alone; several acts running in the form of charters and patents. In others, they seem to proceed from the king and Lords jointly, without the concurring assent of the commons."

He enumerates other defects and inconveniencies, as well attending the formation, as the execution of the statute laws; whereby the courts of justice were sometimes entrusted with a dangerous discretionary power, and at others left open to be corrupted by temptations, or exposed to be overawed by menaces.

These instances of disorder and irregularity, having, among other circumstances, given rise to objections against the validity of several early acts, our learned Editor undertakes to obviate those objections, and establish the authority of such acts. In doing this, he gives a brief explanation of the method in which our ancient acts of parliament were passed; and displays the respective influence of the several orders of the state at different times; the whole forming a satisfactory and instructive disquisition, at once so pertinent and concise, as to evince the writer most perfectly acquainted with the progress of the laws and history of the constitution. To this we may also add, as a more respectable characteristic, that he shews himself on every occasion

son a friend to the liberties of mankind, and an enemy to tyranny and oppression:

He proceeds next to take notice of a complaint, frequently made concerning the vast multiplicity of our statute laws, which has been deemed the occasion of such confusion and perplexity, that proposals to reduce their bulk, have been long since recommended to the parliament from the throne itself. He is, by no means, however, for having the laws which have been altered or repealed by subsequent acts, left out of our statute books; as by such means, he conceives posterity might be greatly at a loss to account for several institutions, which are only to be explained by reference to those venerable relicks of antiquity. He thinks, it may be a question, therefore, whether an attempt to contract the bulk of our statute code by such expedients, might not prove an innovation more dangerous than useful; there being many repeated and obsolete acts, which, though they do not govern, are yet very proper to guide; as they frequently contain matter of curious learning, and may often serve the purpose of historical proof and illustration.

Knowing full well the passion we are sometimes apt to contract for the most insignificant appendages to the favourite objects of our attention, we do not wonder our learned Editor is so loth to part with his antiquated statutes; nay, we are well satisfied of their utility, in the method he hath represented. With due deference, however, to the learned in the law, we really think a code is not the most proper repository for mere matter of curious learning; but that these venerable relicks of antiquity might be preserved in some other form, equally to the emolument of the learned, and to the less perplexity of the ignorant. Indeed our Editor himself seems ingenuously to acquiesce in the justice of the objection; tho' as a lawyer, he may possibly think acts of parliament articles of profit, and be therefore unwilling to see his stock in trade diminished. Rail- lery, however, apart, we cannot sufficiently admire his liberal sense of freedom, and that strict regard which he displays for the principles of natural justice; qualifications for which the gentlemen of his profession have not been always the most remarkable.

"It is indeed to be lamented," says he, that our penal laws are so numerous; but perhaps this is an inconvenience unavoidably resulting from the wide and extensive concerns of a commercial kingdom. Though a state confined within a narrow sphere of action, may be very vicious, yet the modes of vice will not there be greatly diversified: offences will multiply, as

the pursuits and occupations of mankind grow more various and diffusive : and in a kingdom so jealous of its liberty, as to leave as little as possible to discretionary power, every offence must be precisely described ; therefore it is well observed by Montesquieu, that the multiplicity of our laws is a price we pay for our freedom." To this, however, it may be answered, in the terms of the proverb, that even pearls may be bought too dear. The beast who falls a prey to the Lion, dies a less lingering and painful death, than that which is left to be worried by dogs. It is but small comfort to a poor man, who is hunted by a rich and powerful plaintiff through the courts, till he is ruined by the expence and chicanery of law, that he lives in a free country ; where he cannot be ruined all at once by a despot prince or an insolent Baron.

The liberty and security of a people, which do not affect every individual, however it may serve for a public boast, is hardly worth seriously contending for. If the perplexity of our laws, and thence the mal-administration of justice should ever make the liberty and property of individuals as precarious and insecure, as they were in times of despotism, the nature and ministers of their oppression only are changed ; the degree of it will be the same. And, let us tell our ingenious Editor, that this is a matter of more serious concern, and of much greater importance, than the preservation of any matter of curious learning, that may be contained in those venerable reliicks, his old acts of parliament.

In speaking of our penal laws, this learned writer drops a hint or two, which we should be glad to see pursued much farther. " It may not be improper to observe, says he, that our statute laws with respect to criminal offences, seem to breathe too much the spirit of Draco's ; all degrees of offence being confounded, and all proportion of punishment destroyed : whence many delinquents are, with cruel precipitancy, hurried out of the world for slight transgressions, who, by prudent and adequate correction, might be made useful to themselves and to society. Men, bewildered in the maze of stoic sophistry, may revolt against the obvious principles of nature, and contend for the necessity of commutative justice : but reason evidently declares, that punishments should, as nearly as possible, bear proportion to the offences committed : and, though this rule cannot, in some cases, be strictly adhered to, yet it ought, in general, to be the guiding principle.

— Adfit

*Regula, peccatis quæ pœnas irroget æquas :  
Nec scutica dignum, horribili scelerè flagello.*

“ Ex-



“ Experience sufficiently evinces, that extraordinary severity has never produced any lasting effect. It has indeed been sometimes found to check the evil for a time, but then, as Montesquieu observes, it has returned with the same violence as before. To render the intended effect permanent, the laws should be adapted to the genius of the people, and the nature of the constitution: And it would be a task well worthy the wisdom of the legislature, so to model them that they may better answer the true ends of government, which are to prevent, rather than to punish crimes.” Nay, he scruples not to insinuate, that the present unequal system of our criminal laws, is not calculated even to answer the end of deterring offenders. He conceives, also, that many other amendments might likewise be made by legislative authority: and many irregularities in the frame of our statutes corrected without any hazard of inconvenience. That several laws enlarged, explained, continued or revived by subsequent statutes, might be reduced into one act: and where various matters, in no wise relative to each other, are comprised in the same statute, they might be digested and classed under proper heads.

“ In the present edition, says the Editor, some attempts have been made, which may, perhaps, in no small degree, obviate the abovementioned inconveniencies, resulting from the confused and irregular state of our statute law. With a view to this end, great care hath been taken to correct the errors, and supply the defects in former collections, by rectifying many mistaken and imperfect references, and by specifying the operation of the acts referred to; that is by distinguishing whether they repeal, enforce, explain, continue or revive the act under consideration. Moreover, where the statute referred to, contains matter relative to subjects of different natures, the reader is directed to the very section which regards the object of his inquiry: and for the sake of greater accuracy, particular attention hath been paid to place the act referred to, where it hath been found practicable, directly opposite to the clause affected by the reference. Many thousand new references likewise are added in this edition, which are brought down to the present time, in a progressive chain; and also traced upwards in chronological order, by which means the reader will have the statute law relative to the subject of his pursuit, under his immediate inspection.”

The reader will readily see that the connected view, thus planned out by the Editor, is very judiciously calculated to obviate the fatigue and difficulty of tedious and intricate searches; as by this method of comparing subsequent statutes with those

preceding, the student may see how the law stood at successive periods, may perceive wherein it was ineffectual, and, by attending to the progressive alterations and amendments which have been made, he will be more easily led to the true meaning and design of the acts under his consideration.

The Editor enumerates several other advantages which recommend this edition, in preference to any preceding one, to the notice of the public. But for these we must refer the Reader to the work itself.

With regard to the translation he remarks, that "it has been observed by Mr. Serjeant Hawkins, that the old translation hath obtained a kind of prescriptive authority: and," he adds, "that it is easy for the Reader to correct the mistakes in it, by the help of the original." But, with deference (continues he) to the Serjeant's opinion in this respect, it must be observed, that the translation is intended for the benefit of those who are not qualified to resort to the original. For this reason, the present Editor hath taken upon him to correct such mistakes as were most obvious in the old translation, and to make it throughout more conformable to the original. In the early statutes, he observes, the errors of the version are exceedingly numerous, more particularly in the statute *de officio coronatoris*; and that, in many others, there are frequent and very material mistakes. As he thinks, nevertheless, very modestly, that it might be deemed presumption in him to alter the old translation in the text, he hath printed it, as it stands in former editions, and has asserted the proposed amendment in the margin; whereby the learned Reader, says he, will be able to determine for himself, and may either adopt or reject the marginal alteration, as his better judgment shall direct him.

In a collection of this extent and importance, a perspicuous and correct table is, doubtless, one of the most essential requisites; the Editor proposes, therefore, to make a new table or index, alphabetically arranged, in which he promises, that many general heads, omitted in former editions, shall be supplied, and that many particular articles likewise will be added, which are not taken notice of, under the general heads inserted in prior editions; the whole being arranged with such order and perspicuity, that the Reader may be enabled to find all the laws at one view, on whatever subject he may have occasion to turn his attention.

Such is the Editor's design; in the execution of which, if we may judge from that appearance of great knowledge and assiduity which is displayed in the present volume, there will be  
wanting

wanting neither industry nor abilities, both which are undoubtedly requisite, and that in an eminent degree, to the completion of so laborious and comprehensive an undertaking.

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*Elvira; a Tragedy. Acted at the Theatre-Royal in Drury-Lane.*  
8vo. 1s. 6d. Millar.

**A**LTHOUGH Mr. Mallet, the Author of this tragedy, has, in his dedication of it to Lord Bute, disclaimed its bearing any immediate relation to public affairs, yet we cannot but think it is too particularly well-timed to have been merely the effect of accidental coincidence. Our connexion with Portugal, where the scene of this tragedy lies; the favourable light in which the court of Lisbon is here placed to our view; but above all, the pacific sentiments, the idea of a monarch who places his glory, not in that military spirit which operates to the destruction of mankind, but in cultivating the arts of peace; are all circumstances which unite to stamp this play with the character of a political performance.

It is, however, not altogether a new work. The custom of building superstructures upon foundations laid by foreign, and particularly by French writers, appears now to be so thoroughly established with our dramatic poets, that the best of them do not disdain to adopt the practice; which we are sorry for, as it seems to acknowledge our want of genius to produce originals of our own.

But as *borrowing* is less scandalous than *stealing*, our theatrical brokers, who trade so largely on the capital of others, have always the grace to acknowledge their obligations to their principals. Thus Mr. Mallet, in a postscript to the printed copies of this play, fairly owns the use he has made of Mr. de la Motte's tragedy, founded on the same melancholy event; for the particulars of which, as well as for many of the poetical embellishments, both the French and English bard are originally indebted to that excellent poem, the *Lusiad* of Camoëns. The story was, without doubt, a very proper one for the basis of a tragedy; and not the less adapted for that purpose, by having its foundation in historical truth. The incidents, as they are found in Mr. Mallet's performance, are simple, natural, and affecting, and arise out of one another with very little intervention of art in the decorations furnished by the poet. In respect to the language, this piece is at least equal to any of our late tragedies; few of which, indeed, have risen to excellence, but still fewer have sunk below mediocrity. The prologue is a very good one; and the epilogue, written by Mr. Garrick, like most

of that gentleman's performances of this kind, (in which we question if any man living can excel him) is replete with genuine wit and humour. In the following lines he exquisitely exposes the fallacy of an author's collecting the opinion of his friends, from a private communication of his works, and shews what different judgments may be given by the same persons, on other occasions:

A single critic will not frown, look big,  
 Harmless and pliant as a single twig,  
 But crouded *here* they change, and 'tis not odd,  
 For twigs, when bundled up, become a rod.  
 Critics to bards, like beauties to each other,  
 When *tête à tête* their enmity they smother.  
*Kiss me, my dear; how do you? charming creature!*  
*What shape, what bloom; what spirit in each feature!*  
*You flatter me,—'pon honour, no.—You do—*  
*My friend—my dear—sincerely yours—Adieu!*  
 But when at routs, the dear friends change their tone—

This very bundle of twigs would alone suffice to shew the ingenious Author's intimate acquaintance with men and manners, did he not otherwise evince it to the world, by his inimitable representations of human nature, in almost all the infinite variety of her different characters and appearances.

*Critical Strictures on the new Tragedy of Elvira, written by David Malloch. 8vo. 6d. Flexney.*

SOME personal enemy of Mr. Mallet's, or some national enemy, on account of his being a Scotchman, has here most invidiously attacked his *Elvira*; which, according to this snarling critic, is a wretched piece of plagiarism, a bungling patch-work jobb, that nothing but Mr. Garrick's genius in acting could have saved from damnation. The general spirit of these curious strictures, may be justly inferred from their Author's insisting so strenuously as he does, in his previous Advertisement, on what he deems the right orthography of Mr. Mallet's name, which he will have to be Malloch, on the authority of Sir David Dalrymple and Mr. Samuel Johnson.—Though this, no doubt, is a point of the utmost consequence to the "World of Letters," yet, if we are not mistaken in Mr. Mallet, we may venture to answer for him, that he will never presume to contest it against the opinion of three such infallible judges as the two gentlemen above-mentioned, and the profound Author of these strictures; whom, after all, we cannot but look upon as a man of more abilities than honesty, as the want of candour is certainly a species of dishonesty.

MONTHLY

## MONTHLY CATALOGUE,

For JANUARY, 1763.

## P O E T I C A L.

Art. 1. *An Ode to Duke Humphry, imitated from Horace.* 8vo.  
6d. Hinxman.

**A**S we do not think it worth our while to give any explanation of this very short enigmatical piece, our Readers shall have it entire; and the rather, as it may serve as an instance of the high price to which poetry has risen, *through the severity of the season.*

## I.

Where are the crowds we saw before?  
No Flatt'ers now besiege your door,  
None to your smiles aspire;  
Your Porter once so brisk in place,  
So busy, bustling, like your Grace,  
May with your Grace retire.

## II.

The promise-fed, deluded throng,  
Who bow'd so low, who bow'd so long,  
And at your levees waited—  
Commons and Peers alike are gone,  
Your very Bishops too are flown  
To G———, to be translated.

## III.

When age comes on, and business fails,  
The cast off Harlot weeps and rails,  
Yet still would fain be cooing;  
To bring new Lovers to her arms,  
Ogles, coquets, repairs her charms,  
Old Women will be doing.—

## IV.

So you still smirk and nod the head,  
But all in vain,—your charms are fled,  
The tongue of Flatt'ry ceases;  
In vain you strive to raise a statue,  
Tho' past the pow'r, you love the game—  
With age desire increases.—

## V.

All to St. Ja——'s now repair,  
Where Virtue with her modest air  
Each raptur'd bosom fires—

\* We must do the Publisher the justice to acknowledge, that he has given with it about twenty lines of Horace's Latin, and (as a Motto) four lines of Pope's English.

She never jilts, she ne'er betrays,  
 But always means the thing she says,  
 And love and joy inspires—

## VI.

With native charms in blooming youth,  
 With spirit, gentleness, and truth,  
 All strive to woo and win her;  
 While to your batter'd person cold,  
 They scorn the arts of one so old,  
 So impotent a Sinner—

## VII.

Yon op'ning Rose, secure from blight,  
 Will charm the sense, attract the sight,  
 And throw its sweets about—  
 While sapless wood but makes a blaze,  
 Which boys attend with loud huzza's,  
 And then in smoke goes out.

**Art. 2. *Three Hundred Hymns.* By Thomas Spooner, Minister  
 of the Gospel. 12mo. 3s. Dilly.**

It is well for many of our modern Fanatics, that some distinction is made, in the construction of our laws, between actual and intended blasphemy: we should else expect to see such Ministers of the Gospel as Mr. Spooner, committed to Newgate, and set in the pillory, for ridiculing the sacred doctrines contained in the holy Scriptures, by scandalous and contemptible paraphrases.

That illiterate Mechanics should sometimes be hurried, by an overheated imagination, into such irreverend absurdities, we do not wonder; but that a man, who quotes Latin, Greek, and Hebrew, and may be supposed to have some pretensions to literature, should have no more regard for the style and subjects of the sacred writings, is somewhat surprizing.

The Reader may judge of the talents of this wholesale Hymn-monger, by the following stanzas, extracted from the last piece in this collection, entitled the *Paschal Lambs*; wherein their similitude to Christ is thus represented.

The paschal lambs of ancient Jews,  
 As the inspired volume shews,  
 Three whole days separated were,  
 For sacrificing to prepare:

So three prophetic days or years,  
 Christ, leaving home, abroad appears,  
 While in perfection high, the will  
 Of God, the Saviour did fulfil.

The lambs on day the fourth were slain:  
 So Jesus did for us obtain,  
 In the fourth year Redemption high,  
 By bearing death and misery.

The types were roasted after death :  
Before the Lord resigned his breath,  
He bore divine avenging ire,  
Like roasting by the scorching fire.

Their obelisk was made of wood,  
Their nails of iron ; that understood  
Their apparatus well might be,  
With crucifixion to agree.

The Reader will see that these Hymns are much of a piece with Erskine's Gospel Sonnets, and the Hymns of the Moravians ; and, tho' not to obfcene, are nearly as absurd.

Art. 3. *A Collection of original Pieces ; confifling of Poems, Prologues, Epilogues, Songs, Epifles, Epigrams, Epitaphs, &c.*  
By J. Wignel. 8vo. 4s. Printed for the Author, by Subfcription. Sold by Mr. Davies in Ruffel-ftreet.

Mr. Wignel appears to have been a Strolling Player ; and, into the bargain, he is alfo a bit of a Poet. We do not find, however, that an over-fond conceit of his abilities, in the rhyming way, prompted him to appear in print : the fame effect is often produced by very different caufes : books owe their exiftence fometimes to vanity, fometimes to poverty. To the latter, as the Author honeftly confeffes, the world is indebted for Mr. Wignel's volume. And truly, fince the poor man wanted it, we are glad to fee his fubfcription-list fo well filled. We dare fay, he himfelf will agree with us, that it is the beft part of his book. As his verfes, not to difparage the works of one who does not pretend to be a Poet, there are Readers who may like them as well as thofe of Milton or Pope : and let that be the Author's confolation, 'let Critics fay what they will. For us, we rather prefer his *Devocation* to his brother Comedian, Mr. Shuter : in which, be not furprized, gentle Reader, he praises the laid Mr. Shuter, for his *pity*. And, what is more extraordinary, this is no joke, but a very ferious and well-intended encomium.—We have frequently heard, that this admirable comic Actor has, for fome time paff, turned his graver thoughts towards that great concern of all men, with which humour and levity have no connexion ; and that, as may very naturally be expected from men who have lived as Mr. Shuter hath done, he is become a frequenter of Mr. Whitefield's affemblies. Mr. Wignel takes notice of this in his Epiftle dedicatory, and relates the following anecdote.

“ A Gentleman remarkable for his intimacy with a certain *fashionable* Author, (who, for the *diverfion* of the world, and his *own* emolument, has fometimes made too free with the natural defects, and innocent particularities of divers worthy perfons) endeavouring to tempt you by certain offers of advantage, to affift in conveying his low invectives, and *personal* abufe, to the town, was properly reproved by the following answer.

“ Sir, Whatever idea you have of *me*, as an *Actor* and a Man, give me leave to inform you, I have fo ftrong a regard for *Religion*, and her *Profefors*, with fo grateful a fenfe of the favours the Almighty has conferred on me, that I fhall never employ my weak abilities in the

'ridicule of HIM or HIS Servants.' " This Christian-like reply, says Mr. Wignel, astonished the Beau. He took snuff, turned upon his heel, and assured the first Coxcomb he met, " That Shuter was run *mad*, and " that he had entered into partnership with the Bishop of Tottenham-Court."

This anecdote, the truth of which we have *other* authorities for, is here related, Mr. Wignel says, to obviate the opinion of those who may attribute Mr. Shuter's attachment to Mr. Whitefield, to views of *gain*; to some *female* connections; 'or to a design of diverting the Town at that reverend Gentleman's expence.'

Art. 4. *Woman. An Epistle to C. Churchill, on his intended Publication, entitled, Woman: A Satire.* By A, B, C. 4to. 1s. Williams.

Mr. Churchill having some time ago intimated a design of writing a *satire*, entitled as above, taking it for granted, that his intention must have been to satirize the fair sex, the present Writer interposes in their behalf; pointing out other objects which, he conceives, more justly censurable.

The field is free: yes, Churchill, draw the pen;  
Drain Satire's quiver on the sons of men:  
Vice in all ranks let ridicule await,  
Players, *Plausibles*, and Ministers of State:  
But spare their daughters, nor the random dart  
Launch at the softness of a Lady's heart.

4 We know not how far the Ladies may think themselves obliged to this their Advocate, or what effect his apology for them may have on the rugged disposition of the Satirist: if, indeed, the latter had any real intention to be severe on them at all; which, by the way, is not very certain. It was natural, however, for our Author, who is evidently a very juvenile Writer, to embrace such an opportunity of recommending himself to the sex, by endeavouring to ward off the stroke of so formidable a hand. The merit of the design may possibly prevail, also, with his fair Readers, to make them overlook the defects in its execution: as Critics, however, we must tell him, he hath paid no compliment to their taste, by the many unpolished and discordant lines which he hath permitted to disgrace his performance.

Art. 5. *A Declaration, by an old Plebeian.* 4to. 3d. Kent.

The request of friends has been assigned in excuse for the publication of many a worthless production; it is now urged by this old Plebeian as his sole inducement for laying before the public these his *private thoughts*: but they were not really his friends who advised this honest man to expose himself in print. We hope, however, that those who are disposed to laugh at him for his bad writing, will pardon him for the sake of his principles, for which we have the utmost reverence, although they appear to the greatest disadvantage, clothed in such miserable verse, as this truly plebeian Writer has manufactured. His design is, to recommend civil and religious Liberty; to decry all King-

craft,



craft, Priest-craft, and imposition whatever; to curb the excesses of inordinate zeal; and to cultivate the great principle CHARITY, among the various denominations that have obtained in the Christian world. The following specimen will shew in what manner this laudable design is executed:

When Courtiers and Priests by interest are sway'd,  
They join in foul play, being both of a trade:  
The tyranny of Princes had never existed,  
If these abus'd functions had not with them been liſted.

Whatever the Reader may think of the above lines, we can assure him, they are some of the best in the pamphlet.

Art. 6. *Rodondo; or the State Jugglers. Canto I. 8vo. 1s. Nicoll.*

A droll Mortal has here attacked Mr. Pitt, in Hudibrastics. The mode is new, but the matter, as far as we can judge from the contents of this first Canto, is pretty much the old story over again. But the Author's plan, is, perhaps, more extensive than may be apparent from the specimen now published. Rodondo [Mr. P.] is not the only person here satirized. Several other characters are introduced, as friends to Mr. P. or as foes to Lord B—e. Mr. Wilkes, and Mr. Charchill, the supposed Writers of the paper called *The North Briton*, are handsomely chastised in their own way: the latter, especially, is mauled with as much severity as he himself has mauled the Scots. We do not think it proper to retail personal abuse in our Review, and therefore shall give no extracts from this humorous piece of scurrility.

## RELIGIOUS and CONTROVERSIAL.

Art. 7. *A new, plain, and scriptural Account of the Nature and Ends of the Holy Eucharist, deduced from several important Passages in the Old and New Testaments.* By Samuel Hardy, Curate of St. Clements in Ipswich, Suffolk. 12mo. 1s. Law.

If the famous proposition advanced by the late pious Dr. James Foster be true, that *where Mystery begins, Religion ends*,—then is Mr. Samuel Hardy a very irreligious Writer; for he is a most zealous stickler for those mystical notions of the sacrament which have been so justly exploded by several eminent and judicious modern Writers. The worthy Bishop Hoadly's *Plain Account*, he styles an *infamous* book; and gives his own tract as a full and complete answer to it. He likewise falls foul on the Bishop of Gloucester, for having joined his forces with those of the Bishop of Winchester; and really we think Mr. Hardy's zeal leads him rather too near the borders of scurrility. He may, however, in his way, be a very pious and well-meaning man; and by his earnest manner of treating his subject, we are inclined to believe, that his zeal for what he apprehends to be the truth, is only blameable in its excess; and may be founded in a laudable desire to approve himself a diligent and faithful labourer in his master's vineyard.

Art. 8. *A Letter from a Clergyman to one of his Parishioners, who*  
was

was inclined to turn Methodist. With an Appendix concerning the Means of Conversion and imputed Righteousness. 8vo. 1s. 6d. Hinxman.

This judicious and sensible letter is signed Richard Hardy, who appears to bear a very different character, as a divine, from Mr. Samuel Hardy, who wrote the tract on the Eucharist. He is a modest, decent, and candid Writer. He strictly examines and compares the several methodistical doctrines with those scriptures from whence they pretend to have drawn them; and shews how egregiously the Methodists have misunderstood and misrepresented them. His design is not to enter into all the numberless absurdities of modern enthusiasts; but, in a short, clear, and candid manner, to convince them that they err, not knowing the Scriptures;—to which they so often and so confidently appeal.—We think this treatise might do much good, if it could be effectually recommended to the attentive perusal of all who are in danger of being seduced by those enthusiastic preachers now so abundantly dispersed through most of the British dominions.

Art. 9. *A Collection of Latin Sermons.* By John Burton, D. D. Fellow of Eton College. (With other Pieces) relative to the Ministerial Office. 8vo. 6s. 6d. bound. Fletcher.

We have here, collected in one volume, several pieces published at different times, under the following titles; *Hophni et Phinees, five impietas sacerdotum publicæ impietatis causa—A Discourse made by the Right Rev. Dr. Sprat, Lord Bishop of Rochester, to the clergy of his Diocese, at his visitation in the year 1695—Heli: five exemplum magistratus intempestiva lenitate peccantis—Samuel triplici nomine laudatus, Propheta, Populi Israelitici Judex, Scholarum Prophetiarum Restor—De fundamentalibus dissertatione theologica—De praxeos theologicæ abusibus—Sacerdos Poræcialis Rusticus.*—Of the merit of the collection, we need say nothing, having already given our sentiments of the several pieces contained in it, excepting that entitled—*De praxeos theologicæ abusibus*—which is useful and judicious; and Dr. Sprat's discourse, which is an excellent one, and contains more good sense, and pertinent reflections, than are to be met with in many volumes upon the subject.

### P O L I T I C A L.

Art. 10. *A Letter to the Right Honourable the Earl of Bute, on the Preliminaries of Peace.* From neither a noble Lord; a candid Member of Parliament; an impartial Briton, but, an Englishman. 8vo. 1s. Nicoll.

This Letter-writer need not have taken the trouble to tell us, he was neither a Lord, nor a Member of Parliament; we will venture to say, there is no one member, either of the upper or lower house, who can be at once so illiterate and void of common sense as this contemptible scribbler. An Englishman! for shame!—A driver of black cattle from Scotland would be ashamed of such English, and such nonsense, as are to be found in this pamphlet.

Art. 11. *The Two Gentlemen of Verona, a Comedy.* Written by Shakespeare. With Additions and Alterations, as it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. Tonson.

Although this Comedy is generally reckoned as one of Shakespeare's worst Performances, and even by many thought so meanly of, as to be deemed the Work of some inferior hand, in which Shakespeare bore but a very small Part; yet hath it been so much more favourably regarded by the present Editor, as to be thought worth all the pains he hath taken to improve it. He observes, in his previous advertisement, that "it is the general opinion, that this comedy abounds with weeds;" but he thinks no one who peruses it with Attention, will deny, "that it is adorned with several poetical Flowers, such as the hand of a Shakespeare alone could raise."—He rankest of the weeds he has endeavoured to remove, and we think with a careful and skilful hand.—Another part of his design was "to give a greater uniformity to the scenery, and a connection and consistency to the fable, which in many places is visibly wanted:" wherein we apprehend our Editor hath not been unsuccessful. He has also inserted two additional scenes in the last act, of a humorous cast, and which, in our Opinion, are not inferior to any other parts, of the same kind, in the original.

Art. 12. *The British Grammar: Or an Essay in four Parts, towards speaking and writing the English Language grammatically, and inditing elegantly. For the Use of the Schools of Great Britain and Ireland, and of private young Gentlemen and Ladies.* 12mo. 3s. Millar.

It has been long conceived, that the best way to acquire a grammatical knowledge of modern languages is, by first studying those of the Ancients; whose writings are confessedly the models of elegance and beauty of style. Our British Grammarian, however, is of a different opinion, and thinks nothing of this kind is now to be learned from them. "Will the greatest mastership," says he, "in Greek or Latin, or translating these languages into English, avail for the Purpose of acquiring an elegant English stile? No—we know just the reverse from woeful Experience! And as Mr. Locke and the Spectator observe, men who have threshed hard at Greek and Latin for ten or eleven Years together, are very often deficient in their own language. That the greatest Skill in, or translating from the Greek and Latin, will not, cannot, procure an elegant English style, appears to be indisputable even from the following reason, viz. That the learned successively roaming over all the beauties of these ornate languages, have in course ransacked all their sweets, and culled all the most expressive and lively Flowers which now so beautifully clothe the style of our best Writers, adorn the British oratory, or embellish the most pompous and ravishing strains of a Mansfield's eloquence!" After this flourishing specimen of our Author's own stile, we conceive the Reader will not presume to call in question the propriety of those means he prescribes for acquiring a similar elegance. Away, then, ye Tyros! with Demosthenes, Cicero, and the rest

rest of your classical trumpery, and apply yourselves incontinently to the British Grammar. Raillery apart, however, though we do not think there is so little to be acquired by studying the dead languages as our Author would insinuate, we conceive there could not be a more acceptable service done to the cause of British literature, than by the publication of a methodical and well-digested English Grammar. It is nevertheless to be doubted, whether any Person hath as yet engaged in such a Design, with Resolution and Abilities equal to the task. As to the Author of the present work, it must be confessed he hath laid down a number of very just rules and observations relative to speaking and writing the English language grammatically. They are intermixed, however, with so many that are erroneous or impertinent, and are rendered so perplexed and confused by the Author's method, or rather want of method, in arranging them, that we can by no means think this Performance likely to answer the end desired. At the same time we hold it necessary to give such young persons, provincials and foreigners, as may consult this Grammar, a particular caution against placing too much dependence on our Author's rules for pronunciation; by a servile attention to which, they would only acquire a mixt dialect of vulgar English, and broad Scotch.

Art. 13. *The Modern Part of an Universal History. Vol. XXXVIII.*  
*Vide Accounts in our last.*

Having compleated their history of the three other Quarters of the globe, our industrious Compilers are, at length, arrived at America: a wide extended field, but not fruitful of historic materials. All we know of the new world, is its recent conquest and settlement by the Europeans; so that of course the annals of America could only fall under the title of Modern History,—although carried up to the highest antiquity of which we can possibly attain any certain knowledge: as the farthest retrospect will necessarily be confined within the limits of the three last centuries.

Our Authors have, indeed, in the present volume, given a brief sketch of what they term the Ancient History of Mexico; but it is all of such uncertain authority, as to deserve very little credit, being drawn by the Spaniards from the fabulous traditions of the Mexican Indians; a nation equally destitute of literary knowledge with the rest of the Americans, although greatly superior in other respects to all the other inhabitants of that immense continent: the Mexicans being, in truth, an amazingly ingenious and civilized people. They were not strangers to science, nor to many of the liberal arts; notwithstanding they had no more idea of the nature and use of letters than the Peruvians; one of whose incas, or emperors, being solicited by the Spaniards to turn Christian, and being shewn the Bible, which they told him contained the oracles of truth, he put it to his ear, listened with great attention, but hearing nothing, threw it with resentment on the ground, and vehemently reproached the Spaniards with having intended to impose upon him by a most palpable falsehood.

Our Historians have given in the present volume, an account of the voyages and discoveries of Columbus; together with the entertaining and affecting story of the conquest of Mexico and Peru by the Spaniards  
under

under the gallant Cortez, the aspiring and avaricious Pizarro, and other famous commanders of that ambitious, rapacious, and cruel nation; whose treachery and inhumanity to the innocent and unhappy Indians, will be an eternal monument of infamy to the Christian name and character.

Art. 14. *John English's Travels through Scotland; containing an entertaining Account of the Manners and Customs of the Inhabitants, &c.* 8vo. 1s. 6d. Morgan.

Of all the dull and stupid trash which, to our unavoidable mortification, hath passed in review before us, this, surely, is the dullest and most stupid; as it is also the filthiest and meanest. It is not merely that the Author (if it be not an abuse of the term to use it on so unworthy an occasion) has falsely aspersed a whole nation, since much better Writers have fallen into this low and illiberal conduct, and rendered the practice as common as it is senseless; it is not his telling the most improbable and impudent lies, for they can only reflect scandal on the liar himself;—it is not any consideration of this sort that ought so much to provoke the candid Reader's resentment, as that such vile ribaldry should pass through the press.—We hope, however, that no Englishman can be charged with offering so bare-faced an affront to the Public: and, indeed, from some expressions in his trumpery, we are led to conclude this shameless scribbler a native of some other soil. Certain it is he can be a credit to none.

Such infringers of public decorum, put us in mind of an impudent fellow, who, some years ago, made it his practice, many summer evenings together, to post himself in one of the public squares at the west end of the town, where, letting down his breeches, he exposed, in full view of the opposite houses; where the ladies very frequently appeared at the windows, a sight which could not fail to attract their notice. The ladies, however, soon found a knight who undertook to encounter this monster; and who luckily aiming a fowling-piece at the hideous object, sent him hobbling to a surgeon, who made him pay handsomely for the trouble of extracting the small-shot.

As to the present dirty offender, we think it would be very proper to have him well washed in a horse-pond.

Mr. Birt's travels\* into Scotland were severely satirical upon that country, and he may possibly have made some things worse than he found them; yet, as he wrote like a gentleman, we have known even some North-Britons who could readily forgive him his satire, for the sake of his good-humoured remarks, and sensible observations.

\* See Review, vol. XI. p. 342.

Art. 15. *An Essay on Oeconomy. The Fourth Edition.* By Edward Watkinson, M. D. Rector of Little Chart in Kent, 8vo. 6d. Richardson.

Having already two or three times mentioned this little useful tract, the former Editions of which were printed at the Author's expence, with the sole view of distributing them among his friends, we find ourselves, for that

that very reason, in some measure *obliged* to acquaint our Readers, that it is now re-printed, with some additions, and will for the future be *sold* at the Price, and by the Bookseller, above-mentioned. We are very glad to find the subject so much attended to.

Art. 16. *Memoirs of the Chevalier Pierrepaint.* 2 Vols. 12mo. 4s. few'd. Doddsley.

A tasteless and insipid performance, destitute of action, passion, and character. It may, nevertheless, go down with your curd-and-whey gentlefolks, (as a certain writer calls a certain set of readers) or with those who, in our Author's own words, may be able to *make a good repast on an indifferent Olla Podrida*.

Art. 17. *The Statutes at Large, from Magna Charta to the End of the Eleventh Parliament of Great Britain, Anno 1761.* Carefully collated and revised, with References, a Preface, and a new and accurate Index to the whole. By Danby Pickering, of Gray's-Inn, Esq; Reader of the Law Lecture to that honourable Society. 8vo. 6s. Cambridge printed, for Bathurst in London.

The learned Editor of this work, thinking it expedient to defer the publication of his preface till the whole be completed, it is not in our power to gather, from the present volume, what improvements may be intended in this octavo edition; we must therefore defer any farther account of it till the publication be finished.

Art. 18. *The Humourist.* 12mo. 3s. Coote.

Consists of Essays in prose and verse, not entirely destitute of wit and humour; but so ill-written, and so profusely interlarded with commonplace reflections, trite stories, and low jests, that they will afford but very little entertainment, and will frequently give great disgust, to a reader of taste and discernment. These Essays are dedicated "To the most high, mighty, puissant, omniscient, cognoscitive, and illustrious Deciders of common sense, the REVIEWERS, of Great Britain and Ireland." An excellent stroke of humour, doubtless! for which we give the Author due credit, *valeat quantum valere potest*.

Art. 19. *Proposals for enriching the Principality of Wales: Humbly submitted to the Consideration of his Countrymen, by Giraldus Cambrensis.* 8vo. 1s. 6d. Gloucester printed for the Author, and sold by Doddsley and Millar in London.

A sensible and judicious pamphlet, apparently written with the most benevolent and public-spirited view, *viz.* that of enriching the principality of Wales by agriculture and commerce. To this end, the Author recommends a method for improving the estates of that country, for a plentiful increase of the necessaries of life, and of rendering that part of our island rich and populous. As these are not the reveries of a visionary

visionary projector, but the practicable scheme of a shrewd and observing patriot, it is with pleasure we embrace the opportunity of recommending the serious perusal and consideration of this pamphlet, to every person, who may be concerned in the benefits it points out; a single publication of this kind promising to be of more real public utility, than a hundred of those literary or political squibs, that engage the attention, or inflame the passions of the indolent, without having any tendency to the service of mankind.

Art. 20. *A Postscript to Dr. Smith's Harmonics, upon the changeable Harpsichord: which, being supplied with all the useful flat and sharp Sounds, and tuned in the best Manner, is made as harmonious as possible; and yet the Execution of Musick upon this perfect instrument is the same as upon the common Harpsichord.* 8vo. 6d. Dod.

This little pamphlet contains an account of an excellent improvement in the construction of the harpsichord; we cannot enter into a particular description of it, however, for want of the plate by which it is illustrated.

Art. 21. *The Naval Repository: Or young Seaman's best Instructor. Containing a most accurate Description of a Ship of War; with every Word of Art made use of in a maritime Employ.—The Duty of every Officer on board.—The Construction of a Ship of War, from the laying of her Keel to the Launch.—A Description of the Masts, Yards, Rigging, &c.—Ceremonies used on board a King's Ship, in entertaining a Prince or Grandee.—Of Anchors, Cables, &c.—Of ordering Fleets in chasing, engaging, boarding, and striking.—An approved Method to make Salt Water fresh.—The Distances between the several Ports in England, Wales, and France.—A compleat List of his Majesty's Navy, with their several Commanders, and Number of Guns and Men they carry.—The Pay of every Officer and Seaman. With Variety of Anecdotes relative to the same.* By an Officer in the Navy. 8vo. 1s. 6d. Wilfon and Fell.

Although this publication may not be altogether without its use, as a vocabulary to consult occasionally, we conceive a young seaman will learn more from one voyage, than he will recollect after repeated perusals of this pamphlet. That our naval Officer may have given a very just explanation of the several sea-terms he hath here enumerated we do not dispute; we must have better authority or better arguments, however, before we can subscribe to every thing he affirms concerning the construction, management, and sailing of ships. To mention a particular instance, he tells us, that "the looser a ship is, the better way she will make through the water; which is similar, says he, with a man having too strait a waistcoat, and cannot make his way so fast as though he was loosely attired, having no room to work or exert itself." Is not this an excellent illustration? We do not take upon us, nevertheless, to contravert

contravert the fact, though we think it, at best, highly problematical. This Officer's lists, also, are not so complete as one might expect from a gentleman in the service, if indeed that be the case of this compiler.

Art. 21. *Fingal reclaimed*, 8vo, 6d. Minxman,

The design of this little pamphlet is, to prove that the poem, entitled *Fingal*, is of Irish, and not of Scottish original, as hath been pretended by the Editor\*. Among other plausible pretences, in support of his argument, he observes, that neither Hero nor Bard, throughout the whole poem, ever mentions the name of Scotland, nor describes it by any peculiar circumstance; while, on the other hand, they dwell with an evident pleasure on the several names of Ireland. To this he adds, that their Mistresses and Wives were chiefly Irish; and that the episodes of the poem are founded on family anecdotes, on the amours of the Irish: things, says he, which no man could take pleasure in relating, or be even supposed to know, who was not a native. He throws out many shrewd reflections also, tending to convince the Reader of the truth of his opinion. Nay, he proceeds so far, as to charge the Editor *almost* with plagiarism; giving examples of several passages that bear a very striking resemblance, indeed, to some in Homer. He affects to think it cruel also, that the Translator hath declined giving the public some specimens of the original, after having so highly extolled the versification of it; putting him in mind of his promise, that the public expect to see the said original lodged in some of our public Libraries. Although this Author may be right in some of his remarks, we can by no means approve of that illiberal strain in which he treats Mr. Macpherson, the ingenious Editor of the Poem in question.

\* See Review, vol. XXVI. p. 41, 140, 157.

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††† The pamphlets from E——r have been received, and perused with pleasure, on account of their judicious composition; altho' the subject, being of a private and local nature, may seem to exclude them from a place in a Literary Review. Beside, in all Controversies, both Parties should be heard; but with respect to the present debate, we have only heard *one*: in support of which, indeed, the Evidence is so very strong, that we think it easy to foresee which way the cause must go, on a fair and full hearing. We wish pleasure observe too, that the *Decorum* which obtains among well-bred men in personal altercations, is by no means violated, altho' the party hath sometimes indulged a vein of satire, for which he appears to have received sufficient provocation.—Had the several pieces which have been published, *pro* and *con*, in this Dispute, duly fallen in our way; as they came out, we should not have even looked them.



T H E

# MONTHLY REVIEW,

For F E B R U A R Y, 1763.



*Emilius and Sophia: Or, a new System of Education.* Translated from the French of J. J. Rousseau, Citizen of Geneva. By the Translator of Eloisa. 4 Vols. 12mo. 10s. sewed. Becket and De Hondt. [Concluded.]

**H**AVING already mentioned the contemptuous manner in which Mr. Rousseau affects to treat that philosophical spirit which, he thinks, prevails too much among modern Writers, it would be superfluous to take notice of the farther instances of a like nature, which are afforded us in his Savoyard's Creed. The Philosophers, however, are not the only Writers over whom our Author gives himself airs of conscious superiority. The Divines are here treated with full as little ceremony, and, indeed, on much the same pretensions; Mr. Rousseau appearing not more deeply versed in theological than in philosophical controversy. Mere reading, we confess, is not sufficient to make us Metaphysicians or Theologists: much thought and reflection, doubtless, are requisite; but we fear our Author's mortal aversion to books, may have carried him too far. It is impossible to employ our reasoning faculties without previously acquiring some degree of knowledge; and knowledge is not to be radically acquired from mere study and reflection, but from experience or information. But, however pernicious, books may be imagined, to the generality of the world, surely nothing can be more expedient for a Writer, than to spend much time in reading; particularly such books as relate to the subjects on which he may think proper to employ his pen. It is for want of having sufficiently done this, that very ingenious Writers are sometimes found labouring in defence of certain principles, or starting difficulties against others; all which have been demonstratively proved, or clearly obviated, by preceding Controversialists.

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Galists. Thus, when we see our Savoyard Curate hammering about the proofs of the existence of the Deity, the Freedom of human Will, the Cause of Motion, and the possibility of Matter's being endowed with a capacity of Thinking, we conceive ourselves attending to a mere Tyro in philosophy, still stumbling at the threshold of metaphysical science. In like manner, in matters of religion, when we find him making use of the same arguments as Charron and others have done before him, without taking any notice of the replies made by the learned advocates on the other side the question, we cannot help thinking him ignorant of the state of the controversy, however invalid such replies may have been, or whatever force may be allowed to the arguments thus revived.

For these reasons, we shall not enter into any particular discussion of the tenets or arguments advanced in this supposed Creed; which abounds with paradoxes and inconsistencies, in our opinion, totally irreconcilable to reason. Some may think the Author, nevertheless, excusable, as he hath made the Speaker declare himself to be ignorant whether he is in the right or wrong; and that, tho' he sometimes assumes an affirmative tone, yet his affirmations are to be taken only as so many rational doubts. There appears to us, however, something very preposterous in the character of the reverend Sceptic he hath here introduced; a man at once so conscientious and pious, so temporizing and hypocritical: for such, notwithstanding his many fine speeches, and the specious colourings, with which he strives to gloss over his conduct, we are apprehensive, our latitudinarian Curate will appear to the majority of his Readers. Indeed, we think our Author hath been particularly unsuccessful in his endeavours to unite, in one character, the principles of a Sceptic with the practice of a Devotee. Among the pagan Philosophers, it is true, nothing was more common than for them to conform to the practices of a religion whose tenets they disbelieved. The God of the Christians, however, requires to be served in sincerity and truth; so that we cannot help thinking it little better than mockery, for a man, who believes so little in the tenets of a Religion, to profess so profound a reverence for its forms and discipline. As we hope, nevertheless, that our Author's intention was good, we recommend this part of the work to the Reader's candour, and proceed to attend his Pupil, who now enters on a more natural and pleasing investigation.

Emilius, being now grown to man's estate, sets out, with his Tutor, in search of a wife: with this view he is first introduced to the Parisian Ladies, and made a little acquainted with the manners of the town. The latter, however, are so foreign to his taste, and the former so very unlike that amiable picture

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Which his Tutor hath drawn of his intended Sophia, that our young Adventurer despairs of finding her in the metropolis. They take a ramble, therefore, into the country; their route appearing to the Pupil undesigned and purely accidental, tho' beforehand projected by the Tutor, who knows very well when and where to convert the imaginary Sophia into a real one.

As a prelude to the meeting of the destined couple, and to answer the purpose of a general treatise on Education, our Author enters, in his fifth and last book, on the consideration of the proper methods for educating, and forming the characters of the fair sex. With this design he takes notice of the different qualities of the sexes, and the distinguishing characteristics of each; making such variations from his general plan, as appear best adapted to the sex under consideration. He observes on this head, that the common dispute of superiority between the sexes, is frivolous and absurd; that the very failings of one are sometimes virtues in the other; and that their obligations and duties are extremely different, as well with regard to their form as to the rigour of their observance. Hence, says he, there is no common criterion by which the two sexes may be compared; both their excellencies and defects being essentially different.

Having demonstrated that man and woman are not, nor ought to be, constituted alike in temperament and character, it follows of course, says he, that they should not be educated in the same manner. In pursuing the directions of nature, they ought, indeed, to act in concert, but they should not be engaged in the same employments: the end of their pursuits should be the same, but the means they should take to accomplish them, and of consequence their tastes and inclinations, should be different. He proceeds then to lay down the principles of a natural Education for a woman, in the same manner as he hath done for that of a man.

"Whatever is characteristic of the sex, should be regarded as a circumstance peculiarly established. You are always complaining, that women have certain defects and failings; your vanity deceives you: such, indeed, would be defects and failings in you, but they are essential qualities in them, and women would be much worse without them. You may prevent these pretended defects from growing worse; but you ought to take great care not entirely to remove them.

"The women again, on their part, are constantly crying out, that we educate them to be vain and coquetish; that we constantly entertain them with puerilities, in order to maintain our authority over them; and attribute to us the failings for which

which we reproach them. What a ridiculous accusation! How long is it that the men have troubled themselves about the Education of the women? What hinders mothers from bringing up their daughters just as they please? There are, to be sure, no colleges and academies for girls: a sad misfortune truly! Would to God there were none also for boys; they would be more sensibly and virtuously educated than they are. Who, ye mothers, compels your daughters to throw away their time in trifles? to spend half their lives, after your example, at the toilette? Who hinders you from instructing, or causing them to be instructed, in the manner you chuse? Is it our fault that they charm us when they are pretty, that we are seduced by their affected airs; that the arts they learn of you, attract and flatter us, that we love to see them becomingly dressed, and that we permit them to prepare at leisure those arms with which they subdue us to their pleasure? Educate them, if you think proper, like the men; we shall readily consent to it. The more they resemble our sex, the less power will they have over us; and when they once become like ourselves, we shall then be truly their masters.

“ The qualities common to both sexes are not equally allotted to each; tho’ taken altogether they are equal in both: the woman is more perfect as a woman, and less as a man. In every case where she makes use of her own privileges, she has the advantage over us; but where she would usurp ours, she becomes inferior. The only reply to be made to this general truth, is by bringing exceptions to it; the method of argumentation constantly used by the superficial partizans of the fair sex.

“ To cultivate in women, therefore, the qualifications of the men, and neglect those which are peculiar to the sex, would be acting to their prejudice: they see this very well, and are too artful to become the dupes of such conduct: they endeavour, indeed, to usurp our advantages; but they take care not to give up their own. By these means, however, it happens, that not being capable of both, because they are incompatible, they fail of attaining the perfection of their own sex, as well as of ours, and lose half their merit. Let not the sensible mother then, think of educating her daughter as a man, in contradiction to nature; but as a virtuous woman; and she may be assured it will be much better both for her child and herself.

“ It does not hence follow, however, that she ought to be educated in perfect ignorance, and confined merely to domestic concerns. Would a man make a servant of his companion, and deprive himself of the greatest pleasure of society? To make her the more submissive, would he prevent her from acquiring

quiring the least judgment or knowledge? would he reduce her to a mere automaton? Surely not! Nature hath dictated otherwise, in giving the sex such refined and agreeable talents: on the contrary, she hath formed them for thought, for judgment, for love, and knowledge. They should bestow as much care on their understandings, therefore, as on their persons, and add the charms of the one to the other, in order to supply their own want of strength, and to direct ours. They should doubtless learn many things, but only those which it is proper for them to know.

“ Whether I consider the peculiar destination of the sex, observe their inclinations, or remark their duties, all things equally concur to point out the peculiar method of Education best adapted to them. Woman and man were made for each other; but their mutual dependence is not the same. The men depend on the women only on account of their desires; the women on the men both on account of their desires and their necessities: we could subsist better without them than they without us. Their very subsistence and rank in life depend on us, and the estimation in which we hold them, their charms and their merit. By the law of nature itself, both women and children lie at the mercy of the men: it is not enough they should be really estimable, it is requisite they should be actually esteemed; it is not enough they should be beautiful, it is requisite their charms should please; it is not enough they should be sensible and prudent, it is necessary they should be acknowledged as such: their glory lies not only in their conduct, but in their reputation; and it is impossible for any, who consent to be accounted infamous, to be virtuous. A man, secure in his own good conduct, depends only on himself, and may brave the public opinion; but a woman, in behaving well, performs but half her duty; as what is thought of her, is as important to her as what she really is. It follows hence, that the system of a woman's Education should, in this respect, be directly contrary to that of ours. Opinion is the grave of virtue among the men; but its throne among the women.”

Agreeable to this maxim, our Author goes on to particularize the several objects of greatest concern in female Education.

“ As the body is born, says he, in a manner, before the soul, our first concern should be to cultivate the former; this order is common to both sexes, but the object of that cultivation is different. In the one sex, it is the development of corporeal powers; in the other, that of personal charms; not that either the quality of strength or beauty ought to be confined exclusively to one sex; but only that the order of the cultivation

of both is in that respect reversed. Women certainly require as much strength as to enable them to move and act gracefully; and men as much address as to qualify them to act with ease.

"From the extreme effeminacy of the women arises that of the men. Women ought not to be robust like them, but for them, in order that the men born of them should be robust also. In this respect, convents, where the Boarders are coarsely dieted, but take much exercise in the gardens and open air, are preferable to home, where daughters are usually more nicely fed, and tenderly treated: here they are always either flattered or rebuked, and sitting under the eye of their mother in a close apartment, hardly ever venture to rise up, walk about, talk or breathe; they are not a moment at liberty, to play, run, romp about and make a noise, agreeable to the natural petulance of their age. They are always treated at home with excessive indulgence, or ill-judged severity; never according to the dictates of reason. Thus it is we spoil the persons, and the hearts of youth.

"Among the Spartans, the girls used themselves to military exercises, as well as the boys; not, indeed, to go to fight, but in order to be capable of bearing children able to undergo the fatigues of war. Not that I approve of their practice in this particular; it is not necessary for the women to carry a musket, and learn the Prussian exercise, in order to be capable of bearing robust children; what I would infer from this instance is, that the Greeks well understood the business of Education. The young females appeared often in public; not mixing promiscuously among the boys, but in select companies of their own sex. There was hardly a single festival, sacrifice, or public ceremony, at which the daughters of the principal citizens did not make their appearance, crowned with chaplets of flowers, singing hymns, dancing with their baskets of oblations in their hands; and presenting to the depraved senses of the Greeks, a spectacle delightful in itself, and proper to counteract the bad effects of their indecent gymnastics. But whatever impressions this custom might make on the hearts of the men, it was an excellent one, as well to form the constitution of the fair sex, by agreeable, moderate, and salutary exercise, as to refine their taste, by cherishing in them a continual desire to please, without exposing them to a corruption of manners.

"No sooner, however, were their females married, than they were secluded from public view, and shut up in their houses; their future concern relating entirely to the management of their families. Such is the manner of life which both nature and reason prescribe; and hence it was, that the Spartan mothers gave

gave birth to the most healthy; robust; and well-made men in the world. Notwithstanding the dissolute character of some of the Grecian islands also, it is certain, that the women of no people on earth, not excepting even the Romans, were at once more prudent and amiable than those of ancient Greece."

In the former part of this work Mr. Rousseau had objected to the laying boys under a slavish restraint, and subjecting them to implicit obedience. He recommends this method, however, to be taken with girls; because a state of dependence being natural to their sex, they perceive themselves naturally formed for obedience.

"Let there be propriety, says he, in all the injunctions you lay upon young girls, but take care always to impose on them something to learn or to do. Indolence and indocility are two of the most dangerous ill qualities they are subject to, and what they are the most seldom cured of, when they have once contracted them. Girls ought to be active and diligent; nor is that all, they should also be early subjected to restraint. This misfortune, if it really be one, is inseparable from their sex; nor do they ever throw it off, but to suffer more cruel evils. They must be subject all their lives to the most constant and severe restraint, which is that of decorum: it is, therefore, necessary to accustom them early to such confinement, that it may not afterwards cost them too dear; and to the suppression of their caprices, that they may the more readily submit to the will of others. If, indeed, they are fond of being always at work, they should be sometimes compelled to lay it aside. Dissipation, levity, and inconstancy are faults that readily spring up from their first propensities, when corrupted or perverted by too much indulgence. To prevent this abuse, we should teach them, above all things, to lay a due restraint on themselves.

"For the same reason, continues our Author, that they have, or ought to have, but little liberty, they are apt to indulge themselves excessively in what is allowed them. Addicted in every thing to extremes, they are even more transported at their diversions than boys. These transports ought to be moderated; being the cause of many vices peculiar to the women; such, among others, are the caprice and infatuation by which a woman is in raptures to-day with an object she may regard with coldness and indifference to-morrow. The inconstancy of their inclinations is as fatal to them as their excess; both one and the other also are derived from the same source. Deny them not the indulgence of their innocent mirth, their sports and pastimes; but ever prevent their sating themselves with one, to run to another; permit them not for a moment to perceive them-

selves entirely freed from restraint. Use them to be interrupted in the midst of their play, and sent to work, without murmuring. Habit alone is sufficient to inure them to this, because it is only confirming the operations of nature.

“ There results from this habitual restraint a tractableness which the women have occasion for during their whole lives, as they constantly remain either under subjection to the men, or to the opinions of mankind; and are never permitted to set themselves above those opinions. The first and most important qualification in a woman, is good nature or sweetness of temper: formed to obey a being so imperfect as man, often full of vices, and always full of faults, she ought to learn betimes even to suffer injustice, and to bear the insults of a husband without complaint; it is not for his sake, but her own, that she should be of a mild disposition. The perverseness and ill-nature of the women only serve to aggravate their own misfortunes, and the misconduct of their husbands; they might plainly perceive that such are not the arms by which they gain the superiority: Heaven did not bestow on them the powers of insinuation and persuasion to make them perverse and morose; it did not constitute them feeble, to make them imperious; it did not give them so soft and agreeable a voice, to vent abuse; nor features so delicate and lovely, to be disfigured with anger. When they give way to rage, therefore, they forget themselves: for, tho’ they may often have reason to complain, they are always in the wrong to scold. Each sex should preserve its peculiar tone and manner: a meek husband may make a wife impertinent; but mildness of disposition on the woman’s side will always bring a man back to reason, at least if he be not absolutely a brute, and will sooner or later triumph over him.”

We know not how the Ladies may relish our Author’s notions concerning the expediency of their being initiated early and implicitly in the tenets of religion; his injunctions on this head are too singular, however, to be omitted.

“ It is easy to be conceived, that if male children are not in a capacity to form any true notions of religion, those ideas must be greatly above the conception of the females: it is for this very reason, I would begin to speak to them the earlier on this subject; for if we were to wait till they were in a capacity to discuss methodically such profound questions, we should run a risk of never speaking to them on this subject as long as they lived. Reason in women is a practical reason, capacitating them artfully to discover the means of attaining a known end, but which would never enable them to discover that end itself. The social relation of the sexes are, indeed, truly admirable:  
from



from their union there results a moral person, of which women may be termed the eyes, and man the hand, with this dependence on each other, that it is from the man the woman is to learn what she is to see, and it is of the woman the man is to learn what he ought to do. If woman could recur to the first principles of things as well as man, and man was capacitated to enter into their *minutiae* as well as woman, always independent of each other, they would live in perpetual discord, and their union could not subsist. But in the present harmony which naturally subsists between them, their different faculties tend to one common end; it is difficult to say which of them conduces the most to it: each follows the impulse of the other; each is obedient, and both are Masters.

“ As the conduct of a woman is subservient to the public opinion, her faith in matters of religion should, for that very reason, be subject to authority. Every daughter ought to be of the same religion as her mother; and every wife to be of the religion of her husband: for, though such religion should be false, that docility which induces the mother and daughter to submit to the order of nature, takes away, in the sight of God, the criminality of their error. As they are not in a capacity to judge for themselves, they ought to abide by the decision of their fathers and husbands as confidently as by that of the church.

“ Women being incapable of forming articles of faith for themselves, cannot confine them within the limits of evidence and reason; but permitting themselves to be led astray by a thousand foreign impulses, are always wide of the mark of truth. Always in extremes, they are either libertines or devotees: none of them being capable of uniting wisdom and piety.

“ As authority ought to regulate the religion of the women, it is not so needful to explain to them the reasons for their belief, as to lay down precisely the tenets they are to believe: for the Creed which presents only obscure ideas to the mind, is the source of fanaticism; and that which presents absurdities, leads to infidelity. I know not whether our present catechisms tend most to make people impious or fanatical; but I know they tend necessarily to one or the other.

“ In order to teach religion to young girls, we ought, in the first place, never to make it an object of sadness or restraint, never to impose it as a task or a duty: of course we should never oblige them to get any thing by heart, not even their prayers. Content yourself with regularly performing your devotions in their presence, without ever requiring them, however, to join with you. Let your prayers be short, after the example of Je-  
sus

his Christ. Repeat them with proper solemnity and reverence; remembering that when we require the attention of the Supreme Being, we certainly ought ourselves to pay the utmost attention to what we say.

"It is of less consequence that girls should be early than that they should be fully and clearly instructed in the articles of their religion, and particularly that they should be induced to take delight in them. When you render them burthensome; when you represent God as always incensed at them; when you impose on them, in his name, a number of disagreeable duties, which they see you give yourself no trouble to discharge; what can they think but that learning their catechism, and praying to God, are the duties only of little girls, and therefore they long to grow up, in order to be exempted, as you appear to be, from such disagreeable injunctions? Example! It is example, without which nothing is to be done with children:

"When you would explain to them the articles of their faith, let be by direct instruction, and not in the way of question and answer. They ought never to reply otherwise than as they think; and not in terms dictated to them. All the answers in our catechisms are perverted; it is there the Scholar who instructs the Master: they are even so many falsehoods in the mouths of children, because they thus take on them to explain what they do not understand, and affirm what they are in no capacity to believe! Nay, I should be glad to find those among the most intelligent of mankind, who do not lie abominably in saying their catechism.

"The first question that presents itself in our catechism is this; *Who made you, and brought you into the world?* To which the child, though she believes all the while it was her mother, answers without hesitation, *God*. The only thing she finds in all this is, a question she can hardly understand; to which she makes an answer which she does not understand at all.

"I could wish that some able person, who is well acquainted with the progress of the understanding in children, would write a proper catechism for them. It would be, perhaps, the most useful book that ever was penned, nor would it, in my opinion, be less to the honour of its Author. This is very certain, that such a catechism, well executed, would very little resemble ours."

Mr. Rousseau hath condescended to give a slight sketch of the manner in which he thinks such a catechism should be written. The specimen may probably appear puerile to the superficial Reader;

Reader; but it will serve to convince the discerning Critic how attentive our Author hath been to the dawning of the human understanding, as well as to the subject in question. In the passages immediately succeeding, however, there is an appearance of inconsistency, which we cannot pass over; as it seems to invalidate, in some degree, those pretensions to universal toleration, for which Mr. Rousseau is sometimes so zealous an Advocate. After enumerating some of the disputable and mysterious dogmas of the Christian system, he proceeds thus:

“ Let every one think of these matters as he pleases, I know not that it is of any consequence to others; at least, I am sure it is of no consequence to me. But what I am, indeed, interested in, as well as every individual of the human species, is, that every one should know that there exists a supreme Arbiter over the destiny of all mankind, who commands us all to be just, to love each other, to be benevolent, merciful, and to fulfil our engagements with the world, and even with our enemies, as well as with his; that the apparent happiness of this life is nothing; that there will be another life after this, in which the Supreme Being will reward the good, and punish the wicked. These tenets, and others of the like import, are those which it is incumbent on us to teach youth, and to espouse, on all occasions, among our fellow citizens.

“ Whoever opposes such sentiments as these, deserves undoubtedly to be punished, as a disturber of the peace, and an enemy to society. Whoever sets these aside, and would subject us to his own opinions, effects the same thing, by different means, and disturbs the peace, in order to establish it in his own manner\*: he undertakes, with great presumption, to be the Interpreter of the Deity, and exacts, in his name, the homage and respect of mankind; he erects himself, as far as he is able, into a Deity, or assumes the place of God: Such a one ought to be punished for his sacrilege, if not as a persecutor.”

Now, tho' every good man will be ready to subscribe to what is here advanced; and, tho' it may seem politically necessary that persons who oppose such tenets as appear conducive to the welfare of community, or would subject others to their particular opinions, should be punished as disturbers of the peace, and enemies to society; yet, if such opposition or design of influencing others, be confined to the simple promulgation of any kind of religious tenets, we think it inconsistent with the spirit of universal toleration; and, perhaps, dangerous in the end.

\* We have here taken the liberty to vary from our copy, a slight inaccuracy having escaped the ingenious Translator.

to the peace of society, to punish such offenders, however absurd, false, or even pernicious in their tendency such tenets may appear. In the present state of human society, and under our manifest ignorance of the system of Providence, and the connection between physical and moral causes in its dispensations, nothing is more possible than that we should be mistaken in the effects of religious sentiments on the minds and manners of men. To punish a man, as being guilty of *sacrilege* or of *persecution*, therefore, who may be only so silly, mad, or mistaken, as to utter ridiculous absurdities, or palpable falsehoods, would resemble much that very bigotry and persecution which our Author so liberally condemns. The peace of society, doubtless, should not be broken in any case, but in this it might be endangered, with impunity; at least, we fear an administration would hardly know where to stop, which should take upon itself to punish every one by whose religious opinions it might conceive the public peace endangered. The civil Magistracy, therefore, should in all cases whatever, unless the personal liberty of the subject be really infringed, or the peace of society actually broken, be careful lest it be found fighting against God, as hath sometimes been the case: rather adopting the moderation, and following the advice of Gamaliel the Pharisee; *refrain from these men, and let them alone; for if their counsel be of men, it will come to nought*. As to the Teachers of immoral maxims, or such as immediately tend to practical immorality, it may be expedient, indeed, to punish these as accomplices in the guilt of the actually immoral; yet even in this case, the punishment of the accomplice should be proportioned to the share he bears in the guilt of the principal. To inflict a capital punishment on a man for tempting or instructing another to commit a venial offence, is surely too severe: and yet something like this hath been frequently done by Governments; who have been always more afraid of the Liberty of the Press, than hurt by it.

Our attention is next engaged by the portrait of Sophia, which is drawn with the utmost exactness, and heightened by all the graces of colouring: she is, however, very far from being one of those striking beauties who captivate the heart at first sight, or dazzle the eye with the lustre of external charms. Neither is she one of those perfectly refined and sentimental characters, who soar above the foibles of mortality.

“ I cannot too often repeat, says our Author, that I do not deal in prodigies. Emilius is not one, neither is Sophia. Emilius is a man, and Sophia is a woman; this is all their glory.” Our Readers will possibly be pleased with some of the principal features of the amiable picture of our Heroine.

“ Sophia

" Sophia is a woman of family, and of a good disposition; she has a heart easily affected, and her exquisite sensibility sometimes gives her a sprightliness of imagination which is difficult to be controlled. Her understanding is less judicious than acute; her temper easy, but nevertheless unequal; her figure nothing extraordinary, but agreeable: she has a countenance which gives earnest of a soul, and does not deceive you. You may accost her with indifference, but you cannot leave her without emotion. Others are endowed with good qualities in which she is deficient; others possess those which she is mistress of in greater perfection; but none have qualities better blended to form a complete character. She knows how to make her defects turn to her advantage; and if she was more perfect, she would be much less agreeable.

" Sophia is not beautiful; but when the men are near her, they neglect the handsome women, and the beauties are dissatisfied with themselves. She is scarce tolerable at first sight; but the more you see her, the more lovely she appears; she improves by that which impairs others, and what she gains she never loses. Many may boast finer eyes, a handsomer mouth, a more commanding figure; but no one can have a better turned shape, a fairer complexion, a whiter hand, a more delicate foot, a more benign aspect, a more bewitching countenance. Without dazzling, she engages, she charms, and no one can tell how.

" Sophia loves dress, and understands it; her mother has no waiting-woman but her; she has a fine taste in displaying herself to advantage, but she has an aversion to rich cloaths. In her dress, you always see simplicity united with elegance; she is not fond of what glitters, but of what is becoming. She is a stranger to what colours are in fashion; but she knows exactly what suit her complexion. No young Lady seems to have bestowed less thought about dress, and yet there is no one whose apparel is more studied; not a part of her attire is taken at random, and yet art is no where conspicuous. Her dress is extremely modest in appearance, and yet very coquettish in fact; she does not make a display of her charms, she conceals them; but in concealing them, she knows how to affect your imagination. Every one who sees her will say, There is a modest and discreet girl: but while you are near her, your eyes and affections wander all over her person, so that you cannot withdraw them; and you would conclude, that every part of her dress, simple as it seems, was only put in its proper order, to be taken to pieces by the imagination."

. In short, we are told, that Sophia hath fine natural talents, and, being conscious of them, hath not neglected their cultivation;

tion; that she has an understanding which is agreeable, without being brilliant, and solid without being profound; that she is perfectly Mistress of the art of pleasing in conversation; that she is possessed of exquisite sensibility; that she is neat almost to excess in her person, and is well versed in all the occupations proper for her sex. Nor have her perfections only employed the pencil of the Painter, her defects and foibles are as faithfully copied; but it is impossible for us to trace all the minute and masterly touches which serve to brighten this highly-finished and most natural portrait.

Having described Sophia to be such an object as was evidently best calculated to make Emilius happy in a wife, our Author expatiates on those qualities in women, which are in general most likely to ensure felicity in the marriage state. He observes in particular, with regard to the mental and personal qualifications of a woman, that "it is not proper for a man of education to take a woman without any, nor consequently to choose one in a station of life which deprives her of that benefit. But I had rather a hundred times have a simple girl, meanly educated, than a learned and witty Lady, who should come into my family to erect a literary tribunal, of which herself is president. A witty wife is a scourge to her husband, her children, her friends, her servants, and to all the world. Her sublime elevation of genius makes her despise all the duties of a wife; and she always affects, like Madam de l'Enclos, to display the sense and knowledge of a man. Abroad she is always ridiculous, and justly censured; because it is impossible to avoid ridicule and censure, when we start from our condition, and are not formed for that which we assume. These women of genius never impose upon any but fools. We always know what artist, or what friend held the pen or the pencil in all their works. We know what man of letters was the oracle they privately consulted. All this imposture is unbecoming a prudent woman. Even if she had real talents, her pretensions would debase them. On the contrary, it is her pride to pass unnoticed; her glory consists in the esteem of her husband; her pleasure is centered in the happiness of her family. Reader, I appeal to you; be sincere: which is it that gives you the best opinion of a woman, which makes you accost her with the greatest respect, the seeing her employed in the occupations of her sex, in the cares of her family, surrounded with her children; or the finding her busy in scribbling verses at her toilet, encompassed with pamphlets, trifling billets, and message-cards? Every learned Lady would remain a virgin for life, if there were none but sensible men in the world.

*Queris cur nolum te ducere, Galla? Disertu es.*

Next

"Next to these considerations comes that of person. This is the first thing which makes an impression, and the last which we ought to regard; yet it ought not to be entirely overlooked. Extraordinary beauty ought rather, in my opinion, to be avoided, than desired in matrimony. Beauty soon palls by fruition; at the end of six weeks it is of no value to him who enjoys it, but its inconveniences are as lasting as itself. If a beautiful woman is any thing less than an angel, her husband must be the most unhappy of men; and admitting she were an angel, how will she secure him from being surrounded with Rivals? If extreme deformity were not disgusting, I should prefer it to excessive beauty; for, in a short time, either becoming indifferent to the husband, beauty is an inconvenience, and deformity an advantage; but that degree of ugliness which produces disgust, is the worst of all misfortunes; the idea, instead of being effaced by time, continually increases, till it grows into confirmed antipathy: such a marriage must be truly miserable: even death itself would be preferable.

"A medium is desirable in every thing, not excepting beauty. An agreeable and graceful figure, which does not inspire love, but esteem, is most to be preferred: it is of no prejudice to the husband, and the advantage turns to the mutual interest of both husband and wife. Graces do not fade, like beauty; they are lasting, they are continually renewing; and a virtuous woman, who has attractions, will, thirty years after marriage, be as agreeable to her husband as she was on her wedding-day."

Emilius, being introduced to his Sophia, soon fixes his affections on so worthy an object; and, in return, engages hers by his amiable behaviour. Our severe Preceptor, however, interrupts him amidst the most natural and enchanting scenes of courtship that ever were described; and hurries him away from the delightful employment of rendering himself agreeable to his Mistress, to make the tour of Europe. This unexpected separation was like a thunder-stroke to our Lovers; they were obliged, nevertheless, to submit; and take a mournful leave of each other, as if an intended absence of two years, was to part them for ever. On this event our Author takes occasion to introduce a number of judicious observations on the subject of travelling; but we fear we have been tempted to trespass too much on our plan, if not on the patience of some of our Readers; by the numerous extracts already taken from this work; we shall only add, therefore, that Emilius returns after two years absence, improved to his Preceptor's wishes, and is happily united to Sophia; the circumstances of their nuptials, and some interesting

esting advice on the subject, and means of ensuring conjugal felicity, concluding this extraordinary treatise :—perhaps the most extraordinary that ever appeared since the invention of printing.

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*A Pastoral Cordial; or, an Anodyne Sermon\*.* Preached before their Graces N. and D. in the Country. By an Independent Teacher of the Truth. 4to. 1s. 6d. Hinxman.

IT is no new thing for a Poet to compose a Sermon. A venerable Bard of antiquity gave us an excellent one against Adultery; and a comical Bard of our own times has here given us one against ———, —it is not easy to say what—; nevertheless, it is a droll thing, and well pointed at a variety of objects in the political world.

But, although it may be somewhat difficult to define this poetical preachment *affirmatively*, it is no hard matter to say *what it is not*; and, among other negatives which may be safely maintained, we run no hazard in venturing to pronounce, that it is *no Anodyne*. On the contrary, there are persons upon whom it cannot fail to operate in a very different manner:

————— *Ridiculum acri*  
*Fortius & Melius* —————

The great Personages hinted at in the title-page, in particular, would hardly sleep under the word; and the Gentlemen of the Cocoa-tree may also probably be kept from napping; for our Independent Teacher seems, indeed, to be no respecter either of persons or parties. Of the *Cacobites* he gives his opinion in the following terms; speaking of the rivalry and opposition which their Graces have met with:

The men of Cocoa take the lead  
Not for their enmity to Pit,  
Nor for the love they bear the Tweed,  
Nor for their valour, nor their wit;  
Nor for their loyalty, in brief,  
Which they have very lately slept on,  
But for their faith and firm belief  
In second sight, and Mother Shipton.

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\* From the following Text.

The battle is not to the strong,  
Nor to the swift of foot the race;  
But time and chance to all belong,  
Whether they're in or out of place.

What



What he means by the last line is thus ludicrously explained in a Note. "Some Refiners pretend, that the persons to whom which the *Cocobites*, like the Jews, are constantly looking for a second Redeemer, or *Messiah*, and that their faith in *Shipton*, means their zealous attachment to the Church, is, to the old infallible Church, whose Infallibility is founded upon Anility: a term used by Schoolmen for the most perfect kind of Tradition; for Tradition derived from the most remote age, which is DOTAGE."

Among other smart strokes\* aimed at the D—es N. and D. are the following;—some great *things* as well as *persons*, like wife coming in for a jerk or two, *en passant* :

Your Graces should have been inclin'd  
To move like planets in your places,  
To *plodding* one have been confin'd;  
One to the circle of *grimaces*.  
I mean oblig'd only to plod,  
To plod and not to understand;  
No more oblig'd than a white rod  
Is bound to be a Conjuror's wand.  
A thing design'd to catch the eye,  
That knows no other end or trick,  
All that is signify'd thereby,  
Is nothing more than a white stick.  
'Tis borne by Chamberlains and Shrieves,  
But why I can no more explain,  
Than why a Bishop wears lawn sleeves,  
Or why a Page must bear his train;  
Or why Archbishops should not rather  
Give up to God with one accord,  
The title of Most Reverend Father,  
And be content with that of Lord.

\* The principal merit, however, and, indeed, the main scope of this jocular performance, we apprehend, to consist in the droll balancing of the respective political weight and influence of the contending parties; that of the two D—'s, and that of Lord B. or, as the Author expresses it, speaking to their Graces,

— Tho' you are worsted in the battle,  
There still arises a dispute,  
Which may be difficult to settle,  
Who is the weaker, you or Bute?

But, as he facetiously concludes, it is of little consequence which way the question is determined :

Taking it either way for granted,  
Seeing you're out, and he is in,  
There's still a point to be descanted;  
Whether it signifies a pin.

Here we have another *Note*, but in a more serious strain, on the significance of Prelatical titles. "The title of MOST REVEREND Father, says he, is impious. Surely God the Father is the Father most worthy of Reverence! As to the title of a Spiritual Lord, I see no inconvenience in their assuming it; at least, like your Grace, or your Worship, it implies no impiety: it only implies nonsense. Where is the sense of a Spiritual Lord or a Heavenly Lord? All the Lords that we know, are either British Lords, or Irish Lords; carnal, substantial, and *Terra Firma* Lords."

A drole and seasonable hint is thrown out, with respect to the *indifference* with which we who are not personally or privately interested in the grand question, *who is in, or who is out*, ought to regard it. Still addressing himself to their Graces:

If you are treated ill, and put on,  
'Tis natural to make a fuss;  
To see it and not care a button,  
Is just as natural for us.  
Perhaps from men of greater fashion,  
Greater professions you may draw,  
You may extract all their compassion,  
The Extract is not worth a straw.  
Like people viewing at a distance  
Two persons thrown out of a casement,  
All we can do for your assistance,  
Is to afford you our amazement.  
We see men thrown from a high story,  
And never think the sight's so odd,  
Whether the Patient's Whig or Tory,  
But take things as it pleases God.  
For an impartial Looker on,  
In such disasters never chuses,  
'Tis neither *Tom*, nor *Will*, nor *John*,  
'Tis the phenomenon amuses.

This cannot fail of reminding every one who has read Swift, of a graver reflection of the Dean's to the same purpose: "Party is the madness of many, for the gain of a few."

By this time our Readers will perceive that this Independent Teacher of Truth, is not quite a new acquaintance. The similitude of manner between the present work and the *Grave Tales*, the *Two Lyric Epistles*†, and one or two other pieces of a like kind, will naturally point out this merry Parson of Parnassus; whom we can with pleasure compliment on his having now ap-

\* See Review, vol. XXVI. page 456.

† Ibid. vol. XXII. p. 437.

proved himself, more than heretofore, both *merry* and *wife*: there being no indecency mingled with the well-timed levity of this agreeable and exhilarating *Anodyne*.

*Observations on Dr. Hunter's Medical Commentaries.* By J. Garnor, M. D. 8vo. 6d. Sandby.

**T**HIS Gentleman, who very cavalierly assumes the character of a Connoisseur, or rather of a Hypercritic, in Anatomy, subscribes to Dr. Hunter's prior injection of the human *Testis*, to his being the first positive Assertor of the Absorption of the Lymphatics; and to his earliest Demonstration of the Ducts of the Lachrymal Glands: of course disallowing young Mr. Professor Monro's claim to any discovery on these heads. But lest the Writer of the Commentaries should be credited with a complete advantage in the debate, Dr. Garnor employs twenty-six pages in attempting to prove, from Haller and others, that the veins containing the red blood, do also absorb. This truly is a piece of as empty parade as we can recollect to have seen in print; since Dr. Hunter has only doubted, but not denied, the absorbing faculty of the red veins; expressly saying, "Authors of the best credit had given such arguments in favour of Absorption by veins, that I dared not, even in my own mind, determine the question." To what purpose then have we so many superfluous quotations from different Anatomists, with scarcely one valuable\* argument or observation of Dr. Garnor's own?

\* We can recollect but one discovery of our Author's, and of which he only seems *almost* sure. It occurs expressly in these words. "But their orifices, [those of the Lacteals] opening into the intestines, *very probably*, are larger than those of the venal branches, and, therefore, would not so readily be closed, by a constricting cause, would more easily imbibe the injected liquid. Besides, they were not wounded, like the veins."—Now we are informed by different Anatomists, that the orifices of the Lacteals are so extremely small, as not to be discernible through the largest magnifying glasses. And for this reason an eminent medical Author thinks, the Archæus which Helmont was for placing in the stomach, as a kind of intelligent Guardian of the constitution, should have been stationed about these orifices of the Lacteals; from the very interesting circumstance of their being the inlet or aperture into the general mass of blood; by which all the vital functions were to be sustained; from which all the necessary secretions were to be made; and into which nothing that was incompatible with these purposes was designed to be admitted. We are at a loss, therefore, to imagine, what superabundant magnifier Dr. Garnor availed himself of, to make this supposition,

own? Some of these cited and translated passages are probably the same, which have prevented Dr. Hunter's determining the question in his own mind. But though this last Author may justly claim a philosophical liberty of dissenting, with decency, from Baron Haller, or any eminent Anatomist, on any anatomical or physiological point; yet we humbly conceive, the liberty assumed by our present Author, to interfere in such a debate, and pretend to determine between them, is principally or solely founded on the liberty of the press. Dr. Hunter and Dr. Monro are both fated to be wrong, on different topics of their late debate, that Dr. Garnor, who has appointed himself Umpire between them, may be unexceptionably and sovereignly right. To give him his full due, in the civilest terms, he is not guilty of the least *self-diffidence* on this occasion; and all the reflection we shall make on such a conduct, may be aptly couched in two words,——*Risum teneatis?*

But our Author, not content with having rendered himself these extraordinary honours, endeavours to give equal evidences of his superiority in language and criticism; observing very floridly,—“*The dress of language*, in which this production [the Commentaries] is exhibited to the eye of the public, is tarnished with a few stains.” His profound investigation then discovers *has* printed instead of *have*, (Comment. p. 84) *its* omitted after *and*, p. 59.—a *no*, which he knows not how to digest, p. 40.—and the expression of *the laceration of the bag in a rupture*, p. 71: which he very archly supposes must signify, “that the rupture is possessed of a lacerated bag:” but which certainly proves the Supposer possessed, not with the spirit of criticism, but of caviling. These *stains* are the sum of what his utmost efforts have discovered, in upwards of a hundred large pages in quarto. And were the Commentator to give him up these few syllables, as so many crumbs of subsistence, what wonderful comfort could they afford him; or what triumph could they add to his critical powers? There was not the least fear of his stopping once at the remaining hundred pages, to point out any excellence or elegance. This is utterly inverting the conduct of Horace as a Critic, who immediately overlooks a few blemishes, where he discerns many beauties: but, perhaps Dr. Garnor intends to reform Horace's manner of criticizing; as well as to perfect Dr. Hunter and Dr. Monro in the science of Anatomy. The whole truth, however, is, that his exceptions are, for the most part, mere quibbling.

supposition, (which seems a mere supposition to us) so very probable to himself. Perhaps it might have some analogical proportion to that metaphysical magnifier, through which he may have beheld the extent of his own abilities.

For example, as we might say to a Grammaticaster—If the sentence, or a part of the sentence, preceding *has*, be made the nominative case to it, as it grammatically may, then *has* will be just as proper as *have*. And it were very easy to give passages from our best Writers, in which the verb in the singular number is thus preferred; and *reads* more easily. But as this Scholiast, or Scholar, may demand an example in a learned language, we shall instance it in a good moral sentence from Lilly, which he may profitably apply at home. *Ingenuas didicisse fideliter artes emolliat mores*. This imports, that a truly liberal education sweetens the manners: as *nec fuit esse feros*, may be extended to signify, the *humanizing* of a savage Critic. The second *stain*, the omission of *its*, he may discuss with the typographical Corrector of the Commentaries. We suppose Dr. Garnor would cure *no more* into *any more*, which are often used indifferently; and, at the worst may, perhaps, be resolved into a local diversity of phrase or idiom. For will it not signify the same truth, whether we say, We are not convinced of this Gentleman's deep knowledge of Anatomy *any more*, or *no more*, than we are of his exquisite attainments in Philology and Criticism?

Such frivolous objections, however, give us a right to expect uncommon correctness and precision, in the writings of so delicate and qualmish a Reader. Now to trace such a one through some of his thirty-four pages, which certainly do not contain a twentieth part as much as the Commentaries, we find he frequently insists upon *arterious* instead of *arterial*; the first of which is certainly not formed according to analogy; no tolerable Writer having ever used *arteriosus* but *arterialis*. On the other hand, his *venal* blood, *venal* trunks, *venal* branches, *venal* absorption, and circulation, should have been *venous*, from *venosus*, a classical Latin word, to distinguish it from *venal*, *venalis*; which it is wonderful so very accurate a Master of language should omit, in order to avoid the least ambiguity. For, without any harsh metaphor, *venal* blood may signify black puddings; *venal* trunks occur at every Trunkmaker's; *venal* branches at the Braziers and Glass-shops; *venal* absorption or inforption is the faculty of Mr. Powell the Fire-eater; and the *venal* circulation may refer to the practices at a corrupt Election: though had our Author used the proper adjective *venous* here, as a Physiologist, the course of the blood through the veins constitutes but half the circulation of it. This circumstance, however, does not lessen the propriety of the expression in its political sense; the *aurum portabile*, or *potabile*, on such an occasion, issuing only from the *arterial* Candidates to the truly *venal* Electors, without any reflux circulation; except where the latter should finally be sold, by way of re-imbursment.

*As appears indisputable*, p. 16, is very barely Grammar and prose idiom, as it stands there; *which appear indisputably* is the meaning of it, and would have been proper. *Dilating orifices*, p. 18, for *dilated*. A gross error in Grammar, or a very licentious *Enallage* of the passive for the active voice. *Great Galen, great Albinus, eminent Boerhaave*, are really not English prose idiom, without the prepositive particle: for notwithstanding *magnus Galenus*, &c. would do either in Latin verse or prose, our Author will learn, after he is much better grounded in Latin, and advanced a little in Greek, that the phrase, structure, and idiom of our language, have a much stricter affinity with the last, than with the first. Now the Greek would either be, *ὁ μέγας Γαληνός*, or *Γαληνός ὁ μέγας*, as we say Alexander the Great, &c. Some of these errors and affectations we admit to be minute enough, or even *infantine*, which he prefers to *infantile*; but to specify them is treating this wise Gentleman (who struts on, as Horace says, *Nugis armatus*) in his own way; and it may serve either to teach him more purity and correctness in any of his subsequent Essays; or to temperate the juvenile acrimony of his strictures on the writings of his Contemporaries.

Notwithstanding such numerous escapes in so little a performance, one third of which is quotation and translation, it is evident our Author piques himself not a little on his style, which, indeed, is somewhat new, and, like the dialect of Hudibras, considerably amphibious. It seems, upon the whole, to be a kind of contradiction to Monsieur Jourdain's Preceptor in literature, who affirmed, all that was not verse, to be prose, and *vice versa*: since the style of this pamphlet is strictly neither one nor the other. Nevertheless, several passages of it were certainly intended to soar, *to surprise, and all that*, as Bays says; from which we shall present our Readers with a little posy, submitting the quality of it to their own decision.—

“That ingenious Pupil of Nature constantly perceived dogs pierced deep with the sharp point of deepest agony.”—“The voice of Hoffman”—[Perhaps there is a celebrated German Singer of this name]—“Let the hand of Impartiality hold the balance.”—“The injections of these Sons of Anatomy, who shine, with radiant blaze, unite, in demonstrating,” &c.—“Query, Whether these blazing *sons* were not intended for so many *sons*, which would certainly be higher, and more brilliant, than blazing Anatomists?”—“Let us listen,” and how?—“with an attentive ear.”—What an elegant redundancy!—But these may suffice for a scent and specimen of the many flowers in this collection; especially as excessive sweets do not agree with all constitutions. Their select assemblage here may also dispose him, perhaps, to a farther rumination of them in  
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his next prancing excursion, upon his party-coloured mule, about the borders of science and erudition. He will observe, we have not been forgetful of his concluding distich from Pope, of not being niggards of advice; sincerely counselling him to a much closer intimacy with himself, before his next publication.

Having thus abundantly evinced this Observer's general want of pertinence, and the insignificance of his strictures on the work which has been the professed subject of them; we declare, that we do not only forgive him all the trivial quibbles and quirks which he had levelled at us, but that we shall rejoice to hear, he has fattened on the sale of them. Yet, as friends to our own plan, we are under a necessity of retracting an hint we had rashly given, of encouraging a moderate familiarity between him and our Index-maker\*. For, having coolly reflected on this his second performance, in which we cannot discover the least improvement since his first; and farther observing, that in his objections to the conduct of our work, he has not distinguished our own language and animadversions, from the citations we gave out of the books reviewed: that in his defence of some unidiomatical prose, which we had censured as such, he refers us to authorities in verse, or in prose professedly poetical, which looks very like not knowing prose from verse; that he really does not distinguish our palpable ironies from our most serious reflections; and, finally, that there are many such uncouth arrangements and *ellipses* in his diction, as would sometimes dishonour even an *Index*; we must insist on his disclaiming any such expectation:—notwithstanding his vigilance in having gloriously detected an error or two of the *Press*, or, perhaps, of a *MS* or two, in his memorable expedition in August last. Nevertheless, as he concludes, by confessing his disposition to commence a controversy with Dr. Hunter, or, we believe, with any body, who, by entering the lists with him, would assist him in a farther publication of himself, (which appears quite unnecessary to us) he will find we have been charitably inclined, by this long attention to his present trifle, to take that notice of it, which we verily think no Writer would have done, whose engagement to the public did not oblige him to such a condescension.

\* See Review for November, 1762, page 387.

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*Education; in Four Books.* By James Elphinston. 8vo. 3s. sewed. Vaillant.

**I**T hath long been a subject of complaint, that School-Masters in general, however versed in language and science, are

are greatly deficient in point of taste and ingenuity; and more particularly in that knowledge of human life and manners, which is necessary to give a liberal turn to Education. It appears to be the intention of our Author, therefore, to distinguish himself from the herd of Pedagogues, and at once to shew the world the delicacy of his taste, the sublimity of his genius, and his profound knowledge of mankind.

Happy is it for all Parents in South-Britain, that they may now know where to send their children, without running any danger of being imposed on, by the pretensions of ignorance or impudence, by the pompous advertisements of the assuming; or the partial recommendations of the illiterate. Lucky is it also, for the fondled Youths of this metropolis, that they need not be sent above a mile or two out of town, to play at hide-and-seek with the nine Muses, and have a game at hop-scotch even with Apollo himself.—But to let the work speak for its Author,

From the modest simplicity of the title, our Readers might possibly conceive it to be a mere didactic performance, and that even of the lowest, the prosaic, kind: we are to acquaint them, however, that it is a narrative and descriptive, and even in some sense a dramatic, as well as a didactic piece; that, instead of being written in groveling prose, it is heightened by the force of numbers, and embellished with the most singular graces of poetry. In justice, therefore, to our Bard, as well as out of regard to the importance of the subject, we shall just give a sketch of his design, with some few specimens of the *masterly* manner in which it is executed.

The Poet begins his first book with relating how EDUCATION (who, by a beautiful figure in rhetoric, is here elegantly personified) went about in search of a *site*, or proper place in the neighbourhood of London, for settling herself, and her darling son, in a good house, at the head of a Boarding School; the result she met with in this peregrination, being very satirically and tellingly related. The first person she addressed on this occasion, we are told, was a Lord; by the sequel, however, it appears it could only have been a Lord Mayor; this sagacious personage telling her, among other things, that

The Lawyers Latin is not taught at school,  
Nor Doctor's hi'roglyphics learnt by rule.

He admits, indeed, that

To read, and write, and cypher, all must know,  
Whatever they purpose, or where'er they go;  
The three great arts by which may soon become  
A son of Commerce parent of a plum;



To dance, and fence, and draw compleat the plan,  
While talking French sublimes the Gentleman.

He objects, however, to the expediency of Literature, and shrewdly asks her,

Who would in mussy mines of learning dig,  
That can go Midshipman or Guinea-pig?

To all which, with more to the same purpose, he adds,

Thus have you seen how well we do without you :  
So, learned Madam, you may look about you.

A second personage, who, by his bluntness, seems to have been a Citizen too, sends her packing also, with a flea in her ear, full as abruptly.

Soon to another as she told her name,  
Her occupation, and for what she came ;  
" Mistress, I see, and see without reproach,  
You feed your horses, or a stage your coach.  
But tho' your tongue is smooth enough, and tho'  
You may be what you say, for aught I know ;  
Is't possible that you should e'er pretend  
To ask my premises for such an end ?  
I speak it without pride—nay, do not stare ;  
They've serv'd an Alderman, and might a May'r.  
I'd recommend, were any such hard by,  
An empty barn, old stable, or a sty."

Our Wanderer next meets with a certain Squire, who offers her an old mansion, on a repairing lease ; this, however, not answering her purpose, she strolls about till she fixes on a most charming place, indeed !

Where beauteous Flora with *Pomona* vi'd,  
To sow, and plant, and prune, and educate their pride.

Here, therefore, by the advice of Vertumnus, whom she happened to meet in one of the adjoining fields, she determined to fix her temporary abode ; with a view only, as it appears, to initiate her favourite in the mysteries of her art. For, she observes to him,

————— if trees to rear,  
*Pomona*'s sons must serve a seven-long year ;  
So here must thou my nobler art to reach :  
He that would teach to learn, must learn to teach.  
Train'd to my lore the term expir'd shall see  
Thee worthy of a site, a site more worthy thee.

Some superficial Critics have objected against the propriety of a man's setting up an academy of his own, in order to acquire the knowledge of teaching ; pretending that he should have put himself

himself apprentice to the Master of some other school. But they do not consider that Mrs. Pedia, or Education herself, took both the Master and Scholars under her peculiar direction, so that what these Widlings advance, about the Scholars being at first sacrificed to the experiment, like poor Patients in an hospital, is groundless. Let this, however, have been as it may, Pedia having established her son, and made a short prayer for his success, proceeds to lay down her rules for the tuition and instruction of youth.

In the beginning of book the second, she gives some cautions, in regard to the Education of the fair sex; and then proceeds to discuss the point, whether a public or private Education be the most eligible; preferring the former, on account of the emulation which prevails in one, and is wanting in the other. In the warmth of her zeal, indeed, she passes the highest encomium on the good effect of her *whetter*, EMULATION, of which we shall specify only the following simile.

So minds maturer vie in life's career,  
By hope incited, or allay'd by fear.  
Each passes, each as thou enflam'st their soul,  
Till mutually sublim'd they reach the goal.  
Nor stop'st thou there—but fir'st the heav'nly host,  
Who shall still higher hymn Sire, Son, and Holy Ghost.

But Pedia proceeds,

Yet not each youthful throng, yclept a school,  
Has seen my charmer, or confess my rule.  
Unnumber'd schools have fill'd, nay fill'd the faster,  
That neither she nor I e'er knew the Master.  
Some Critics eye the polity and state;  
The dame that nurses, and the slaves that wait.  
Some scan the mansion, or survey the lands,  
Each minding most, what most each understands;  
While others go a schooling as a shopping,  
With no more view than children go a hopping.

Mrs. Pedia is, indeed, particularly severe on such capricious parents as go a school-hunting, without knowledge or judgment to direct them in their choice. While they knew no better; however, we cannot but think they were in some degree excusable. But as Education herself hath now condescended to direct them, we must deem them unpardonable, for the future, if they hesitate a moment to send their darling sons to hers. The last of her severity next falls on those unqualified Pedagogues, who take upon themselves the important task of Education without her leave, and affect to retale her precepts, tho' they know nothing of the matter.

In system'd song I ne'er was tun'd before,  
 Though without me no Genius e'er could soar.  
 Milton disdain'd me not; but had he sung,  
 My name with Eve's, around the world had rung.  
 As Bird-catchers pretend to skill in birds,  
 So Boy-catchers announce my art in words;  
 Nor only words: to their, not my disgrace,  
 Many have daub'd, who never saw, my face.

It is, doubtless, a pity, that such a subject should not have been tuned in system'd song before, and, indeed, sung to some tune too! This, however, may have been only the effect of negligence; and, we hope, is now amply compensated. But as to those ungracious Pedagogues, who could be guilty of such a pitiful trick as to come behind a Lady and daub her face; we know not what to say to them, as in truth we do not understand the meaning of such dirty doings.

The remainder of this book is employed in recommending the philosophy of tops and balls, and celebrating the scholastic exercises of fives, taw, cricket, hustlecap, and shuttle-cock.

In book the third, Education continues her injunctions, authorizing her chosen Preceptors, in case fair means will not do, to call in the aid of Mrs. Birch, or the Ferula, and to proceed to flagellation. Of this, however, it cannot be said she does not give the Pupils fair warning.

What fascination binds the stubborn crew?  
 Or what idolatry, ye rebels, you?  
 If neither hope, nor honour, virtue's spur,  
 Can prompt your pleasure, or prevent demur;  
 If to bland Reason's voice ye will not yield,  
 Know that your Lord reluctant arms shall wield,  
 And from my fane expel you by the rod.

Pedia next proceeds to excite the emulation of both Tutors and Pupils, by recording the merit of the most celebrated Geniuses of ancient and modern times.

Book the fourth, opens with a solemn benediction, intimating, that the united abilities of all those ancient and modern Worthies should be displayed in her favourite son, and make him capable of forming the Artist, the Merchant, the Sailor, the Soldier, the Physician, the Lawyer, the Statesman, and the Divine. The precepts that follow, are accordingly more particularly addressed to Mr. E——, and are apparently calculated for his emolument; being adapted to the several kinds of Pupils that may come under his care: to all of whom literature and science are declared in some degree necessary: so that even of the Sailor she says,

Cast him not letterless on Neptune's care :  
For who so sails a Cub, returns a Bear.

Education now gives a sketch of the several characters just enumerated; we shall quote only a few lines from the first and the last. Of the ARTIST it is said,

He rests not in effect, but scans each cause;  
And edifies his art on nature's laws.  
His sphere he thus to reputation brings,  
In science versant as expert in things.  
Th' ingenious court him, and the great carefs,  
If not an A. M. yet an F. R. S.

Of the DIVINE,

Where'er he prays, an angel intercedes :  
Where'er he preaches, none can say, he reads.  
The Orator fills even Kings with awe,  
When in his Master's name he deals his law ;  
When peace on earth, and glory in the high'st,  
He preaches not himself, but Jesus Christ.

Madam Pedia having ended her instructions, her son replies,

————— without delay  
Whate'er thou bidd'st, unargu'd I obey.  
Bold is the enterprize thou dost indite :  
Yet I will dare, since thou hast deign'd to light.

We are then told,

Six sultry seasons he pursued his toil,  
Collecting various plants, of various soil.  
When she ; My son, 'tis with enormous joy  
I see my maxims all thy care employ.  
Thy time's elapst : 'twas never my design,  
Thee noteless in a corner to confine ;  
I destin'd thee this sweet recess to grace,  
'Till thou wert ripen'd for a nobler place.

This nobler place is the present residence of our Bard ; which is here very elaborately described, and concerning which Pedia tells him,

Little did Predecessor-lords foresee,  
That they built, planted, liv'd, and dy'd for thee.  
The owner is my own ; he'll ne'er refuse  
The mansion model'd for the British Muse.

Whether, by the British Muse, is meant that of our Author, we cannot take upon us positively to say ; our Readers, however, will probably be able to judge, from the ample specimens we have given of his transcendent merit in poetical composition.

*Telemachus,*

*Telmachus, a Mask.* By the Rev. George Graham, M. A.  
Fellow of King's College, Cambridge. 4to. 2s. 6d.  
Millar.

THERE is not in the province of the Drama any species of composition so favourable to genius, and so capable of pure poetry, as the Mask. Unrestrained by time or place, and inattentive to the rules of order and probability, the Poet is at full liberty to indulge all the powers of imagination, in description, passion, and machinery. He may animate his scenes with the language, and diversify them with the presence, of superior Beings. He may explore those fairy regions that owe their existence to poetic fancy, and borrow all the ornaments of ancient Mythology.

When the genius of Milton was permitted to rove at large in this ample field, it gathered the most exquisite flowers of poetry that ever sprung at the command of human imagination; and he scattered them over every page of his immortal *Comus*. His language is the language of the Gods; and his imagery, like the appearance of our first Mother, gives a new and more delightful aspect to the creation. Mr. Graham follows his great Archetype in this work of imagination,

——— *Longo sed proximus Intervallo.*

His Muse is correct and decent; but she wants that great enthusiasm, and that ethereal fire, which, while we read, make our hearts burn within us. We have read his performance without being delighted or displeased. His images bear no marks of original genius; his moral sentiments are not uncommon, and his argumentative conversations are often flat, and always too long. He has not prepossessed his Reader sufficiently in favour of his characters, to make him interested in their distress: Mentor does not always speak like the disguised Goddess of Wisdom, and his royal Pupil treats the venerable Sage in a manner more becoming a modern Buck upon his travels, than the polished Prince of Ithaca. The Chorus prove, that Mr. Graham is no extraordinary favourite of the lyric Muse: they are mere modern songs, upon a level with our *Vaux-hall* and *Ranelagh* compositions.

Specimen :

When Cupid lately hither strayed,  
I caught him as he played,  
And fondly press'd  
The pretty Wanton to my breast:

And

And tell me little flattering things, said I,

Why man adores thy Deity?

Because, said he, and shewed a dart,

'Tis I alone can pierce his heart

With thrilling joys and pleasing smart:

Sweet Virgin, you shall try:

Ah! no, said I,

Pretty deceitful boy!

I need no pain to enhance my joy.

His Dialogues are something better than his Songs; therefore to do him all the justice, and shew him all the favour we can, we shall quote one of the best of them.

### TELEMACHUS, MENTOR.

TEL. Mentor, the lot is cast. My choice is fixed.

I yield my soul to love. Then fare thee well.

I know 'tis folly. So it seems to thee.

And thou art wise—thy wisdom be thy guide.

I know thy thoughts—but waste not time in words;

Nor dare reproach my choice. What then remains?

Here let us part. Farewell, farewell for ever.

[Going.]

MENT. My Prince, I've often borne you in these arms,

A pleasing weight; oft have you called me father,

With lisping accents and uncertain sounds.

O let me not forsake my prince, my son,

Without the comfort of a last embrace.

TEL. O think not, Mentor, I forget thy cares,

Thy fond affection with ungrateful heart.

Think me not altered in my filial love:

But all is altered else—my soul itself—

The fates—perhaps I wish 'twere otherwise—

But we must part. Come then, embrace thy Prince:

But shew thy wonted constancy, nor vex

My saddened soul with unavailing grief.

MENT. Must I then tell, amid the heroic band,

The youthful rivals of your glorious toils,

That I forsook my Prince, my royal charge,

Immersed in sloth, in worthless mean delights,

Amidst a bevy of inglorious women?

Must I be witness of their envious taunts,

Their triumphs ill concealed, their soul contempt?

TEL. And who shall dare despise Ulysses son?—

But what imports me a vile prating crew?—

Contempt! and have I lived to hear the word

Joined with my name?—but dost thou think, old man—

But tell me not thy thoughts—Contempt!—'Tis well...

Thou wert the guardian of my helpless age—

MENT.

MENT. Let me embrace my Prince. I'll not offend  
His generous mind with harsh ungrateful truths.  
Let me depart.

TEL. ——— No: dare not for thy life.  
Retract thy slanderous charge that wounds my soul,  
As would the scorpion's sting my tortured flesh.  
Say, who shall dare despise me? who but thou  
E'er found my name without the Hero's meed,  
Well earned applause?

MENT. ——— Can you believe, my Prince,  
(Consult your reason; search your noble heart)  
Glory will e'er result to vigorous youth,  
From wanton dalliance, and lascivious ease?

TEL. Glory! I reck not of it. 'Tis a light  
That shines but to mislead our hapless race:  
An empty name; an unsubstantial phantom,  
That hath nought real but the pains it brings.  
Glory and wisdom—I renounce them both,  
What thou callest wisdom; the forward envious zeal  
Of peevish age.

MENT. ——— Then, base degenerate boy,  
I leave thy youth to infamy and shame,  
The scorn of earth, the avenging wrath of heaven.  
Hear me, and tremble, if thou art a man:  
For can thy frowns and impotence of rage,  
Poor simple youth, controul the will of Jove,  
Or blast the unalterable laws of Truth?  
Despised by men, abandoned by the Gods,  
Helpless, forlorn, and tortured by remorse,  
Here fix thy seat in this unmanly scene:  
Here seek thy comfort from a whining nymph,  
The sole poor worthless refuge thou hast left;  
Thy virtue yielded to the meanest bribe  
That e'er seduced a Prince from honour's path.

[*Going.*

TEL. Stay, I conjure thee, Mentor; leave me not.  
If thou hast uttered truth (and oh! my soul,  
My conscious soul avows each dreadful word)  
What is that reptile man—ye mighty Gods,  
And what am I?—a vain unbalanced cloud,  
Sport of each blast of Heaven; a shackled slave,  
Slave of I know not whom; a groveling worm—  
Groveling and mean in act; yet infinite  
In vast expansive powers to suffer ill.  
To leave my beauteous Love—To live despised—  
What fiend has led me to this desperate pass,  
This certain misery?—who placed my youth,  
Weak and defenceless, 'twixt the ravening jaws  
Of a wild savage, and the roaring sea?  
I see the danger now; I feel its terrors

Harrow my soul. Now then, old man, rejoice,  
 For thou hast conquered: give thy triumph loose;  
 Trample thy prostrate foe. I yield to truth;  
 I think as thou--I feel such dreadful pangs,  
 As would even touch thy rigorous savage virtue,  
 Could'st thou conceive them.-----

In consequence of this conversation, which is too long to be quoted here entirely, Telemachus is prevailed upon to leave the island of Calypso. Minerva, who had all this while been concealed under the disguise of Mentor, conducts the young Hero to the summit of a rock, from whence he had a view of the sea, and of the vessel that was to convey him. From this rock she throws him into the sea, and he swims to the ship. *Exphbit Numerum, et reddetur Tenebris.*

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*The Magdalens, an Elegy.* By the Author of the Nunnery.  
 4to. 6d. Doddsley.

WE have once before had occasion to observe, that there is an imitative as well as an original Genius for the fine Arts. But this is more particularly true in Poetry and Painting. A mind not sufficiently daring or creative, may yet be so capable of sensible impressions, as to catch and reflect the features of an object it has contemplated, with great exactness.

The Author of the poem before us appears to be of this class. The Nunnery (see Review, vol. XXVI. p. 358.) was a parody on Mr. Gray's Elegy written in a Country Church-yard, and the marks of imitation (as Aristotle terms them) were very striking. This we took notice of, and at the same time observed, that the poem was, in some places, sufficiently poetical and harmonious; and in others, feeble, quaint, and inelegant. The same character, *totidem verbis*, will do for the Magdalens. The spirit and manner of Gray, the structure of his versification, and the sober melancholy of his imagery and sentiment, are closely imitated. The Copyist fails chiefly in expression. He is not deficient in the Pathos; for in this little Elegy he has exhibited almost every circumstance of affecting Distress, that his subject was capable of; but (what, indeed, is a principle article in poetry) he is unable to gain a passage through the ear to the heart, being unhappily defective in melody and ease. He deserves, however, to be treated with all possible tenderness, being modest enough to acknowledge that he is



*The Magdalens, an Elegy.*

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little skilful of poetic strain,  
Whose pleasing music takes the tuneful ear.

It is remarkable enough, that he should be so very sensible where his defect lies. A rare virtue this in Authorism!

There are some stanzas, however, in this performance, that may be read with approbation, if not with pleasure. Among these the following contain natural reflections, and agreeable description.

Are these the Fair that wont with conscious grace,  
Proud Ranelagh's resplendent Round to tread?  
Shine in the studied luxury of dress?  
And vie in Beauty with the high-born Maid?

The smiling scenes of pleasure they forsake,  
Obey no more Amusement's idle call,  
Nor mingling with the sons of Mirth partake  
The treat voluptuous, or the festive ball.

For sober weeds they change their bright attire,  
Of the pearl bracelet strip the graceful arm,  
Veil the white breast that lately heav'd desire,  
And thrill'd with tender exquisite alarm:

Unbraid the cunning tresses of the hair,  
And each well-fancied ornament remove,  
The glowing gem, the glittering solitaire——  
The costly spoils of prostituted Love!

The Author's attempt to conciliate the world to his unhappy Penitents, is truly humane, and must give pleasure to every Reader.

No more compare them to the stately flower,  
Whose painted foliage wantons in the gale:  
They look the lilly drooping from the shower,  
Or the pale violet sickening in the vale.

Let not the Prude with acrimonious taunt,  
Upbraid the humble tenants of this dome;  
That Pleasure's rosy bower they used to haunt,  
And in the walks of loose-rob'd Dalliance roam.

Some in this sacred mansion may reside,  
Who lost their parents in their infant years;  
And, hapless orphans! trod without a guide  
The maze of life perplex with guileful snares:

Some, on whom Beauty breath'd her choicest bloom,  
Whilst adverse stars all other gifts remov'd,  
Who fled from misery and a dungeon's gloom  
To scenes their inborn virtue disapprov'd.

The different subjects of their distress under the influence of Repentance, are not less pathetically described. The following scene, in particular, must affect every sensible heart.

The torturing hour of memory this may prove,  
Who'rapt in pensive secrecy forlorn,  
Sits musing on the pledges of her love,  
Exposed to chilly want, and grinning scorn :

*Left by their father in the time of need,*  
*Just in th'unfolding blossoms of their age!*  
" Was this, Se'ucer, this the promise meed ?"  
She cries ; then sinks beneath Affliction's rage.

We would advise the Author, in his future productions, not to suffer his expression to fall so low as he has sometimes done in this, particularly in the two verses printed in Italics.

*Chronological Annals of the War ; from its Beginning to the present Time. In two Parts. Part I. Containing from April 2, 1755, to the End of 1760. Part II. from the Beginning of 1761, to the Signing of the Preliminaries of the Peace. With an introductory Preface to each Part, a Conclusion, and a general Index of the Whole. By Mr. Dobson. 8vo. 5s. Printed at the Clarendon Press, Oxford, and sold by Doddsley, &c. in London.*

THE public are here presented with a chronological detail of the most remarkable occurrences of the War ; as a proper introduction to which, the Annalist gives a general representation of the state of the belligerent Powers at the Peace of Aix-la-Chapelle ; proceeding to those later circumstances which gave rise to the War between the King of Prussia and the Empress-Queen, in Germany ; and between England and France, in America. In doing this, he enters into a pretty full investigation of the respective claims, of the houses of Brandenburg and Austria, to the disputed duchies in Silesia.

In his introduction to the second part of the work, Mr. Dobson gives a concise narrative of the negotiations entered into with France in the year 1761 ; expatiating on the political effects of the famous Family Compact, and on the circumstances of our rupture with Spain. He dwells still more particularly on the infamous breach of the Spaniards with Portugal, and takes a cursory notice of the catastrophe of Peter the third of Russia.

In his conclusion, our Annalist hath thrown together a number of miscellaneous observations, tending to give the Reader  
an

an idea of the present political state of Europe, and particularly of this nation, which he represents as having been in the most imminent danger of being totally ruined by the war, and as providentially snatched from the jaws of destruction by the peace. To these observations he hath added a recapitulation of the principal articles of the Preliminaries, comparing them (we think, a little invidiously) with those proposed to the French in the former negociation. It is, indeed, the evident design of the Annalist, whenever he speaks of this subject, to extol the merits of the present Administration, at the expence of the last; his very encomiums on a late popular Minister being couched in terms so equivocal, and expressive of such a coldness of approbation, that if they do not really conceal, they seem near akin to, actual satire. "I desire to be ranked, says he, in the number of those who *respect* a late administration. I confess with pleasure, that *we were* awakened from a lethargy of despair; that a new life animated our measures, to the amazement of ourselves, and the confusion of our enemies; that the Gentleman who *took the lead* at this critical season, formed and executed his designs *with the same spirit*; that he was neither startled at difficulties, nor *intimidated by expence*; that during the entire continuance of his activity, *success attended, like an obedient handmaid*, upon his *vigorous* councils: to him, therefore, I may address myself with propriety, in the words of a Panegyrist, *Initium laboris mirer, an finem? Multum est quod perseverasti; plus tamen, quod non timuisti ne perseverare non posses*. If this be not to *damn with faint praise*, it is surely something worse.

But, admitting the terms of peace to be as advantageous, and the present administration as worthy of national confidence as this Writer would represent them, we think he hath gone unwarrantable lengths, in condemning the conduct of those who, being deeply interested, may have expressed themselves warmly on these important occasions. His remarks on the Liberty of the Press; specious as their appearance may be at first sight, are big with the most pernicious insinuations. Nay, we will venture to declare it, as our opinion, that the propagation of such slavish and unconstitutional principles, as this Writer inculcates, would soon be more fatal to Britons than the worst peace they could make with their professed enemies, or the most flagrant errors of their pretended friends. The blunders of a bad Minister may possibly be repaired, and the ill effects of a bad peace remedied by time and industry; but when a people shall have once imbibed notions destructive to their natural freedom; when they shall have exchanged their boasted principles of liberty and independence, for those of passive obedience and servitude, tho' they may be too abject and insensible to gall under

the yoke of domestic slavery, it will be easy for a powerful and inveterate enemy, to strip them of their boasted trophies, and envied possessions, at pleasure. The same spirit only which makes them tenacious of their privileges, and jealous of encroachments at home, can inspire them to assert their rights, and vindicate their honour, abroad. Hence, if Britain be in happier circumstances than many other nations, it is primarily owing to the constitutional spirit of freedom in its natives; a freedom which our ancestors purchased with their blood, and therefore ought to be preserved at the expence of ours, and transmitted to our posterity. It is not, however, the mere use of the term, or the cry of liberty, that will preserve a people free. History abounds with instances of deluded nations losing the substance in grasping at the shadow; of people that have been forging their own chains with the cry of liberty in their mouths. Thus our Author, as a prelude to what follows, tells us, "Britons are free in the noblest sense of the word." He yet thinks it a most heinous crime, that they should seem alarmed, and express themselves with impatience for the consequences of a negotiation in which they had so much at stake.

Our Annalist allows, indeed, that "it is one of the clearest and most indisputable principles of liberty, That the *governed* have a right to interpose their opinion upon every subject of national importance." Yes, Sir, it is the privilege, it is the birth-right of Britons to speak freely; and that not only to speak, but to make themselves heard too. But, continues this plausible Writer, "the more important the subject is, the greater ought to be the decency and candour with which it is debated. A sober appeal to the reason of the people, will always be attended to with pleasure, and often with conviction: but an inflammatory address to their weaknesses, or their prejudices, is nothing better than a *libel* upon Freedom itself." True, Mr. Dobson, and for the very same reason, an artful, insidious address, delivered under the mask of a sober appeal, may be still more pernicious and destructive. Zeal may be bold, may be insolent, but it is generally honest; at least it is more easily seen through, than the jesuitical insinuations of affected candour and moderation. Nay, there have been times and occasions on which men of our Author's principles have declared, that real moderation could not be a virtue; and yet how candid and moderate on a sudden!

Hear him again. "I could almost venture to ask my countrymen, in their cooler and more dispassionate moments, if the popular suspicion and jealousy which brake out with so much fury on the first report of the negotiating of the Preliminaries, did not offer violence to the acknowledged prerogative of the

Crown, affront the virtues of the Prince who wears it, and prostitute, to the purposes of faction, the boasted liberty of the press." That the liberty of the press is often prostituted to the purposes of faction, there can be no doubt. God forbid, however, that we should be robbed of so inestimable a blessing, merely because it is subject to be abused. What human institution is not so? But what is faction in this Writer's sense of the word? Are those who distrust the administration, a faction? If they are, a faction may sometimes be truly laudable, and they should never be deprived of the liberty of addressing their fellow-subjects, when they think their country's interest requires it. In regard also to the particular effects of that popular suspicion and jealousy, which this Writer thinks so highly culpable, we must confess that, considering the importance of the negotiation, and the unpopular circumstances attending it, we should not have been surprized at much greater instances of national discontent: and, so far are we from thinking, that the most furious opponent to such measures, had any intention of violating the prerogative of the Crown, or affronting the virtues of the Prince who wears it, that we are well assured, on the contrary, nothing but the respect voluntarily paid to that prerogative, and those virtues, prevented more violent clamours. We would by no means be thought to vindicate, in the smallest degree, the virulence and indecency of every Scribbler, whose writings may defile the press; but surely some distinction should be made between the want of decency and the want of loyalty, between mere ill manners and high-treason. It would be unjust as cruel to have a man's tongue cut out, merely because it is too big for his mouth, and makes him apt, when in a passion, to sputter a little. Indeed, there is a wide difference between that order and decorum which ought to be maintained in every well-governed State, and that slavish submission which this Writer seems to deduce from the old leaven of Passive Obedience and Non-resistance.

His method of proving the crime, and aggravating the guilt, of attacking the conduct of Ministers, is something curious. "If we are ready, says he, to admire the military perfections of Rome; we are not less so, to boast of her laws and of her liberty. But by one of the laws of the twelve tables, a capital punishment was enacted against the publishers of defamatory compositions: it is contained in few words: *Si quis carmen, quod alteri flagitium faxit, capital esto*. Cicero declares his full approbation of this law, and our own laws are particularly tender of every man's reputation: the reason is sensible and evident: the character of a man is his property; and it is the noblest he can possibly acquire: a Jury of Englishmen will, in

most cases, consider any great injury done to the same, in the same manner as if it had been done to the fortune of another. If a fair and honest name is dear to the meanest individual, I presume it is equally so to those who fill a high station, and are charged with affairs of government."

Now, not to object to the authority of the twelve tables, or the suffrage of Cicero, we shall only observe, that there is a very material difference in this respect between the character of a private man and that of a Minister of State. Private individuals are equal and independent of each other; a Minister, tho' superior in rank to each, is dependent on all, being a servant of the public, who have a right to enquire into, and judge of, his conduct. Again, the reason why private persons should not be defamed is clear; because, if they act unjustifiably, the courts of law are open, and they may be readily prosecuted for their offences: but how difficult is it to bring a public Minister to justice, tho' he should betray his country, and violate the sacred trust reposed in his hands! A man, by accepting that trust, also, gives up, in a great degree, his independence as an individual; if a private person is, therefore, to be censured for insolence to his superiors, how much more is a servant of the public to be censured for his insolence to those whom he serves! We must acquaint this Writer, also, whatever opinion he may have of the *governed*, that no Governor on earth is invested with prerogatives for his own sake, but for the sake of those over whom he presides.

"What the constitutional liberty of the press is," says Mr. Dobson, it may be difficult to say with precision: perhaps, like the privilege of the peerage, it is more secure by not being strictly and minutely defined: and every one who wishes well to this liberty, (as I very cordially do) should wish also, that the blasphemy and licentiousness of the present age, the wanton abuse of religion and government, may not render it necessary for the legislature to *determine* its boundaries, by a clear and positive law." If by determining the boundaries, our Author doth not mean exterminating the existence, it may be on many occasions, however, much better to know precisely how far the liberty of the press extends, than to have it left to the decision of a venal bench of pious Judges, or an over-bearing arbitrary Lord Chief-Justice. But how cordially our Author wishes well to the liberty of the press, may be gathered from the following passage, wherein he undertakes to determine what it is *not*.

The constitutional liberty of the press, says he, is not "the overflowing of personal calumny and invective; it is not the sowing of sedition in the hearts of the people, and the seducing  
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of their affections from their native Sovereign: it is not the torturing of texts of Scripture to the most profane senses, in equal defiance of the laws of God and man." Now, tho' we cannot but subscribe to the literal truth of these affirmations; yet who is so blind as not to see through the artifice of thus linking together moral and political, civil and religious subjects, without dependence or connection? Who doth not see, that for want of an infallible criterion to determine what is calumny, what sedition, and what is the true meaning of Scripture, the most upright man, the most loyal subject, and the most sincere Christian, may incur the penalties annexed to the most enormous crimes? We dismiss this Writer, therefore, with an utter detestation of his principles, which, we think, are calculated, under the specious shew of justice and moderation, to answer the purposes only of oppression and arbitrary power.

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*A Treatise of Agriculture.* 8vo. 5s. bound. Edinburgh printed for Donaldson, and sold by Dodsley, &c. in London.

**A**MONG other improvements which mark the character of the present age, the attention bestowed by men of sense and education, on this highly useful and liberal subject, and the discoveries they have made in many of its most important branches, cannot but afford satisfaction to every lover of his country, every friend to the welfare and prosperity of mankind. Several valuable tracts have been published within these few years, relating to the culture of the earth, in order to assist her in the production and nourishment of useful plants; such as those by Lisle, Maxwell, Home, Hitt, Lee, &c. with the best of which the present production may justly rank. The Author has made many judicious, and some new, observations; and hath, moreover, conveyed his sentiments to the public, in a clear and accurate style.

In his prefatory account of his work he informs us, that he had the management of a considerable farm\* for many years; that he applied himself early to the study of Agriculture; read almost all the books which this age has produced on the subject; conversed frequently with the most intelligent *practical* Farmers; and kept a Journal of every thing relating to his operations and experiments.

\* In Scotland, we must conclude, from the whole tenor of the work.

The Edinburgh-Society for the Improvement of Arts and Sciences having, some years ago, proposed Prize-questions on the subjects of Vegetation, Tillage, Manures, and Soils; our Author began to reduce into some order, the materials he had collected, with a view to present to the Society his observations on the foregoing subjects; but his dissertations not being finished in due time, he changed the form of them, and put them together into one treatise,

In this treatise he has attempted a regular System of Agriculture, and endeavoured to ascertain the principles on which the practice of it is founded. His method is different from that of other systematic Writers on this subject. Instead of treating on Soils, in the beginning of his work, he reserved that branch for the end, and has begun with Vegetation. His reason for this disposition of his materials, he gives in the following terms:

“As soil is the part of the earth by which vegetables are nourished, one is apt to imagine at first sight, that, in a treatise of agriculture, it should be the first thing examined; but when the matter is considered with attention, it will appear obvious, that it is impossible to treat properly of soils, without treating first of vegetation. Without knowing any thing of vegetation, we may, indeed, make a distinction in soils, find out the qualities of each, and the principles of which they are compounded; but without knowing the methods by which vegetation is promoted, it is impossible to determine whether the qualities of soil are good or bad, what kind of soils are most valuable, what are the defects of any of them, and how these defects may be remedied. Dr. Home, in his treatise, begins with soils; and any person that reads with attention what he has wrote, will be convinced of the impropriety of beginning with this part of the subject. Though he mentions very few things besides the properties of the different soils, and the experiments he made upon them; yet in those few things which he mentions, he supposes, that there are some vegetables that require oil to nourish them, that sand contains few nutritious principles, and that fermentation produces these; that clay is not richly stored with vegetable food; that woollen rags contain a great quantity of mucilaginous juice, which serves to nourish plants; and that mofs is a good manure, because it contains more oil than any other vegetable. Now, all these suppose, that we are already acquainted with the principles of vegetation; and, indeed, it is not possible to treat properly of soils without a knowledge of these.”

The general division of his performance is into four books;



of the contents of which the ingenious Author has himself given the following brief and honest compendium.

In book I. he treats of vegetation; explains the different ways by which vegetation is promoted; mentions the impediments to it; and points out the proper methods of removing these impediments.

He attempts to shew, that there are different ways by which vegetation is promoted; that it is promoted by communicating the food of plants to the earth, by enlarging their pasture, and by dissolving the vegetable food in the earth, which is in an useless or hurtful state.

He enquires into the nature of the vegetable food, and attempts to shew, that it is compounded of several ingredients; that it exists in the earth, in water, in the atmosphere, and in all vegetable and animal substances; that it observes a constant rotation, is communicated to the atmosphere by corruption, and returns to enrich the earth in dew, rain, and snow. He shews, that vegetable food may be added to any particular spot of earth; that all soils are more or less absorbent; that when any soil is left to itself, and no crops carried off, the vegetable food is always on the increase; that any soil may be managed in such a manner as to enable it to attract this food in greater plenty from the atmosphere; and that the vegetable food in any soil may be increased by mixing with it vegetable or animal substances.

He enquires into the nature of the vegetable pasture; and shews, that it is enlarged by stirring and turning over the earth, by exposing the earth to the influence of the air, and by the application of such manures as raise a fermentation.

He attempts to shew, that vegetable food may exist in the earth in an useless, even in an hurtful state; and proposes methods for dissolving this food, and rendering it proper nourishment for plants.

The impediments to vegetation, which he mentions, are weeds and too much water; the bad effects of which are represented.

He divides weeds into three classes. In the first he places the weeds propagated by the seed; in the second, those that are propagated by the root; and, in the third, the shrubs by which some of the land in Scotland is greatly infested. Methods are proposed for destroying the weeds belonging to each of these classes.

He enquires into the causes of the wetness of land, and endeavours to shew, that this may be owing to its situation,  
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liable to be overflowed by water from higher ground ; to the nature of its bottom, that forces out, in springs, the water that runs below the surface ; to the climate in which there is too much rain ; and to the nature of the soil, which retains too large a quantity a water. Methods are proposed for removing the wetness of land arising from all these causes.

In book II. the Author treats of tillage.

He divides soils into such kinds as require a different management with respect to tillage.

He mentions the different instruments employed in tillage, and shews the manner of constructing and using these instruments.

He examines the different ploughs used in Scotland, and shews the advantages and disadvantages of each. He gives a very particular description of the Scots plough, of its several parts, their uses, proportions, and positions ; and he proposes some alterations for its improvement.

He enquires into the designs proposed by tillage, and shews how this work is to be performed, so as to answer these.

He considers the uses of ridges, and points out the kinds most proper. He shews that all ridges should be straight and equal, and that they ought to be broad or narrow, high or flat, according to the nature of the soil.

He also treats particularly of the altering of ridges, their position, and the different ways in which they are ploughed.

He describes the different kinds of harrows and rollers, and represents the advantages of harrowing and rolling.

In book III. he treats of manures.

He enquires into the nature of manures, and the manner of their operation ; and shews, that they operate in all the ways by which vegetation is promoted.

He examines separately the manures used in Scotland. He represents the qualities of each, the manner of their operation, and their effects upon soil. Dunghills are also particularly treated of, both the ordinary dunghills of the farm, and the compound dunghills made in the fields.

In book IV. he treats of soils.

He divides soils into such kinds as require a different management with respect to the application of manures.

He examines the different soils in Scotland, considers the qualities and defects of each; and shews what manures are most proper for improving their qualities, and supplying their defects.

We have the satisfaction to learn, from the conclusion of his preface, that if this treatise meets with a favourable reception from the public, and is found to be of any use to the Farmer, the worthy Author proposes to publish a sequel to it; in which some general directions will be given for the management of a farm; with an examen of the different schemes of Husbandry in the succession of crops, the culture of particular plants, and the methods of inclosing and planting, so far as they concern the Farmer. We earnestly hope, the Author will have no reason to withhold this intended second part from the eye of the public.

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*Debates of the House of Commons from the Year 1667, to the Year 1694.* Collected by the Hon. Anchitel Grey, Esq; who was thirty Years Member for the Town of Derby; Chairman of several Committees; and decyphered Coleman's Letters, for the Use of the House. In ten Volumes. Vols. I. and II. 8vo. 2l. 12s. 6d. sewed. Henry, &c.

**I**N a kingdom which boasts the Freedom of its Constitution, and in which the Representatives of the People speak, or at least by political fiction, are supposed to speak, the sense of their Constituents, the Debates of Parliament will naturally attract the public attention; and as every individual proudly imagines himself interested in those Debates, curiosity will be eager to collect every fragment of senatorial controversy.

When we consider with what a greedy ear our credulous Politicians without doors, listen to speeches which were never made within, we shall not wonder that so many spurious Collections have been imposed on the public, as genuine and authentic Debates. Such as have hitherto appeared, are most of them like the speeches we meet with in the florid Livy, not made *by*, but *for*, the Speakers: and they serve to remind us of the following anecdote, to the honour of a noble Duke, which we, who are of no party, do not scruple to relate, though any Writer less than a Reviewer, might, perhaps, think it a point of prudence not to say any thing to the advantage of a fallen Courtier.

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A certain rising Genius, whose riper talents have been bounteously rewarded by a *Mæcenæ*s not deemed partial to southern merit, once condescended, through the channel of a Magazine, to entertain the public with the Debates in Parliament, under the mask of a fictitious assembly; and application being made to his Grace, to suppress what many considered as a licentious practice, he answered with great good sense and moderation, "Let him alone! let him alone! he makes better speeches for us than we make for ourselves."

The reply was as just as it was liberal: and when we consider the vast influence which the Members of a representative Body derive from the powers of elocution, we shall think it strange, that out of five hundred men delegated to *debate* concerning the interest and welfare of millions, scarce a dozen are capable of expressing themselves with any tolerable degree of strength, elegance, and perspicuity.

We have a recent instance to what a height of power and popularity a bold and rapid elocution is capable of advancing a Senator; and we have seen a Commoner, who thereby, from bearing a Standard, became the main Pillar of the State. We know another likewise, who, by means of a spirited and flowing diction, keeps contending parties in suspense, and, while they are dubious to which side his pliability will incline, he renders himself important to both. In short, the gift of Eloquence, even independent of all other qualifications, will ever have its weight in public assemblies; for, while the bulk of mankind is, what it ever will be, superficial, the multitude will always pay more regard to manner than to matter.

In the Debates before us, however, much greater attention is paid to the latter than to the former; a circumstance which, among others, affords undoubted testimony of their being genuine. Indeed, the Editor appears to have so scrupulously adhered to the original, that, in many instances, he has not even ventured to make such corrections and additions as might have rendered the work more agreeable in the perusal, without doing prejudice to its authenticity. Nevertheless, uncouth and abrupt as it is in many particulars, it contains a valuable stock of entertainment and information: and may be considered as a curious Supplement to the *Parliamentary History*, as it begins within a few years of the period at which that useful Compilation closes.

The time comprized within these Debates, is, perhaps, as interesting as any within the compass of the British Annals. During this period the Representative Body took a new form, and acted on principles very different from their predecessors.

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The unhappy consequences attending the civil wars, had taught real Patriots, to be moderate in their opposition to prerogative; and the deplorable fate of the misguided Charles, had taught the Courtiers, in the succeeding reign, the art of rendering the Representative Body dependent on the Crown. The famous Andrew Marvell, who died in 1678, was the last Member who received wages from his Constituents; and the Representatives of the People now began to demand higher wages, and to expect payment from a different quarter.

We find, even in the two volumes under our immediate consideration, many symptoms of jealousy breaking forth on account of this growing dependence: and the discordance between contending interests, the struggles between Prerogative and Privilege, and the glorious opposition against Popery, and its attendant, arbitrary Power, must engage the attention, and render this Collection valuable to every spirited and intelligent Briton:

In a work of this nature, which often, in one and the same page, breaks into two or three different subjects, the Reader cannot expect a summary of the general contents: we shall, therefore, confine ourselves to the selecting such passages as are most interesting, and most applicable to present times and circumstances.

Among the most memorable Debates in these volumes, is the following; which relates to the non-attendance of the Members, who, by a clause in the Bill of Subsidies, were proposed to be doubly assailed for their default.

“ *Mr. Attorney Finch.*] Whoever is so unfortunate as to be in this black list to be upon record, had better quite be thrown out of the House. What will be the consequence? Suppose they will justify themselves by reasonable cause, will you allow them to deny that which you have voted to be true? If not heard, they are condemned unreasonably. Will the Lords pass it without scanning? And do you let them in to examine what are the weighty affairs of this House, and judge it? You have other ways; you have power to fine them; and that you appoint a day to pay it, upon penalty of expulsion from the House. You may do it, but would not have such a clause stand on record, to the disgrace of so many families.

“ *Sir Thomas Lee.*] It is no more than an additional penalty to the statute of 6 H. 8. for that loss of wages was as notorious as this additional penalty. Mr. Attorney has told you, that after session you have no power to fine them; therefore, this you may take; you have as much judgment in this as the Peers, for they had your assistance by that statute to fine their own Members,

Members, and no man can imagine the Peers thought it our judging them. A Gentleman born petitioned to be discharged his employment, but could not obtain it.—The inconvenience and burthen is now ten years Parliament, but that must not be a pretence for absence; but when you come to a division of eightscore, rarely three hundred, this shews the world that you take it to be your interest to have a full House; and this will carry on the weighty affairs of the kingdom, which are not frivolous, and so the Lords can take no exceptions at your preamble.

— “ Sir Thomas Meres.] — The greatest evil in the world is a thin House; the very noise of this clause has sent people up.

“ Mr. Vaughan.] Whoever is elected is in as great a trust as a man can be capable of; either by his absence he indulges his own private affairs, or neglects your service; and they deserve a mark not to be chosen for the future; they that absent themselves from your judgment, deserve to have your judgment passed upon them.——

“ Sir Henry Herbert.] Meres said, “ He was cold when the House was empty; ” “ he may be too hot when it is full.—Doubts whether in punishing these Members, we punish not ourselves—Privileges of Parliament are *non so che*, as the Italian says, neither described nor circumscribed.—Would have the Members sent for in custody.

“ Sir John Duncombe.] — Do you want power to punish, when you can send them to the Tower, and fine them?

The Clause was rejected, 115 to 98.”

From this Debate we may judge, that attendance in Parliament was formerly held to be, what it certainly is, an indispensable duty: but we see many instances in which impunity multiplies omissions of duty, till custom at length seems to tolerate a total neglect. Certain we are, that if the attendance of the representative Body was properly enforced, that single provision alone would do more to secure the independence of Parliament, than all the laws against bribery and corruption.

Among other symptoms of the jealousy of these times against Courtiers, the following debate concerning the Speaker, is not the least remarkable.

“ Sir Thomas Littleton.] Many exceptions were taken against your service, when you was last called to the chair—Except that you are a Privy-counsellor; hardly a precedent, at least

least not since the Reformation—Speakers in Queen Mary's time, were chosen for the re-establishment of the Roman religion—You might be made a Privy-counsellor afterwards, as a reward for your service, but not whilst you are Speaker—Other offices you hold inconsistent with that chair, and have admittance to the most secret councils; and how improper is that, we having no man to present our grievances but you! You are too big for that chair and for us; and you, that are one of the Governors of the world, to be our servant, is incongruous—And as Cartaret, Treasurer of the Navy, in that place, [which you hold] took up the main business of a session; by way of supposition, if that should happen again, were it proper for you to be in the chair; for who [then] will be so much concerned? Moves for a Speaker, *pro tempore*, and it is very incongruous you should sit, when so immediately concerned.

“ Sir Thomas Clarges.] Thinks what has been said so rational, that he cannot think that any man can be against it—We entrust you with all our secrets; and in your predecessors times no Speaker had liberty to go to the Court without leave—It is the Order, “ That when any reflection is upon a Member, he stands up, and speaks his defence, and retires,” and would have it so now.

“ Sir William Portman.] What we say here can be no secret among four hundred men; persons in the hall know what we do: craves leave that some precedents out of Hackwell's book, of Speakers being Privy-counsellors, may be read.

“ Sir Joseph Tredenham.] Former ages have none more fit for Speakers than Privy-counsellors.—Sir John Bushe, who was Favourite to Richard the second, was Speaker of all the Parliaments in his time.—Sir Thomas More in 14 Henry 8th—In 4 Queen Mary, Cordell, a Privy-counsellor—Has it ever been objected, that a Privy-counsellor cannot be a Parliament-man? We have often made use of Privy-counsellors to send messages by to the King—The eyes of all the kingdoms are upon our actions. It is a mark of the King's favour that you are in the chair.—Would have it referred to a Committee, but not to quit the chair, that being a yielding of the question.

“ Sir John Birkenhead.] Never was it an exception against any man before in your chair, that he was a Privy-counsellor; if any precedent can be of it, then turn me out of the House. The making of him Speaker is the King's and your joint act—If any complaint be against you, answer it, but for *Causa maiordita* it was never heard of. It is clear, that the first Speaker, Hungerford, was of the Privy-council, and he was *ex concilio Domini*

*Domini Regis*—Froisard, the Historian, was another, no Gownman. Sir Thomas Gargrave, of the Queen's honourable Council, [many may say of the Council of the North] a Speaker, in Henry the eighth's time, and a great Instrument of the Reformation. This will reflect upon the King's making you a Privy-counsellor. Never any Speaker quitted the chair upon that account.

“ Mr. Powle.] Is not envious at your promotion, but thinks it an improper thing for you to be in the chair, and both inconvenient to the King and this House; the King's welfare consists in the freedom of this House. When you are a Privy-counsellor, and so near the King, your frowns may be a terror to any man that shall speak how the Council have misled the King, and given him counsel to overtop us; you are a public Accomptant of the King's revenue, and vast sums must go through your hands, and can we make complaint to you of your own misdemeanors? Or take measures from any person but from the intention of this House?—Believes that the precedents will fail; at this time, most especially, would not have it; for if allowed once, it may be always so by precedent.—The precedent of the Speaker in Richard the second's time, an ill one. That Speaker was a Minion of the King, but no Counsellor, as the record says; he was greatly the occasion of the misfortunes of those times.—1st and 2d of Philip and Mary, unprosperous times; in two Parliaments they could do nothing; but when Highems was Speaker, the obedience to the Pope was confirmed—He was not sworn Counsellor till ten months after; and Cordell was not Counsellor till some time after.

“ Mr. William Harbord.] Tells the Speaker, that you expose the honour of the House, in resorting to gaming-houses, with foreigners as well as Englishmen, and ill places; takes this to be a great misdemeanor. As for your being a Privy-counsellor, thinks that no exception, but is sorry to see the honour of the House exposed.—Thinks you to be an unfit person to be Speaker, by your way of living.

“ Colonel Strangways.] What he has heard to day weighs not with him; exceptions against the Speaker, as a Privy-counsellor, will be a garbling the House. You are charged here for being a Gamester; wishes men were guilty of no greater crime—The Judges may as well be excepted against.

The Speaker rose up, and complimented the House to this effect; “ That he held no employment a greater honour to him than that which he had in their service,” &c.

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[The question being propounded, that Mr. Speaker do leave the chair, and a Speaker, *pro tempore*, be appointed: the question being put, that *that* question be now put, it passed in the negative.]

The subject of this debate is of too delicate a nature for our animadversion; but we will venture to say, that such as are not prejudiced by modern practice, will not think these jealous apprehensions altogether groundless: though we have lived to see a promotion which gave such alarm to our ancestors, now conferred of course, as a mere incident to the office.

They who are acquainted with the history of these times, know that the Ministry, distinguished by the name of the Cabal\*, were extremely obnoxious to the people, and some of the most spirited and interesting debates in these volumes, relate to the removal of those evil Counsellors, which was not only proposed by way of direct motion, but sometimes suggested incidentally. For instance, on a debate for a Supply, we find it introduced among the following grievances.

“ Sir Thomas Meres. ] — When we speak of a standing army, we are answered, “ Cannot the King raise what men he pleases ?” And to the French League, “ Cannot the King make Leagues ?” Yet the King cannot have money without the House of Commons.—What war can the King make, when the House of Commons shall *storm* him out of it ?” To which he thus answers: in such great wars as this, and *in most wars, the Kings of ENGLAND have advised with their Parliaments*; believes that it might be the King’s intention to do so, however advised to the contrary; we owned not the war in the last tax. —The King may make war, but the House of Commons may or may not give money.—Other grievances there are, as evil Counsellors; to which it will be said, *Cannot the King chuse his own Servants ?* And that is plausible. Should these things be amended, we would give money.”

But in the debates concerning the removal of Lauderdale and Buckingham, we find the complaint against evil Counsellors pressed more directly, and in very extraordinary terms. It may be necessary to premise, that Lauderdale was supposed to have advised the King to enforce the observance of, what he called, his *Edicts*; and to have added, that his Majesty’s Edicts were above the laws. This occasioned a motion to address the King,

\* They were called a *Cabal*, from the initial letters of the titles of the persons who composed it, viz. *Clifford, Arlington, Buckingham, Ashley, and Lauderdale.*

for his removal; and in the debate of this proposition, a Member expressed himself as follows.

“ Mr. Powle. ] — Lauderdale asserted, “ Edicts superior to law;” and it was spoken in the presence of the King and Council; no greater argument, though some, he doubts not, have done it privately, but he publicly.—Hamilton’s book asserts the King’s authority of raising money without Parliament, and it was countenanced by Lauderdale in 1667—When Lord Rothes was Commissioner, then was the foundation of this army; but it came not to maturity till 1669, when Lauderdale was Commissioner, it was then kept on foot, and boasted of.—It is not unknown at what vast greatness this person has lived, thereby bringing the King into necessity, and disobliging the House, that we should not supply.—Lauderdale sued out the King’s pardon; a new trick our great men have gotten, fearing our enquiry, and would arm themselves against us by the King’s pardon; let this be considered, and weighed well. Less crimes than these have brought men to the scaffold, but the temper of this House is not desirous of blood. The 5 of Richard the 2d, Counsellors were removed without cause; *the people only spoke ill of them.* 20 Henry VI. the Lord Dudley for the same cause—It may be the case of Peers of England, and this upon no other article, but *merely the people speaking ill of them.* 3 Charles I. Remonstrance against the Duke of Bucks, Bishop Neale, and Archbishop Laud, to be removed, as evil Counsellors.—Moves, that this great person, the Duke of Lauderdale, may be for ever removed from the King’s presence.

“ Mr. Secretary Coventry. ] To condemn a man without hearing, he never knew the precedent before in this House.

“ Mr. Stockdale. ] If for taking away blood, witnesses must be sworn; but to remove this man, you have testimony sufficient to ground an address to the King; so notorious a man!

“ Sir Robert Carr. ] A person was accused, and you gave a day—Moves to consider of it.

“ Colonel Birch. ] It is true, there was a person had a day, but he had no pardon, and he would have Lauderdale sent where “ Edicts” are in fashion.

“ Sir John Duncombe. ] It is hard to condemn a man without being heard; “ Removed from the King’s presence” is as hard a judgment as a man can have—Thinks it worthy consideration to give him a day.

“ Sir John Trevor. ] If you proceed merely to suspend him from the King’s “ councils,” you may do it, but if, from the King’s  
3 “ presence,”

"preference," where no manner of proof is taken, you ought to give him a day—By way of confiscation, or attainder, you give time, but as to "Removal from counsels," you need give none."

While this debate was depending, a letter was brought to the Speaker from the Duke of Buckingham, who desired to be heard before the House of Commons, with regard to some complaints against him; and a chair being set for him on the left-hand of the bar, he spoke in his own justification. Being withdrawn, the House fell into the following debate on his speech, and we may perceive, that the Speakers on this occasion pushed their arguments to as great lengths as intemperate zeal could carry them.

"Sir Thomas Clarges.] The Duke told you, "He had no hand in the French alliance," and at the same time, that "he would have no ships, but towns:" averse from the war; and yet would have towns and no ships! When he told you, "he was not for breaking the Triple alliance;" a thing of great honour! but for putting most of the towns into the French hands, it was one of the elegancies of speech, which men call a Bull—"Would have leave to sell his place."—He has under the signet two thousand four hundred pounds a year, in compensation of what he has given for the place of Master of the Horse; and yet he affirms, "he has nothing from the Crown." The method we take is by *common fame* here; the wisest Parliaments have taken it before us. Henry the fourth, in the case of the Abbot of his Confessor, removed him for no other reason but for *not being loved by the people, though the King knew nothing against him*—Many more have been removed at the instance of the Commons—Would not have a hair of his head touched; but a learned Judge (Atkins) said here, in Lord Clarendon's case, about removing him, "Was he a young Gentleman, and came to town with money in his pocket, and gave it to a Gamester to improve it for him by play, and he lost it, believes he should not put another bag into such unlucky hands to play for him." Would have the question, "That he is not a man fit to be about the King." Whom will you impute your grievances to? No man will say, to the King; but if such a man's crimes must be alleviated, he is for the King and the Commonwealth.—Would, perhaps, move you, that no Member for the future, whilst Parliaments sit, should have the temptation of offices.—Moves for the single question, as before."

From the language of these Debates, we may conclude, that the style of opposition is, at all times, nearly the same; and

that exuberance of zeal is ever an enemy to truth, candour, and common sense.

It is true, indeed, that the King may appoint his own Servants; yet, at the same time it must be allowed, that such of his Servants as act in a ministerial capacity, are no less Servants of the Public than of the Sovereign. Therefore, though he is intrusted with the appointment of them, yet if they become obnoxious to the people by their *mal-administration*, or, if their private characters are so immoral and flagitious, as to give room for apprehending danger from their administration, in such case, however the Sovereign may be personally attached to them, yet it would be unreasonable and unjust in him to support them in office, against the general sense of his people.

But though we admit this, nevertheless, if an outcry is made against a Minister, by the artifice of party, and they who raise it are incapable of alledging any facts to justify their prejudices, it does not follow, that his Sovereign, who *knows nothing against him*, is under any obligation to dismiss him from the *public service*. It would be something strangely absurd and capricious, if the people were allowed to make objections against a Minister, in the same manner as a criminal may challenge a Jurymen. We have heard a story of a prisoner who, with an air of jocular unfitness to his situation, objected against a Jurymen, assigning no other cause, than that, "He did not like his face." And the reasoning in the foregoing debates, seem to be founded on principles no less whimsical.

The next Debate, which our limits will allow us to take notice of, was occasioned by a petition from several Masters of ships, who, with their Seamen, were pressed contrary to law. This was justified by the Courtiers, and as strenuously opposed by the Patriots.

"Mr. Sacheverell.] Pressing is not, by law; "taking by force," but "upon hire."

"Mr. Attorney North.] The abuse is fit to be examined; he will only speak to the glance given at the law. It was never doubtful, but that the King, upon an actual invasion, might press; but there is a discretion in all things. Though the King may compel people, yet when they take press-money, they are within a capital law for running away.

"Mr. Sawyer.] Will say nothing to the "necessity" of pressing men: the "legality" is only within his sphere; unless in *Peine forte et dure*, knows no other sense in which the law uses the word "pressed;" but all statutes call it press-money, and  
"impress"

“imprest” is an Exchequer term: imprest account of money delivered out to any particular use; a Soldier or Captain that took such money is said to be pressed, and Soldiers either for sea or land the law distinguishes not. “Tenure” extends only to land services, as the Marches of Wales, or the Borders of Scotland. Whenever the King made war, he agreed with certain Captains, by indenture, for so many men; in the Exchequer, there are multitudes of them, betwixt the King and the Captains, the Captains and particular men. In the Exchequer Register-book, register 91. “Certificate, being contracted in *Committiva* with the Admiral.” It appears the sea affairs were under the same contract with the land. 18 Henry 6, chap. 18. penalty there, after contract, if the Soldier shall leave the Captain, or the Soldier be not paid by the Captain, severely punished. Then in Henry the 7th’s time, when they contracted with the King’s Commissioners, not the Captain, there is the penalty if they shall depart; but now that the Captain should pay them is a mistake; they are not obliged to pay them, unless in case of invasion, as in 1588. The necessity of the time may justify it.—In a war, “without advice of Parliament,” it is a voluntary thing, and that voluntary way of going to war, the law prescribes. They extend the statute of Henry 6 to the Marches of Wales, and Borders of Scotland. If the party will refuse his “pressed money,” he is not liable to any of those statutes, The power of the militia alters not the manner of doing it; that is no consequence to press and carry men beyond the seas. If an action be brought against a man about pressing, the necessity excuses it in point of law; but who must judge of that necessity?—

“Mr. Sacheverell.] The statute of Charles I. for pressing men for Ireland, plainly tells you, the King has no such power, by the passing that statute, but as especially given him.”

These arguments afford a very clear and satisfactory account of the true origin and meaning of *pressing*: and we the rather take notice of what was urged by the Patriots of these days, as their sentiments, in substance, perfectly coincide with those which we have expressed concerning this subject in a former article\*. Indeed we cannot but wonder how custom could ever have tolerated a practice so slavish and inhuman, in a kingdom which boasts of political Freedom as the principle of its constitution.

We must not omit taking notice of the following curious reflections concerning Bribery and Corruption, which, though

\* See Review for August last, page 144.

then in their infancy, appear to have been well grown for their standing. In the course of the debate concerning the Duke of Lauderdale, Sir Nicholas Carew asserted, that five thousand guineas had been dispersed to procure an adjournment: which occasioned the ensuing propositions.

“Colonel Strangways.] If Carew knows any Members that have received these guineas, he should name them; and would have a test upon us. If any man be suspected of guineas or pension, let him purge himself.

“Sir Thomas Lee.] Was told, that one Masters of Lincoln's Inn, had reported, “That this session a Member had said, that he hoped to get five thousand guineas.”

“Mr. Harwood.] Both Giver and Taker manage their business very ill, that will discover Giver or Taker. If any man's condition here be so, that he cannot live without a salary, let him have it from the place that sends him.—Here is common fame in the case, but *since the great men were talked of here*, many thousand guineas have been paid out in Lombard-street, which you may enquire into—Would have a test to acquit every Gentleman of any thing so unworthy.

“Lord Cavendish.] Many are accused of being Pensioners to the Court, for giving money here, and from the States General for their interest.”

The examination of this matter was referred to a Committee; where every artifice, no doubt, was employed to suppress the truth: but, without farther comment, we leave every intelligent Reader to make his own observations and comparisons.

We cannot conclude this article without repeating our wish, that the Editor had taken greater liberty with his original: for the Reader will find from the extracts above given, that, for the want of due connection, and even of common grammatical correctness, many passages are obscure, and almost unintelligible,

[*To be continued in our next.*]

*Observations on Mr. Rousseau's new System of Education: With some Remarks on the different Translations of that celebrated Work, In a Letter to a Friend.* 8vo. 6d. Nicoll.

**W**E could wish the Writer of these Observations, instead of confining his superficial remarks to the narrow limits of a six-penny pamphlet, had undertaken a more profound investigation

Investigation of the performance in question: a work that affords ample room for the exertion of critical abilities, as well as for the display of political and philosophical sagacity. Some abler hand, however, may probably engage in so useful a design; for such we cannot help thinking it; as we conceive it of some importance to society, that many of those uncommon sentiments which Mr. Rousseau hath lately obtruded on the world, should be confirmed or refuted, by men of less singularity and more sober reasoning. The present Observer does little more than endeavour to exculpate his Author, in general terms, from the charge of being wanting in a due respect to Religion and Government.

“ That Mr. Rousseau, says he, does not treat the characters of either civil or ecclesiastical Governors with the politeness of a Courtier, or the obsequiousness of a Sycophant, is very certain; neither doth he pay that distant reverence to the Crown or the Mitre, as might be required from the cringing slave of a despotic Prince, and an implicit Believer in the Church. For my part, however, I do not find that he advances any thing unbecoming the respectful subject of an equitable sovereign, or a faithful believer in the rational tenets of true religion. And, how a Writer can be said to undermine the foundations of civil Government, who takes so much pains to investigate, and settle on a firm basis, those of society, appears to me more paradoxical than any thing I have met with in his book.

“ If to explode the little arts, and mean resources, of partial and ill-founded administrations, be construed into a design to undermine the foundations of civil Government, we must never expect to see politics reduced to a science; but, while the meaner concerns of life are duly arranged in order, and conducted with the utmost regularity, the government of mankind must continue under the influence of adventitious resources, and the artificial management of local shifts and temporary expedients.”

The Letter-Writer proceeds next to expose the weakness of the apology made for Mr. Rousseau by Mr. N——, who has published the translation of *Emilius*, mentioned in the subsequent article; pretending that his Author stood in need of no apology for any thing he hath advanced in the Curate's Creed, the principal source, however, of the reproach cast on his work. His reason is, that Mr. Rousseau expressly tells his Readers, that he therein proposes his *doubts*, and not his *sentiments*; adding, that no person of candour will charge a man with believing or maintaining propositions which he lays down as dubious.

"If, continues he, he had made an unfair representation of the case; if he had calumniated Christianity, or its Professors, his adversaries might have had some plea: but the contrary is notorious; and the manner in which he treats the holy Scriptures, and the sacred character of our Saviour, is so pious and reverential, that nothing can be more injurious than the reflections which have been thrown out against him."

With regard to the two different translations that have appeared of Mr. Rousseau's book, our Observer is very severe on that which bears the name of Mr. N——; expressing himself with some warmth against those illiberal methods which are sometimes taken to injure the reputation of foreign Writers, and impose on the public by miserable translations. "You know, says he, something of the mercenary arts of our London Bookfellers, and the illiberal connivances of their hireling Authors. It is to these we owe the barbarous murder of the late beautiful performance of Helvetius; it is from these our Author himself hath received more than one execrable insult: and to these it is owing that our public prints bear monthly witness how poor Voltaire lies bleeding under the merciless hands of the most cruel of all literary assassins. The fame of Authors is sufficiently confined by the short duration and changeable state of the language in which they write; it is, therefore, a strange method which Writers of one nation take to depreciate those of another, and blast their laurels, while yet green, by wretched translations of their works."

In confirmation of the censure our Observer passes on Mr. N——'s translation, he quotes several passages from the work; printing the same passages from the Author and from the Translator of *Eloïsa*, in opposite columns. We shall quote only the two first examples.

*Mr. N.*

And finding, that to believe in the Deity, he must renounce the judgment he had formed of the Divine Majesty—

*The Translator of Eloïsa.*

And, finding that, in order to believe in God, it was necessary to give up that understanding he hath bestowed on us—

ROUSSEAU.

*Et trouvant que pour croire en Dieu il falloit renoncer au jugement qu'en avoit reçu de lui——*

*Mr. N.*

I should even be ashamed to make too great a display of my riches; and I should always think I heard the man who envies me,  
and

*Translator of Eloïsa.*

I should even be ashamed to make too great a parade of my wealth, and should think I always heard the envious man, whom I mortified



and whose heart I would willingly mortified by my splendor, whif-  
break with my contemptuous be- pering in the ear of his neighbour;  
haviour, whispering to his neigh- how fearful is that knave lest he  
bours: See, what a great rogue should not be taken for what he is!  
is there! how afraid he is to be known!

ROUSSEAU.

*J'aurois même quelque honte d'étaler trop ma richesse, et je croirois toujours voir l'envieux, que j'écraserois de mon faste, dire à ses voisins à l'oreille; voilà un fripon qui a grand' peur de n'être pas connu pour tel!*

The Observer has selected the passages he has mentioned, from the second volume only; tho' had he looked into the first, he might have found many others full as extraordinary. Those few he has instanced, however, are sufficient to prove the Translator to be as ignorant of the French language, as inattentive to the sense of his Author.

For these reasons, therefore, and from the literal grossness and inelegance of the translation in general, our Observer concludes, "that Mr. N—— could have no other hand in this translation, than that of lending his name, to countenance a wretched piece of literary journey-work, as unworthy of the pretended Copyist, as injurious to a masterly original."

Had not this Writer given proofs of the justice of his censure, and, indeed, omitted many grosser errors than any he has exemplified, we might be apt to suspect him of partiality; but, in justice to the Author as well as to the public, we cannot help saying, we are sorry to see so mean a performance as this translation, ushered into the world under the sanction of so respectable a name as that of Mr. Nugent.

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*Emilius: Or, an Essay on Education.* By John-James Rousseau, Citizen of Geneva. Translated from the French, by Mr. Nugent. 8vo. 2 vols. 10s. Nourse and Vaillant.

HAVING already compleated our account of this extraordinary work, from a translation that appeared before Mr. Nugent's, we have, in this place, only to say, that a preface is given by the Translator, wherein he apologizes for the exceptionable parts in the work; and concludes with hoping, "that the manly freedom of the Author, and his disinterested regard to the rights and privileges of mankind, will recommend

recommend him to that protection abroad, which he has forfeited at home; and plead his defence in a country where Liberty, banished from most other corners of the globe, seems at length to have fixed her residence."

As to the merit of the translation, we refer our Readers to what has been said in the preceding article.

*Political Disquisitions proper for public Consideration, in the present State of Affairs. In a Letter to a noble Duke. 8vo. 1s. 6d. Kearny.*

OF the present run of temporary pamphlets, here and there one may be worth the reading; and the tract before us seems to be of that number: but, in saying this, let it not be understood as tho' we purposed to mark it with the stamp of excellence. We do not think it entitled to be so highly distinguished from the generality of productions of the same class: nevertheless, the Author has said some things which deserve to be considered by those who would form a just judgment of what our present contending Parties have to offer on each side of the debate.

This Disquisitor is an *Anti-Butean*; a term much preferable to Whig or Tory, because it means *something*. He sets out, like most of his brother Patriots, with a solemn profession of his "inviolate regard to truth," his strict attention to "the voice of reason;" and all the rest of that sort, for which we must give him the usual credit. He begins, however, a little unluckily, with presupposing a circumstance which should rather have been proved; and then he might have proceeded on sure grounds; whereas, on the contrary, many of his Readers will possibly question the fact he takes for granted, when he talks of "that universal gloom which over-casts the joy of every thinking and unprejudiced man in these kingdoms, in this time of apparent triumph and happiness."

We believe there are many thinking persons in these kingdoms, men as little subject to prejudice as their neighbours, who are yet very little affected by this universal gloom, and who, perhaps, would never have known that any such cloud is at this time hanging over us, had not our Author told them of it. However, let us grant him his gloom, provided it be not so thick, and palpably obscure, as to prevent our discovering whence it arises. But we need not be long groping in the dark for it; our Author's torch will light us to its source presently.

He

He has traced it out plainly enough. Here it is: "They [i. e. the thinking, unprejudiced, gloomy people] apprehend, that the office of a *Prime Minister* is inconsistent with the principles of this constitution." May be so; but how came this never to make us so universally gloomy before the present critical juncture? This reminds us of the jolly old Toper, who being told by his Physician, that Port wine was down-right poison to his constitution: *I am sorry to hear it, Doctor*, said he, *for if that be the case, I have actually been poisoning myself for these FORTYSCORE YEARS past!*

But our Author has farther discovered, "that the manner in which that office is executed, AT THIS TIME, is also inconsistent with the principles of good policy, and the essential interests of these kingdoms." This, indeed, is coming to the point at once. If, in truth, such apprehensions as these are raised in the minds of every thinking unprejudiced person in these kingdoms, it is enough to render us as gloomy as the Frenchman describes the English to be in the month of November, though, perhaps, not sufficient to drive us to despair, and make us hang or drown ourselves.

Light, however, as some people may make of the two foregoing positions, our Author's main endeavour, throughout the greatest part of his pamphlet, is to support and establish them: in doing which he produces many shrewd arguments; and is, on the whole, by no means one of Lord Bute's most contemptible adversaries. Like some enterprizing Warriors, he does not want abilities, but he wants conduct to preserve and improve the advantages he sometimes gains over the enemy: who, on the other hand, with a small degree of vigilance, may often surprize him in his very camp. His great error is, the being too confident of his *numbers*; an error which has occasioned the overthrow of many a renowned Commander.—He insists much on the *universality* of the opposition (in the *minds* of the people at least) to Lord B---'s Ministry; which is much the same thing with the gloom above-mentioned: and he scruples not to give it as "a most incontestible TRUTH; that if the sentiments of every Englishman *alive*, [the *dead* not being allowed to vote upon this occasion] who is not evidently influenced by motives of private interest, were to be taken this day, *ninety and nine in every hundred would be found to desire the dismissal of the present Minister.*" But some incredulous persons may be apt to enquire into the grounds of this estimate, and to ask the Author, by what rule his calculation has been formed? He must certainly have had some very extraordinary means of coming at the knowledge of an *incontestible truth*, so difficult to be ascertained!

ascertained! He is quite exact, we see; just one in an hundred; neither more nor less, among the *impartial LIVING Englishmen*, are content that Lord B— should keep his place. Yet still, while we are thus in the dark as to the means by which our Author made this *incontestible* discovery of the people's sentiments, there will be Sceptics; there will be Infidels: this is an unbelieving age; and, therefore, our Author had better produce his *data*, his *authorities*, and satisfy his scrupulous Readers at once.

But, notwithstanding our hasty Disquisitor is apt, now and then, to let his imagination out-strip his judgment, there are, as we have intimated, good things in his pamphlet. Let the Reader who is dissatisfied with his first forty-seven pages, attend to the remaining eighteen, and he will find in them some observations worth his notice: they do not, indeed, contain entirely *new matter*, as the Lawyers say, but they are fraught with matter which ought to be more attended to than it hath been.

“ To the *universal voice of the people*, says he, the Advocates for the Minister oppose, *the determination of their representative Body*, by which, according to their way of reasoning, the people is so absolutely concluded, that it is a violation of the constitution for them to attempt interfering *personally*, by offering their opinion, in any matters relating to the Government; and, therefore, as the conduct of the Minister has been approved of by that Representative, it is not necessary for him to pay any respect to the sentiments of the people themselves, which constitutionally have no just weight, nor are entitled to any regard.

“ In order to make a just estimate of the force of this argument, it will be necessary, my Lord, to trace the constitution, from its first principles, to its present form.

“ In disquisitions of this nature, freedom is indispensibly necessary to the elucidation of truth! the principles of religion are examined by divine command, to confirm faith.

“ In the confusion of times of continual war, when kingdoms were the reward of conquests, it was the policy of the conquering powers to divide their acquisitions among their military Chiefs, to keep the natives in subjection, and have their own forces always collected, and ready for any sudden occasions, which forces consisted of the Followers of those Chiefs, whom they armed and brought into the field, at their own expence; for war was not then a particular trade, but every subject was a soldier, going from the plough to battle, and returning again, when it was over, to the very few arts of such an unsettled state.

“ These,

“ These, and some personal services to their Kings, were the titles by which the Chiefs held their lands, and comprized the greatest part of their duty of subjection.

“ Under these Chiefs the lands were again subdivided between their own soldiers, and officers of inferior rank, and the natives; but on very different terms.

“ The former held them of the Chiefs, by services of a similar nature to those which the Chiefs paid to the Kings, and were free from every other kind of subjection to them; the latter, on the contrary, were in a state little differing from slavery, tilling the ground for their Masters, and following them to the wars, for a bare maintenance, which was all that was allowed to themselves, without any right to acquire private property, or possibility of recovering liberty, but by the express consent, and actual concurrence of their Chiefs, except in some extraordinary cases; and descending from generation to generation with the lands as part of the inheritance. These Chiefs were called *Lords*, and the others *Villeins*.

“ In the rude original of the British constitution, these Lords had an hereditary share in the Government, in right of their lands, and made an Estate, which has since been improved into the present Peerage.

“ The great influence which such unlimited authority over the people gave to the Lords, often produced the most dangerous consequences, by enabling them to resist indiscriminately the authority of their Sovereigns, as views of private interest or ambition urged them.

“ To remedy this, Reason suggested it to the governing Powers, to restore the People to the rights of nature, and give them a share in that Government of which they were the strength; that they might form a proper balance to the Lords.

“ To obviate the inconveniencies which must inevitably attend the people's exercising this share in the Government, in their *collective* body, it was instituted, that they should elect a certain number from among themselves, to represent the Whole, and whose determination should be conclusive upon them.

“ That this *representative* Body should answer the intent of its institution, it was indispensibly necessary that it should consist only of such persons as were free from the authority of the Lords.

“ As the most effectual provision to secure this freedom of the Representatives, it was appointed that they should be elected only by those who were themselves free also; as it could not

be supposed that free men should ever entrust their most sacred interests to the care of those who were not free, as by this election they evidently did to their Representatives.

“ These free men, who at first consisted almost solely of the soldiers and inferior officers of the Conquerors, to whom lands had been granted under the Lords, as has been observed before, were now in a course of years considerably increased in number ; many of the natives having recovered their Freedom on various occasions ; but still this number was greatly inferior to that of those who were not free.

“ As property alone could give that Independency which was evidently the reason for limiting the Right of Election to free men ; and as all property then consisted in lands, that right was annexed to a certain amount of such property, as in those times was esteemed sufficient to support the Possessor in the necessary degree of Independency ; and to certain Qualifications which were esteemed equivalent to such property.

“ In consequence of these institutions, no man was admitted to join in electing a Representative for a County, who did not hold lands in that county, to that amount, by a right, which was not determinable at the will of another, or at any known time ; nor for a Burrough, who did not either hold such lands within the precincts of that burrough, or was acknowledged to enjoy his Freedom in it, by an authentic record ; which latter privilege was given to burroughs (or towns) to encourage peoples living together, for the advancement of industry and trade ; and it was not to be supposed, that this acknowledgement would be given to any, who had not a visible probability of living in a state of independency. The former of these were called *Free Holders* ; the latter simply *Free Men*.

“ These wise precautions had the desired effect ; and the Representative of the people soon arose to that great importance in the State, which their strength naturally entitled them to.

“ But as the wisdom of man is not capable of making any provisions which shall invariably comprehend all the various changes, wrought by time, it cannot be imputed to want of respect to the constitution, to enquire whether these precautions were sufficient to produce the same effects at present, when the circumstances, on which they were principally formed, are so essentially altered.

“ The improvements of industry, in more settled times, the acquisitions of Commerce, and the discoveries made in the pursuit of it, have introduced a new kind of property, unknown to

to the Modellers of the Constitution; and which; therefore, they could make no provision for; at the same time, that the increase of money has diminished its value, and the luxury inseparable from opulence, multiplied the wants of mankind to such a degree, as to make the present appointment of Charity calculated for the bare subsistence of a Parish-beggar, amount to many times the sum which was then judged sufficient to establish the independency of an Elector.

“ When these circumstances are considered, can it be unreasonable to suppose, that if the sage Legislators who fixed the value of the property necessary to support that Independency at such a sum of money, could have foreseen this change, they would have made some provision for enlarging that property, in proportion as the causes above-mentioned diminished its value, and consequently its effect; and have judged the Possessors of this new property sufficiently *free and independent*, to have shared in the right of electing Representatives, and of sufficient consequence to merit being represented?—That 40,000*l.* for instance, lent to the Government, should make a man as independent of all undue influence, as Forty Shillings a Year, in free-hold estate; and that a Gentleman who should expend an affluent income in hospitality; or a Merchant, who should afford support to the several trades in a town, and add to the wealth of the community, should be as proper to join in electing the Representatives of that town, as one of those Tradesmen, whose utmost industry could barely earn him a subsistence; and, who after a life, worn out in poverty, might possibly be brought to the place of election from a Work-house, where he had been long supported by public charity?

“ Or would it have been consistent with that equity which so evidently appears to have been the foundation of all their institutions, that those whose Independency (the original and sole motive for limiting the right of election) was established on property, in many instances, many thousand fold greater than that appointed by this institution, should be made to depend for the very enjoyment of that property, on the determinations of a Representative, in the electing of which, they were not permitted to share?

“ And might not their wisdom have apprehended, that this very limitation might, in these circumstances, be a means of destroying that Independency which it was appointed to support; and give an opportunity of gaining an influence, as unconstitutional, and dangerous, as the authority of the Lords, over a few indigent Electors, which could never be attempted with any prospect

prospect of success, over the opulent and numerous body of the whole people.

“ That to preserve this Independency, was the sole motive for limiting the right of Election originally, is incontestibly proved (if what is intuitively evident to reason can require proof?) by this, that in the charters granted to several burroughs, where the Lords, at the time of granting them, had no such power, as it was designed to guard against, the right of election was given to all the inhabitants in general, without any such limitation to Free-holders and Free-men.—Why the same liberty is not extended to the inhabitants of all, (due regard being had to all disqualifications particularly appointed) now that the reason against it is universally removed, I do not presume to enquire.”

This is really a point of great and serious concern; for if, as our Author observes, these non-Electors are so considerable a part of the people, as to amount to a very great majority of the most substantial inhabitants, in every county and in every borough, it then remains to be enquired, whether it be not a gross defect in the constitution, that they should be excluded from the common advantage of sending Representatives, to speak their sentiments in the great council of the nation? For no one, we believe, will maintain, against our Author, that their legal incapacity of electing, sinks them beneath the attention of a Government which they so largely contribute to support!

*A Critical Dissertation on the Poems of Ossian, the Son of Fingal.*  
4to. 2s. 6d. Becket.

**I**N an Advertisement prefixed to this performance, we are told, the substance of it was delivered in a Course of Lectures on Rhetoric and Belles Lettres, in the University of Edinburgh.

The learned and ingenious Author \* sets out with some general observations on the ancient poetry of nations, particularly on the Runic and Celtic; after which he proceeds to point out the antiquity of the works of Ossian; to give an idea of the spirit and strain of his poetry; and after applying the rules of criticism to Fingal, as an epic poem, to examine the merit of Ossian's compositions in general, with regard to description, imagery, and sentiment.

Among the monuments remaining of the ancient state of nations, says our Author, few are more valuable than their poems.

\* The Rev. Dr. Blair, Professor of Rhetoric in the University of Edinburgh.



or songs: History, when it treats of remote and dark ages being seldom very instructive. But in every period of society, human manners are a curious spectacle; and the most natural pictures of ancient manners are exhibited in the ancient poems of nations.

"Poetry, continues, he, has been said to be more ancient than prose: and however paradoxical such an assertion may seem, yet, in a qualified sense, it is true. Men certainly never conversed with one another in regular numbers; but even their ordinary language would in ancient times, for the reasons before assigned, approach to a poetical style; and the first compositions transmitted to posterity, beyond doubt, were, in a literal sense, poems; that is, compositions in which imagination had the chief hand, formed into some kind of numbers, and pronounced with a musical modulation or tone. Music or song has been found coæval with society among the most barbarous nations. The only subjects which could prompt men, in their first rude state, to utter their thoughts in compositions of any length, were such as naturally assumed the tone of poetry; praises of their gods, or of their ancestors; commemorations of their own warlike exploits; or lamentations over their misfortunes. And before writing was invented, no other compositions, except songs or poems, could take such hold of the imagination and memory, as to be preserved by oral tradition, and handed down from one race to another.

"Hence we may expect to find poems among the antiquities of all nations. It is probable too, that an extensive search would discover a certain degree of resemblance among all the most ancient poetical productions, from whatever country they have proceeded. In a similar state of manners, similar objects and passions operating upon the imaginations of men, will stamp their productions with the same general character. Some diversity will, no doubt, be occasioned by climate and genius. But mankind never bear such resembling features, as they do in the beginnings of society. Its subsequent revolutions give rise to the principal distinctions among nations; and divert, into channels widely separated, that current of human genius and manners, which descends originally from one spring. What we have been long accustomed to call the oriental vein of poetry, because some of the earliest poetical productions have come to us from the East, is probably no more oriental than occidental; it is characteristical of an age rather than a country; and belongs, in some measure, to all nations at a certain period."

This suggestion is by no means improbable. We do not think it any encomium, however, on that delightful art, to say,  
REV. FEB. 1763. L that

that such rude sketches contain the highest beauties of poetical writing. We readily admit, that the productions of uncultivated ages, abound most with that enthusiasm, that vehemence and fire, which are frequently called the soul of poetry; that many circumstances of those times which we call barbarous, are favourable to the poetical spirit; and that the state in which human nature shoots wild and free, encourages the high exertions of fancy and passion. We are yet far from thinking, that the exertions of wild and ungoverned fancy, are the greatest beauties of poetry; as we make a very essential distinction between the sublime and the extravagant. It is true, the hand of a greater Master may be sometimes better seen in a preposterous and unnatural daubing, than in a correct and finished piece; but is the latter therefore to be preferred as the most beautiful performance? Mere extravagance also may, and certainly doth sometimes, excite admiration; but this is one of the meanest of all the passions. And yet we are apprehensive the Reader is often deceived in the sensations excited by the rude sketches of ancient poetry; imagining the nobler passions affected, when, in reality, his imagination is only set to work by wonder and curiosity, at what he does not very well comprehend. We may venture even to put the question home to Readers of taste, whether they have not been sometimes apparently delighted with metaphors, similies, and descriptions, which, on a repetition, have disgusted, as being void of all beauty, resemblance, or propriety. With what then could they be at first delighted? Could the novelty of words afford even a transitory charm, independent of their numbers? Or were such Readers really delighted at all? Were they not rather, in Mr. Bayes's phrase, only *elevated* and *surprized*, the effect of mere admiration; which we cannot think the great criterion of poetical beauty? A Dancer on the tight rope, or the wire, may excite our admiration, and prove his own agility, much more than another who exhibits himself in the easy or graceful attitudes of the minuet or loup: but is it a proof of our taste, to be better pleased with his performance, or ought he to be esteemed, therefore, a greater Master of his art? Agility may with as much propriety be called the soul of dancing, as enthusiasm the soul of poetry; but as the hop, skip, and jump, do not constitute the graces of the one, so neither do the incoherent sallies of the most vigorous imagination, display the beauties of the other.

As to the advantages which poetry may reap from the simplicity of barbarous ages, and the disadvantages it lies under on account of modern refinements, our ingenious Professor hath thus agreeably described them.

“ In the infancy of societies, men live scattered and dispersed, in the midst of solitary rural scenes, where the beauties of nature are their chief entertainment. They meet with many objects, to them new and strange; their wonder and surprize are frequently excited; and by the sudden changes of fortune occurring in their unsettled state of life, their passions are raised to the utmost. Their passions have nothing to restrain them: their imagination hath nothing to check it. They display themselves to one another without disguise; and converse and act in the uncovered simplicity of nature. As their feelings are strong, so their language, of itself, assumes a poetical turn. Prone to exaggerate, they describe every thing in the strongest colours; which, of course, renders their speech picturesque and figurative. Figurative language owes its rise chiefly to two causes; to the want of proper names for objects, and to the influence of imagination and passion over the form of expression. Both these causes concur in the infancy of society. Figures are commonly considered as artificial modes of speech, devised by Orators and Poets, after the world had advanced to a refined state. The contrary of this is the truth. Men never have used so many figures of style, as in those rude ages, when, besides the power of a warm imagination to suggest lively images, the want of proper and precise terms for the ideas they would express, obliged them to have recourse to circumlocution, metaphor, comparison, and all those substituted forms of expression, which give a poetical air to language. An American Chief, at this day, harangues at the head of his tribe, in a more bold metaphorical style, than a modern European would adventure to use in an Epic poem.

“ In the progress of society, the genius and manners of men undergo a change more favourable to accuracy than to sprightliness and sublimity. As the world advances, the understanding gains ground upon the imagination; the understanding is more exercised; the imagination less. Fewer objects occur that are new or surprizing. Men apply themselves to trace the causes of things; they correct and refine one another; they subdue or disguise their passions; they form their exterior manners upon one uniform standard of politeness and civility. Human nature is pruned according to method and rule. Language advances from sterility to copiousness, and at the same time, from fervour and enthusiasm, to correctness and precision. Style becomes more chaste; but less animated. The progress of the world in this respect resembles the progress of age in man. The powers of imagination are most vigorous and predominant in youth; those of the understanding ripen more slowly, and often attain not their maturity, till the imagination begin to

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flag. Hence, poetry, which is the child of imagination, is frequently most glowing and animated in the first ages of society. As the ideas of our youth are remembered with a peculiar pleasure, on account of their liveliness and vivacity; so the most ancient poems have often proved the greatest favourites of nations."

Is it not to be feared, however, supposing this to be the case, and the enthusiasm of the imagination so essentially characteristic of poetry, that this divine art will, in process of time, be banished from among men? But we cannot agree to call every Enthusiast a Poet: and tho' we should allow, that in the first ages of society, their poetry was more glowing and animated, yet we think it possible for a modern production, tho' less animated, to contain as much of the genuine spirit of true poetry. If poetry in its rude and early state, be more capable of exciting the gross and violent passions, it is better adapted in its later refined state, to affect the more delicate and gentle. If the pathos of the antients be more animated and striking, that of the moderns is more exquisite and tender: and, tho' it may require a greater share of sensibility to be affected by the latter, it surely does not follow, that the former is therefore more truly poetical. Perhaps also, there is some mistake in supposing simplicity of manners so very favourable to poetry in general. To some particular species of it, indeed, simplicity of manners is essential; and simplicity, as opposed to quaintness and affectation, is requisite in all: but there is a wide difference between the simplicity of poetic description and the simplicity of the objects and manners described. The style, for instance, may not be the less simple for being chaste, nor need it be slovenly, in order to avoid being precise. The imagination also may sometimes be as happily employed on artificial subjects as on natural ones; and we doubt not, but a Reader of true poetical taste, would be as much pleased with Mr. Pope's Rape of the Lock, as with an equal number of lines taken from any part of the writings of Homer or Ossian.

Indeed, notwithstanding what is advanced concerning the uniform standard of manners set up in modern times, we will venture to say, that whatever uniformity may thence prevail in the ordinary forms of behaviour, there subsists a much greater diversity of character, as well as modes of expressing the passions, in a polished nation, than there ever did among an uncultivated people in the infant state of society. Civilized man may disguise his passions, and vary their mode of expression, but he cannot eradicate them; and it may frequently require more art, to paint the mask than the natural features. Those Readers,

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therefore, who are, or affect to be, so highly delighted with the rude and unpolished strains of the antients, as the only genuine poetry, rather betray a want of poetical taste than otherwise; at the same time as they appear incapable of making a proper distinction in their own sensations. For we will venture to say, that the greater part of that emotion we feel, on reading many of the obscure passages of the oriental and other primitive Poets, must be attributed to mere admiration. At least, we cannot help thinking it a matter of curious enquiry, to discover the nature and sources of that emotion, which is so readily ascribed to the sublime and beautiful in the Poet. But if it be no real pleasure, we cannot agree to denominate the immediate cause of it beautiful; nor, on the other hand, to call that sublime which is only strange and surprizing.

There is one circumstance, indeed, which may serve to account for our Author's observation, that the most ancient poems have often proved the greatest favourites of nations. This is, that the manners of that state of simplicity from which every people have descended, must appear more natural to each, than the dissonant customs and prejudices of their contemporaries; and thus, tho' a modern poem, adapted to the peculiar genius of one nation, might be more pleasing to that people for whom it was written, it would be less agreeable to all the rest; while an ancient poem being equally applicable to all, might please them all alike. Is it not, in some measure, for this reason, that tho' both the French and English nations are equally admirers of Homer, the former have as little regard for the *Paradise Lost* of Milton, as we for the *Henriade* of Voltaire?

Another reason might be given also why ancient poems should please even a greater number of individuals than modern performances; the descriptions, in which the former so largely abound, being always more equivocal and imperfect than those of the latter; which are generally more laboured and minute. If we presume that, in reading poetical descriptions, we are not delighted with the mere choice of words, and harmony of numbers, but with the idea excited by such descriptions, it is certain, that however imperfect such descriptions may literally be, yet if it excites the supposed idea, it is sufficient. Now it is as certain, that the idea excited by poetical description, and particularly that of the antients, must depend greatly on the Reader's imagination, as well as on the words of the Poet. For, as our Author observes, "no strong imagination dwells long on any one particular; or heaps together a mass of trivial ones. But by the happy choice of some one, or of a few that are the most striking, it presents the image the more compleat, shews us more at one glance, than a feeble imagination is able to do,

by turning its object round and round into a variety of lights." It is clear then, that if there be not a similarity of genius between the Poet and the Reader, the language of the one will not convey the intended idea to the other; or, if it does, unless they possess a congenial mode of apprehension, a similar method of viewing the same objects will disgust instead of pleasing. While the description, however, is partial and indistinct, the outlines of the Poet leave room for the exercise of the fancy, and may be filled up differently by the imagination of different Readers. But if the description were perfect and minute, it would please only those of a kindred turn, or that have nearly the same association of ideas. Helvetius observes, that the degree of genius adapted to please, is nearly the same as we are possessed of ourselves. This may not be true in the degree, tho' it certainly is in the species. Thus, we always think that description the most natural, which is best suited to our ideas of the object; and, as there is hardly any two persons who entertain exactly the same ideas of any object, or, indeed, annex precisely the same ideas to the same words, it is plain, that a kindred genius only can be pleased with very particular and minute descriptions: whereas bold and striking outlines, though vague and indefinite, are adapted to every Reader possessed of any share of imagination. Hence that obscurity which excites admiration, and constitutes, in so great a degree, the false sublime, is the cause also of that pleasure we take in poetical description, when our own imagination is the assistant of the Poet, and represents his imagery in more glowing and lively colours than he hath painted them. In this case, however, it is the Reader, and not the Writer, who is often the greatest Poet.

What is here said of poetical imagery and description, may be extended, with some latitude, to sentiment also; the obscurity of which, frequently obtains it more numerous admirers than would its exactness and precision. Hence we see the reason why men of warm passions and lively imaginations, take greater pleasure in poetry than others; not because others want taste and sensibility, or would not be delighted with the same images, had they the power to catch them, but because their imagination cannot keep pace with, or fill up the outlines of the Poet's description. Thus it is not want of taste or judgment, but of imagination, that incapacitates some persons for taking pleasure in the rude sketches of ancient poetry. On the other hand, it is very common for Readers of a lively turn, to find poetical beauties, where those of cooler reflection, and more refined taste, see nothing but unmeaning rant, and incoherent bombast.

With regard to our Professor's remarks on the authenticity and antiquity of the works of Ossian, we shall only observe, that nothing hitherto advanced by the extravagant Admirers of this Bard, hath been able to remove the doubts we first entertained, and gave some hints of, in our account of Fingal. To refuse that piece the title of an epic poem, he says, was "the mere squeamishness and pedantry of criticism." And yet, certain it is, that many of our Readers were surprized at the *needless* pains we took on that occasion, to expose the validity of its pretensions to that title. As such, however, it was given out by the Editor and his friends, and such it is now very strenuously maintained to be, by our Author; who hath cast some oblique censures also on some other of our objections. But, as he hath not thought proper to reply to any of those objections by argument, we think it superfluous to add any thing to what has been said before on the subject\*.——In expatiating nevertheless, on the imagery and sentiment of Ossian's poetry in general, our Lecturer hath selected a number of beautiful passages, and illustrated them with remarks, that do no less honour to the taste and judgment of the Critic, than to the sensibility and imagination of the Poet.

\* See Review, vol XXVI.

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*The Blossoms of Helicon.* By W. Woty. 12mo. 3s. sewed. Flexney.

THIS Parnassian Gardener, who entertains us with his Shrubs and Blossoms, seems to be such a Genius as that *Faber imus*, who, as the Poet tells us, could hit off a nail, or a love-lock, but could never finish a portrait. We know not whether Mr. Woty may be sensible of his imperfection as a Poet, or whether he may not have drank too deep a draught of praise: for our parts, we acknowledge, that we encouraged him in the cultivation of his Shrubbery, rather from the hopes of a more valuable after-growth, than from any great opinion of what he had reared before: but we find that he was destined never to rise above the Temple of Mediocrity; and that these poems which he calls Blossoms, are, indeed, only such as are produced by the lowest and most ordinary Shrubs of Parnassus:

—— *Arbusta, Humilesque Myricæ.*

But let us sit down to this "Asinine feast of sowthistles and brambles," as Milton hath it.

We have often wondered at the modesty of Horace, in the two following verses:

*Descriptas servare Vices, operumque Colores,  
Cur Ego, si nequeo, ignoreoque, Poeta salutor?*

Many have claimed, and some have obtained, the title of Poets, who were, nevertheless, entirely ignorant of managing that variety of description and colouring of which the Critic speaks. The tuneful Mr. Thomas D'Urfey knew little of these arts, and yet he was famous in his time; as little seems Mr. W. Woty to understand them; yet, if we prognosticate aright, he shall play a second fiddle in the Dursejan band.

The first poem that appears in this collection, is a versification of part of the first book of the Death of Abel: but of this we shall not say much, as the imagery belongs not to the Translator: yet where he has improved upon his original, we must not be totally silent. His description of Abel's hair is curious; for, behold! the ringlets that shade his brow, play upon his shoulders:

Abel, whose forehead high was decked with shade  
Of comely ringlets of the palest brown,  
That o'er his shoulders in luxuriance play'd.

A little farther it is said of this same Abel, that

————— A manly, graceful air  
Of thought was added to his brow serene,  
Each heightening each.

By this it appears, that his thought heightened his brow, and that his brow alternately heightened his thought: truly a most beautiful reciprocation! But his wife, Thirza, was most enamoured of his veil:

But yet the veil he wore  
So ravishingly caught his Thirza's eyes,  
That thro' the veil the heavenly angel shone.

This imagery is something between the surprizing and the mysterious: his wife was so ravished with his veil, that the angel shone through it.

This Poet, in his stanzas on Truth, acquaints us, that "He be guards the lustre of her face." By which he alludes, no doubt, to the custom of slaves guarding the faces of their Indian Queens from the sun, with fans and umbrellas. Moreover he tells us, that Truth never "looks a thought that she would wish to hide," by which he proves the great wisdom of Truth, in not shewing her sentiments, when she wants to conceal them.

In his Ode for the New-Year, Mr. Woty has most happily imitated his elder brethren Mr. D'Urfey, and Mr. Colley Cibber;



ber; the following verses being written in the true strain of those admired Bards:

Britons, one and all, come hither!  
Whither do ye fly? ah, whither!  
Stop, and hear the voice of Time  
Sounding blessings on your clime.

What a pretty thought, to suppose the Britons all running the Lord knows whither, at the sight of the New-Year! But it is the peculiar property of a fine imagination, to conceive extraordinary things.

In his poem entitled, "Mr. Garrick in the Shades," he represents that Gentleman as a Hero, but yet very humble and thankful for the honours conferred upon him:

In modest attitude the *Hero* stood,  
(For *manly* diffidence deprest his mind)  
With great humility he thank'd 'em all,  
And to their hands the gifts again resign'd.

With what uncommon propriety is the epithet *manly* joined to diffidence! And then his thanking them all, is so natural! Just so, it is said, did the Cherokee Warrior, upon his departure from Britain, express himself; grasping the hand of an old woman, *I tank ye*, said he, *I tank ye all!*

The Hymn on the Approach of May, contains much curious imagery. The Author evinces his delicacy, when he blames the lilly for being so immodest as to shew her breast:

*Rude* grows the lilly, and unfolds its breast,  
White as the fleece that decks the vernal sky.

Quite rude, indeed! for shame, Mrs. Lilly! for shame!

The swallow twitters on the chimney-top.

Chimney-top! these are what Horace calls the *Dominantia nomina rerum*. Doubtless they are much more easy and natural than the expression of the pensive Gray!

The swallow twittering on the straw-built shed.

How do all true Durseian Bards admire and love each other! Mr. Woty has introduced, with great praise, an Hymn to Good Nature, written by his friend, the *poetical* and *pious* Mr. Dodd. Hear how feelingly this Bard describes the *Begitting* of Good Nature:

————— Thou wast born  
Of Tenderness, the woodland fair, whom erst  
*Strong Sense*, thy Sire *robust*, in greenwood shade,  
Fast by a brook, which babbles thro' the dell,

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Wonderful are the improvements which Mr. Woty has made in his paraphrase of the ancient ballad of Chevy-Chace. As a specimen of these, take the following speech of Douglas :

Enrag'd at this Earl Douglas swore—  
 Insult like this I never met before,  
 An Earl thou art, Lord Piercy, so am I;  
 I know thee well, and one of us shall die,  
 Ere thus unask'd I will my rights resign,  
 Or shape the structure of my will to thine.  
 But trust me, Piercy, 'twere a sin to kill  
 These harmless men, for they have done no ill,  
 'Twere homicide unjust——

What a beautiful and unaffected ease is there in this line, “ And *shape* the structure of my will to thine !” Then what dignity and force has that repetition, “ 'Twere homicide unjust !” Soon after this we have another instance of the pathetic :

To hear the groans of that ill fated day,  
 The cries, that frighted every bird away,  
 To hear the last sad parting of the breath,  
 And view each face distorted into death,  
 Would melt——

It would, in truth : it would melt,—what would it not melt !—  
 “ The cries that frighted every bird away,” how very moving !  
 it grieves one to the heart, to think of the poor birds being ob-  
 liged to fly away, and, perhaps, to leave their nests and their  
 eggs behind them.

It is a received opinion, that when a person dies, his time is  
 come ; but Mr. Woty has discovered, that this was not the case  
 with that lamented Hero, Witherington :

The hand of death destroy'd thy manly prime,  
 And snatch'd thee from the world *before thy time*.

The Paraphrase on Chevy-Chace is followed by another poem of some length, entitled, The Man of Honor, in which Mr. Woty is very angry indeed, *sed non facit Ira facundum*. Here are likewise several mock-heroic poems, in which all the little merit the Author has consists. Many simple songs are here too, about Phillis, and Delia, and Love, and Streams, and Lambkins ; for which we heartily wish Mr. Woty may be appointed to succeed Mr. What's his name, as Poet Laureat to Vauhall and Ranelagh Gardens.

## MONTHLY CATALOGUE,

For FEBRUARY, 1763.

## POLITICAL.

Art. 1. *The true State of the Case, in an Address to all the good People of England. From a Well-wisher to his Country.* 8vo. 1s. Hinxman.

A Specious, temperate, well-written Defence of the Peace, and of the present Administration. A common objection lies against any thing wrote in favour of the Government, That the Writer may be interested in what he is about: may have his views; his expectations: or, as the Lord Lieutenant of Ireland said to Swift,

— — — — — few people come here,  
But have something to ask, or something to fear.

To obviate every thing of this sort, our Author solemnly professes, "That he is altogether unknown to, unacquainted, and unconnected with, all and every one of the personages named, or hinted at, in this Address; [here he means the powers that be—i. e. those that are *in*] and that neither he, nor any of his family or friends, have at any time, to his knowledge, ever received any benefit, place, preferment, injury, or disappointment, [here he must mean those that are *out*] at the hands of any, &c. to sway his mind for or against them.—And that he is moved to publish these his real sentiments, merely from the principles of unfeigned loyalty, profound respect for public virtue, the love of truth, an abhorrence of disguise and falshood." All this is perfectly right; but tho' this worthy Gentleman hath as yet received no share of Court-favour, he hath forgot to inform us whether he hath no kind of *expectation*, no view to any future reward for "unmerited marks of approbation;" as a certain Gentleman, remarkable for his disinterestedness, once expressed himself, on a memorable occasion.

But, be this as it may,—we trust it is not utterly *impossible* for a man to enter a Volunteer into his Majesty's service, without taking either enlisting-money, stated pay, or accepting any kind of wages or gratification whatever, except the conscious gratification which virtue always affords to her sincere and faithful votaries: in which number, how small soever, hoping that our Author has a right to be included, and only on that supposition, we bid him farewell, in the most emphatical terms of approbation that can be pronounced:

Well done! thou good and faithful servant!

Art. 2. *Thoughts on Trade in general, our West-Indian in particular, our Continental Colonies, Canada, Guadaloupe, and the Preliminary Articles of Peace. Addressed to the Community.* 8vo. 1s. 6d. Wilkie.

This Writer is a cool and dispassionate Advocate for Canada, and the Preliminary Articles. But as the public, we imagine, have been long since

since tired of this exhausted subject, we shall forbear entering into the merits of this debate, especially as the point in controversy has been decided by the conclusion of the Peace, and the Votes of a *British* Senate. It only remains for us to hope, that all our fellow-subjects are as well satisfied with the terms of Peace as this Pamphletteer appears to be, and we are strongly inclined to believe, that he writes from conviction, though we cannot greatly extol his talent for composition.

Art. 3. *A Letter from a Member of the Opposition to Lord B-----*. 8vo. 1s. Burnet.

Ironical. The Author, by raising absurd objections to Lord Bute, the Preliminaries, &c. endeavours to ridicule the common arguments used by the Opposition. He supports the figure with tolerable gravity; but his powers are scarce sufficient to prevent his being now and then a little dull, and sometimes more than a little ambiguous. He is also a very incorrect Writer: so that, on the whole, we may venture to set him down among the minor Politicians.

Art. 4. *An Appeal to Knowledge: or, Candid Discussions of the Preliminaries of Peace, signed at Fontainebleau, November 3, 1762, and laid before both Houses of Parliament*. By a Member of Parliament. 8vo. 1s. 6d. Wilkie.

This Appellant "takes the pen in hand," to discuss the preliminaries of peace with all "*cool candour* imaginable." Cool candour! who ever heard of hot candour? "Most Authors," he premises, "have some vanity, but his motive," he declares, "is his country's good and not their applause." Modest indeed! but let us tell him, that an Author without vanity, will make as little progress as a ship without sails. He professes however that this is the first production of his brain; and we are inclined to give him credit, from the inflated style in which it is penned. The following paragraph may serve as a specimen of his rhetorical powers. Having expressed "his hope that the reader is convinced we have obtained full compensation, and established firm security," he winds up the whole with this flourishing recapitulation. "Thus circumstanced, thus situated, can it be doubted that we have made a *glorious* peace; *glorious*, as having obtained beyond our expectations the objects of the war, and having so placed North America, as to be able for ever to defend herself, and to call no more for armies to be sent from hence at a great expence; *glorious*, as having put the French fishery and their sugar colonies among the Caribbee Islands absolutely under our power; *glorious*, as having retained the most valuable of our acquisitions, and restored to France only those which are dependant now on us; *glorious*, as having the only conquests the enemy had made, amply restored; *glorious*, as having restored the buccaneer'd (if I may be allowed that expression) kingdom of our most faithful ally, whom we have again fixed on the late tottering seat of his throne; *glorious*, as having with honour got out of that *unsatiable*, unfathomable pit the German war, which has swallowed thousands of British lives, and millions of British treasure; and *glorious*, as beyond (from our own circumstances and abilities to carry on the war) what we could

could have maintained and persisted in, if refused; and if I should say adequate to our success, might be justifiable." Was ever peace so glorified? How glorious is the Author of all this glorification? We would not however totally discourage a young adventurer, for if this *really* is, as we are inclined to believe, his first essay, he may hereafter, when he has learned to restrain his impetuosity, and lop his exuberances, make no inconsiderable figure.

Art. 5. *Scotchman be Modest: or Albion's Crisis.* 8vo. 1s.  
Printed for the Author, and sold by the Booksellers.

Low, crazy, incoherent stuff, intended to abuse the great man whom it has lately been so much the fashion to abuse: even the very mob seem now to have found out the method of flinging dirt from the press; and poor Buckhorse, perhaps, among the rest, when stick selling fails, will turn pamphleteer.

Art. 6. *An Address to the People of Great Britain and Ireland, on the Preliminaries of Peace, signed November 3, 1762.* 8vo. 6d. Whiston, &c.

The depth of this Politician may be fathomed by the following lines, taken from the beginning of his Address.

Having mentioned the assurances given to the Parliament by his Majesty, that he doubted not they would be satisfied with what he had done, in regard to the preliminaries, our Author adds, "This should make us read the preliminaries with a kind of prejudice in favour of the crown; and if we meet with any thing that comes short of our hopes and expectations, to think that possibly our hopes may be too much raised by a train of extraordinary successes, or that such difficulties might arise in the course of negotiation, as would prove that our expectations were unreasonable, or could not be gratified.—With this spirit, I confess that I sat down to read the preliminaries, and upon the perusal of them I think, I see cause to be entirely satisfied."—And with this spirit we doubt not, such an easy good-natured gentleman would have been as entirely satisfied with the peace of Utrecht, or with any other peace.—These unsuspicious men may prove very loyal subjects; but those who have had more experience of mankind in general, and of courts and statesmen in particular, will be less apt to entertain any *prejudice in their favour*. The safest way is to take the Apostle's advice, and *try all things*: neither acquitting nor condemning, till after a fair hearing, and a strict examination of the evidence on both sides.

Art. 7. *A Letter from the Cocoa Tree to the Chiefs of the Opposition.* 4to. 1s. Blyth.

The Author assumes the character of a penitent tory, with a view to asperse his pretended party, by sham confessions of pernicious maxims, and evil conduct: in which, however, there is nothing but a repetition of the trite objections brought against the tory-party, by the whigs. He expresses much aversion to the Scots, and the great favourite; and

concludes with a notable bill of mortality of "*prime ministers since the Conquest*," as *per* all the histories of England." viz.

Died by the halter	3
— by the axe	10
— by Rurdy beggars	3
— untimely, by private hands	2
— in imprisonment	4
— in exile	4
— a penitent	1
— saved by sacrificing their master	4
	<hr/> 31

Those who have more leisure than we have, may, if their curiosity be strong enough, search our Author's historical proofs for the truth of the foregoing numbers; which may be very accurate for aught we know to the contrary.—And if so, will they not be of some use to future favourites, as *data* to proceed upon, in calculating the value of their lives?

#### P O E T I C A L.

Art. 8. *The Poetical Calendar: containing a Collection of scarce and valuable Pieces of Poetry: with variety of Originals and Translations, by the most eminent Hands; intended as a Supplement to Mr. Dodsley's Collection.* Written and selected by Francis Fawkes, M. A. and W. Woty. In twelve Volumes. Vol. I. for January. 12mo. 1s. 6d. Coote.

A choice collection of second-hand poetry, carefully culled from "Journals, Medleys, Mercuries, Magazines," and all other ancient and honourable repositories of dullness; consisting of various scraps pilaged from Toulson's Miscellanies, commendatory verses to old plays, and panegyrics on immortal kings and heroes long since dead; the works of several distinguished hardy, from Tom Tickle down to Dennis and Peter Pinnell.

But though we have little to say in commendation of the collection, we must not overlook the elegant manner in which it is printed. We have seen few productions of the English press equal to it: and are very sorry that Mr. Dryden Leach's care and ingenuity were not better employed.

\* Mr. Baskerville's excellent performances are not here brought into any degree of comparison, as the peculiar structure of his types renders his work so different from any thing printed on Caslon's or the Scotch letter.

Art. 9. *On the Success of the British Arms, a Congratulatory Ode, addressed to his Majesty.* By Thomas Newcomb, A. M. 4to. 6d. Davis and Reymers.

It would be cruel to criticise a venerable Bard who has numbered about ninety years, near seventy of which he has spent in the not very lucrative service of the Muses. Now, indeed, his poetical fire seems almost exhausted; only affording a little glimmering flame, like that of  
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an expiring taper, labouring for existence, with interrupted efforts, and broken gleams.—Age is often called a second childhood; and in truth it seems to be more peculiarly the case, with regard to some veterans of Parnassus, who are, to the last, as fond of jingling their poetical bells, as children are of their rattles.—Well! poor souls, old and young, if it contributes to their happiness, e'en let them jingle on; though they do, now and then strain a few 'harsh discords and unpleasant sharps,' as Shakespeare says:—good nature may allow it to pass for tolerable music.

Art. 10. *A Poetical Wreath of Laurel and Olive.* 4to. 1s. Morley.

Sings, as a body may say, the war, and the peace, and the heroes, and the shepherd-swains; and prudently advises the sons of faction to be quiet: hear how pathetically he expostulates with them:

Why will you thus in mad diversion strive,  
With zeal intemperate to torment yourselves?

This Twister of wreaths has quite mistaken his talent; he had, perhaps, better lay by his Olive and Laurel, and try his hand at a bundle of ozers:—basket-making is an *useful* employment.—But now peace is restored, the poor Muses must suffer for it: they will be well teized. As Pope says, after Horace,

All those who cannot write, and those who can,  
Will rhyme, and scrawl, and scribble, to a man.

\* *Scribimus indeſi deſique.*——

Art. 11. *Redondo; or the State Jugglers. Canto II.* 8vo. 1s. Nicoll.

We refer to the brief mention made of the first Canto, in our Review for last month, p. 73. and, for the reason there given, shall avoid entering into particulars concerning this second part: in which the Author perseveres in the same spirit he set out with.

Art. 12. *The Winter-Piece: A Poem.* Folio. 1s. Bristow.

This Author modestly acknowledges that Poetry is not his *business*; and we cannot conceive what business he had with Poetry. He pleads that it hath been *very seldom his practice*, and we hope this will be the last time. 'Tis true, he has not so far mistaken his talent, as to grow vain of his performances; for he seems to expect but a small share of fame, from the present publication: of which he tells us that he is 'little solicitous whether it may endure the revolution of years to come, or enjoy but the short *immortality of a month*.'—In brief, there is much more merit in the Author's modesty, than in his verses; of which take the following couplet as a specimen. Old *Hyems*, he tells us, trembling at the decree issued by the sovereign goodness, in behalf of suffering nature, which the said *Hyems*, or *Winter*, had used very roughly, thus makes his retreat:

Eurus and Boreas turn their tails and fly,  
And bear him backward down the northern sky.

The circumstance of Eurus and Boreas turning their tails and flying, or letting fly, cannot but remind our readers, of the action of the winds in Cotton's *Virgil*. There are some other droll passages in this Poem; but, on the whole, it is too dull to deserve farther notice.

Art. 13. *The Oliniad, a Poem.* By Thomas Hallie De-la-Mayne, Esq; 4to. 1s. 6d. Scott.

Thomas Hallie de-la-Mayne, Esq; may stand in competition for fame with the elegant Mr. George Pooke; to whose poetical abilities we have frequently had the honour of bearing testimony.—The WAR, the PEACE, and GEORGE'S\* virtues, (we do not mean the virtues of George Pooke) are here celebrated, in strains that even rival the sweetness and sublimity of a Christmas Carol.

\* We cannot but remark what an happy effect this fine sounding monosyllable has in almost every Court Panegyric. How lucky for our poetical Dispensers of Virtue and Fame, that his Majesty was not christened Aminadab!

#### MISCELLANEOUS.

Art. 14. *The History of Miss Harriot Watson.* By Mrs. Woodfin, Author of the Auction. 2 Vols. 12mo. 5s. Lownds.

When a Lady is in the straw, after having, not very favourably, been delivered of the burthen of a nine-months conception, the customary question is, "Well, Nurse, how is it with your Lady and the child?" To which Mistress Nurse, willing to put the best face on a bad matter, answers, according to custom; "Thankee, Ma'am, as well as can be expected." In like manner, should we be asked after our newly-delivered Authoress and her literary bantling, we should answer, "They are as well as can be expected," after being told, that Mrs. Woodfin (whoever she is) was the Writer of the *Auction*.\*

\* For an account of this Novel, see Review, vol. XXI. p. 573.

Art. 15. *The Peregrinations of Jeremiah Grant, Esq; a West-Indian.* 12mo. 3s. Burnet.

The Writer of these Peregrinations is an ignorant pretender to wit, humour, and learning; whilst, in reality, he is totally destitute of the first; for the second, he only shews a turn for ribaldry, such as would hardly pass for humour with a bench of Porters at an ale-house door; and for the third, he has not yet learned to spell.

Art. 16. *An Hebrew and English Lexicon without Points: In which the Hebrew and Chaldee Words of the Old Testament are explained in their leading and derived Senses, the derivative Words are ranged under their respective Primitives, and the Meanings assigned to each authorised by References to Passages of Scripture. To this Work is prefixed, a methodical Hebrew Grammar, without Points,*





prejudice and fancy, should prove as mortal as their parents, instead of securing a general and lasting reputation." He does justice, indeed, to the attempt of Mr. Jeake, inserted in Numb. 487. of the *Philosophical Transactions*; which, however, he thinks impracticable. His own Method, it is certain, is the most simple, and apparently the best calculated to fix the principles, and answer the purpose of *swift writing* of any we remember to have seen. Prefixed to the treatise is a comparative table of the several short-hand alphabets in use; another plate also being annexed, for the illustration of the present method.

Art. 19. *A Dialogue in the Green-Room, on a Disturbance in the Pit.* 8vo. 1s. Burnet.

Attempts to justify a late theatrical riot. But, notwithstanding all we have heard and read on this subject, we cannot altogether approve of such violent proceedings. Surely there are other Methods of adjusting such disputes, than by tearing up the benches, and demolishing the chandeliers! unless it be a settled point, that no argument is to be used with the manager of a playhouse, but the *argumentum baculinum*. We rather imagine, that if an audience dislike the entertainment provided for them, they might say so, without breaking the sconces; or if they approve not the price, might they not object to that also, without, in a literal sense, calling the *House* to account for it? Indeed, such behaviour as we have often been witness to, at either theatre, would be deemed somewhat preposterous, even in a tavern, or a bagnio; where the guests rarely assume a right to express their disapprobation of the wine, or the reckoning, by destroying the furniture of the room, or by kicking the landlord down stairs.

Art. 20. *An Appeal to the Public, in behalf of the Manager.* 8vo. 1s. Wilson and Fell.

Takes the other side of the question—(see the foregoing article) and talks somewhat more to the purpose:—but we must not commend this Appeal to our Readers, as the Author is a dealer in personal abuse. Mr. F——, who had distinguished himself in the riot at Drury-lane, is here scurrilously attacked for being an Irishman. It is very strange, that people are thus to be made answerable for the place of their birth!—but so it is, we see; and therefore we ought to be very careful, for the future, where we suffer our mothers to lie-in.

Art. 21. *An Enquiry into the Origin of the Cherokees. In a Letter to a Member of Parliament.* 8vo. 6d. Oxford. Fletcher.

A mighty learned attempt to prove the Cherokees to be the descendants of Meshek, a son of Japhet. This profound Enquirer conceives also, that the 38th and 39th chapters of Ezekiel contain a prophecy not yet fulfilled, which may be brought to pass, in God's due time, by the said Cherokees. This latter presumption, I mention, says he, with the profoundest reverence and modesty; he proposes, however, to the Reader's consideration, the following questions. "1. Whether the present nations of North America may not, in fact, consist of those fam-  
milies,

milies, which are expressly mentioned by Ezekiel? 2dly, Whether their Prince and Leader, may not one day unite and gather them together, to set at defiance their present European Masters; to wrest the dominion out of their hands, and in their turn to *spoil the spoilers, and to plunder the plunderers?*" What a pity it is our sagacious Author did not intimate these his alarming apprehensions sooner, that the Government might have entered into some measures with the three Chiefs lately exhibited in this metropolis, to prevent, if possible, the important revolution here furnished!—What a fine thing is learning!

Art. 22. *Eutropii Historiæ Romanæ Breviarium: or Eutropius's Epitome of the Roman History, with an English Translation, Notes, and Index.* By Mr. Thomas. 8vo. 2s. 6d. Baldwin.

The only purpose of such Translations as these, where the original and the English are printed on opposite columns, is, we suppose, to teach boys the knowledge of the original words: the more literal, therefore, the Translation is, the better it must be. Mr. Thomas acknowledges, that he has not confined himself to a mere verbal translation; consequently his book can have no merit of this kind: but though it prove of little service to the Scholar, it may be of use to the Master, as it is more accurate than Clark's, and contains better Notes.

Art. 23. *An Account of the Spanish Settlements in America. In Four Parts. I. An Account of the Discovery of America, by the celebrated Christopher Columbus: With a Description of the Spanish insular Colonies in the West-Indies. II. Their Settlements on the Continent of North-America. III. Their Settlements in Peru, Chili, Paraguay, and Rio de la Plata. IV. Their Settlements in Terra Firma. Of the different Countries in South-America still possessed by the Indians, &c. With a Description of the Canary Islands. Each Part contains an accurate Description of the Settlements in it, their Situation, Extent, Climate, Soil, Produce, former and present Condition, trading Commodities, Manufactures, the Genius, Disposition, and Number of their Inhabitants, their Government both civil and ecclesiastical; together with a concise Account of their chief Cities, Ports, Bays, Rivers, Lakes, Mountains, Minerals, Fortifications, &c. With a very particular Account of the Trade carried on betwixt them and Old Spain. To which is annexed, a succinct Account of the Climate, Produce, Trade, Manufactures, &c. of Old Spain. Illustrated with a Map of America.* 8vo. 5s. Edinburgh printed for Donaldson, and sold by Durham, &c. in London.

The full and circumstantial title of this publication, may give it, with some kind of Readers, the air of a Catchpenny; they would do well, however, to consider, that nothing can be fairer than to exhibit the particulars of what is offered to sale. In favour of the present work also, it may be added, that ample and explicit as the title-page may

may appear, it does not specify the whole contents; the Compiler having generously given a Journal of the Siege of the Havannah, with the returns of the killed and wounded, printed verbatim from the public papers, into the bargain. There is one typographical error, indeed, in the title, which may be apt to mislead some Purchasers; but the carelessness of Compositors is such, that slips of this kind are unavoidable. Read for 'each part contains an accurate description,' &c. an *imaccurate* description: and the title-page will agree with the book. But to be serious, were we not assured there is no greater want of Authors in Scotland, than of coals at Newcastle, we should be apt to think some of the most wretched of our London Compilers had strolled down to Edinburgh, in order to give Mr. Donaldson a specimen of the art and mystery of book-making, as it is at present practised in the Grubstreets of this metropolis.

Art. 24. *The Trial of Neale Molloy, Esq; and Vere Molloy his Wife, at a Sitting of his Majesty's Commission of Oyer and Terminer, &c. for the City of Dublin, December 10, 1762.* Dublin printed by B. Grierson, King's Printer. 8vo. 1s. London re-printed for W. Johnston.

Most of our Readers may probably remember, that some months ago, mention was made in the papers, of a poor girl, (an idiot) being found almost naked, in one of the streets of Dublin, tied with cords, and otherwise ill-treated. She was there generally supposed to be the daughter of one Counsellor Molloy; and many shocking circumstances were confidently related, of the cruelty with which this his supposed child had ever been used, by her unnatural parents, especially by the mother. Hence a prosecution was commenced against Mr. Molloy; who, at the trial above-mentioned, produced to the Court, a young Lady as his daughter, sent for, on that critical occasion, from a Boarding-school in England; and many creditable Witnesses appearing, to fix the identity not only of Mr. Molloy's daughter, but of the unhappy idiot also, whose real parents were now discovered, the Traversers were acquitted of course.

Art. 25. *The Citizen. A Farce. As it is performed at the Theatre-Royal in Covent-Garden.* By Arthur Murphy, Esq; 8vo. 1s. Kearsly.

If, in the perusal of *things of this kind*, as our Author emphatically expresses himself, on this very occasion, we seldom meet with any thing worthy of much applause, neither, on the other hand, are the faults of a Farce always worth pointing out. Of the slight piece now before us, we have little more to say, than that we saw it acted with some pleasure, and we have perused it with indifference. Mr. Macklin shewed his prudence in not printing his celebrated *Love a-la-mode*; and we wonder that Mr. Murphy, tho' a Writer of superior rank, did not deign to follow an example, by which he might have saved in the article of reputation, much more than an equivalent to the sum he could gain by the sale of the present copy.—An Author who has once acquired a competent share of fame, should

should be as cautious of rendering himself too cheap in the eyes of the public, as a new Beauty, of being too commonly seen in the Mall.

But, after all, what parent does not behold his own children with more favourable regard than others view them? Milton is said to have preferred his *Paradise Regained* to that immortal poem which but to name with the supplemental production, would be to disgrace it. Instances of the same sort are, indeed, so common, that we need not wonder if the ingenious Author of *All in the wrong*, and the *Way to keep him*, should be no more ashamed of his *Citizen* than Sir Jasper was of his girl.

Before we take leave of this lively Writer, we must so far assume the censorial character, as to give him a friendly caution, against a fault, in regard to which, we are persuaded, his good sense will never suffer him to incur a second admonition: he is not, in general, an unchaste Writer; and any man may be liable to an *escape*.—In this Farce, he has unwarily suffered his pretty Miss Maria, in the height of her levity, to utter an exclamation which certainly approaches too near the borders of prophaneness: LORD OF HEAVEN! is, surely, an expression too solemn, too awful, for the trivial occasion on which it is introduced, in this ludicrous scene!

\* *One of the Characters in this Farce.*

Art. 26. *The Discovery. A Comedy. As it is performed at the Theatre Royal in Drury-Lane.* Written by the Editor of Miss Sidney Bidulph \*. 8vo. 1 s. 6 d. Davies, &c.

Sentimental and moral in the conduct, easy and correct † in the language, various and entertaining in the characters: the greatest fault we observe throughout the whole, is the length and languor of some of the scenes, which almost deviate into preaching. The luxuriations, however, might be easily pruned without prejudice to any of the branches; as, indeed, hath been judiciously done, in the representation.

\* *Mrs. Sheridan: whose husband performed a principal part in this play.*

† Some have objected to the word *either* (which stands in the place of neither, p. 57.) as an *Irishism*; but we rather suppose it an error of the press. However either of them are superfluous. We do not remember how it was spoken.

Art. 27. *An Act before the first Act of the Tragedy of Elvira.* By David Mallet. Eight Pages, Gratis. Franklin.

Contains a short state of the case, with relation to a claim made by Richard Franklin, printer, on Mr. Mallet, on account of the copyright of some tracts which are inserted in the works of the late Lord Bolingbroke, published by Mr. Mallet, and which were originally printed by Mr. Franklin.—We remember to have seen a state of this case some years ago; why it is *now* re-published, under the foregoing singular title, is not difficult to guess. Revenge is sweet to revengeful minds. Mr. Mallet's play of *Elvira* has called forth all his own and all his country's enemies. "'Tis a bad play," says one; "the Author is a Scotchman,"

man," says another; "then damn him," cry out half a million at once: aye aye, "damn him" says Mr. F——, "damn him for not standing to his agreement with me."—and indeed, such a breach of honour as Mr. M. is here charged with, seems to be really a worse thing than writing an indifferent tragedy, or even than 'being a Scotchman.'

## SINGLE SERMONS:

1. **T**HE *Work of a Gospel Minister recommended to consideration*—being the substance of a charge at the Ordination of the Rev. Messrs. John Gill, James Larwill, Isaac Gould, Bonnet Stone, and Walter Richards. By John Gill, D. D. Keith.
2. *The universal Concern of Saints in Communion*—at the Ordination of the Rev. Mr. Walter Richards to the pastoral office, and of several persons to the office of Deacons; at the Meeting near Devonshire-square. By Benjamin Wallin. Buckland.
3. *The Wisdom of being religious*—at St. Thomas's, Jan. 1, 1763, for the benefit of the Charity-school in Gravel-lane, Southwark. By Samuel Morton Savage. Buckland.
4. On the words, *Give me neither poverty nor riches, &c.* on occasion of the late severe season, and the generous collections for the Poor:—at St. James's, Clerkenwell, St. Giles's, and St. Andrew, Holborn. By Mr. Sellon. Flexney.
5. Before the Society for the Reformation of Manners, January 30, 1763, at the Chapel in West-street, Seven Dials. By John Wesley, M. A. late Fellow of Lincoln College, Oxford: Flexney, &c.
6. *The Ignorance of the Jewish Church, as to the Intent of their Institution*—before the University of Oxford, at St. Mary's. By John Bilton, M. A. Chaplain of All Soul's College. Rivington.

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\* \* \* The Letter signed a *Consistent Protestant*, earnestly expatiating on the severe treatment Mr. A. has met with, for writing against the Pentateuch, cannot be inserted in the Review. We disapprove all such prosecutions as much as our worthy Correspondent does; but we think he expresses his abhorrence of them too strongly for the present Times. We highly esteem the honest warmth and benevolence of his disposition; and therefore we cordially advise him to be very cautious what criticisms he may *publicly* offer, on this delicate subject, as he may possibly be reviewed by a too powerful Hypercritic.—His Letter is left with our Publisher, and will be re-delivered to the person who brought it.

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T H E

# MONTHLY REVIEW,

For M A R C H, 1763.



*A Digest of the Laws of England.* By the Right Hon. Sir John Comyns, Knt. late Lord Chief Baron of his Majesty's Court of Exchequer. Folio. 11. 7 s. sewed. Knapton, &c.

**T**HE Law of England, that *Rudis indigestaque Moles*, has long since required a skilful hand to reduce it into some settled and regular form: for the materials of Jurisprudence have lain so wide and confused, that few men of genius have been able to submit to the drudgery of collecting the scattered fragments. Undertakings of this kind have generally been executed by plodding Compilers, who have industriously travelled from folio to folio, and returned laden with a sarrago of juridical lumber; which they have distributed as chance, or their own dull fancy, directed; and, by such means, have formed a kind of literary patchwork, not unlike an Harlequin's jacket, or a Joseph's coat, of many colours.

The title of the work before us, therefore, must have raised high expectations in those who are engaged in the study of Jurisprudence. A digest of the Law by a learned and able Judge, seemed to promise that, which has so long remained among the *Desiderata* of the profession. But, alas! it is not always that men of knowledge are happy in the faculty of communicating that knowledge for the benefit of others: and many who are very apt to learn, are, nevertheless, very unfit to teach.

From the high character which our Author bore, both as an Advocate and a Judge, we may safely presume that the works published since his death, were never, by him, intended for the

VOL. XXVIII. . N . . . . . press,

press, in the form wherein they have been presented to the public. The Reports which bear his name, do no credit to his memory, and appear to be crude and imperfect collections, made only for his own private use. The same may, in some degree, be said of the volume before us, which seems rather to have been designed as a kind of common-place book, to assist the Author in his studies, than as a compleat Digest intended for the use of the public.

With respect to the general divisions, they differ little from Vyner's and other abridgments: as to the subdivisions, indeed, the analysis is, in many instances, entirely new. But the cases referred to, are so briefly stated, that they are little more than notes or memorandums, or *quasi Dicta Sapientum*; and it requires no inconsiderable degree of previous knowledge, to be able to extract the learning they comprize.

To make a Digest of general use, we apprehend that, the term descriptive of each general division, should be first clearly defined. 2. The rules and principles of Law relative to each head, should be laid down with precision and perspicuity. 3. The reasons of those principles should be explained. 4. Those reasons should be illustrated by examples, or adjudged cases. 5. The exceptions to the general rules should be stated in the last place.

Perhaps, however, it may be thought more beneficial to the Professors, that the science should remain perplexed and confused, in order that the Gentlemen of the long robe may be well paid for clearing the rubbish: *Et multis utile Chaos*. Were the Law so plain, that *he that runs might read*, it might be thought productive of many inconveniences. It is pretended by some, that in the Law, as well as the Gospel, the grand Arcana should not lie open to the apprehension of the vulgar: and as the Clergy have, time immemorial, been entrusted with the cure of our souls, it is but fit that their brother Gownsmen should have the care of our purses.

But, *amato Ludo*, though this Digest is, by no means, what might have been expected from the reputation of the Author, yet we are very far from condemning it as wholly useless: and it is but just to acknowledge, that, in some articles, it is more full and satisfactory, than many of our voluminous Abridgments. As practical Law is extremely dry and unentertaining to any but the Professors, our Readers, we are persuaded, will not expect that we should epitomize this huge folio; the following specimen, therefore, may suffice to give a general idea of the work: and we rather select it, as it is one of those, which, in our judgment, is most accurately divided. Add to this, that it relates to a subject which does, or may, concern our  
Readers



Readers of both sexes; namely **DIVORCE**, which is treated of as a subdivision of *Marriage*, and which itself is a subdivision of the general heads of *Baron and Feme*; that is, in plain English, *Husband and Wife*.

## D I V O R C E.

### A VINCULO MATRIMONII.

“ A Divorce is a *Vinculo Matrimonii*, or a *Mensa & Thoro*.

A Divorce will be a *Vinculo*, when the husband or wife was pre-contracted to another; and a Divorce for pre-contract may be made without summoning any to answer in the spiritual Court, except the Parties to the precontract: as if *A* be contracted to *B*, and afterwards marry *C*, the Divorce may be by a libel by *B* against *A*, without process against *C*.

So a Divorce is well made by a sentence, that *A* do marry *B*, without a sentence to declare the marriage void between *A* and *C*.

But by the stat. 32 H. 8. 38. All marriages in England, solemnized in the face of the Church, and consummated, &c. shall be valid, notwithstanding any precontract of both or either Party not consummated.—But this clause was repealed by the stat. 2 and 3 Ed. 6. 23. and not revived by the stat. 1 El. 1.

So by the stat. 33 H. 8. 6. In Ireland. But it being repealed in Ireland, by the stat. 3 and 4 Ph. and M. nothing was revived by the stat. 2 El. 1. there, except what concerns the degrees of Consanguinity.

So, if a Marriage be dissolved by a sentence upon a precontract, the man and former wife are not compleat husband and wife, till the marriage be solemnized.

So, a Divorce, *Causa Consanguinitatis*, aut *Affinitatis*, is a *Vinculo*, though it were for spiritual affinity, when that was allowed.

By the Law of the Hebrews, there was no Divorce for incest; for the marriage was null.

So a Divorce, *Causa Impotentie*, will be a *Vinculo*.

A Divorce for Impotence, or Frigidity, may be upon an universal Impotence; as if he be an Eunuch.

Or, for a perpetual Impotence previous to the marriage *quoad hanc*, be it natural or accidental.

If there be a Divorce upon evidence, which shews a perpetual Impotence *quoad hanc*, and the husband afterwards marries, and has issue by another wife, the issue shall be legitimate; for the

first sentence shall be in force till repealed, and the second marriage good, unless it be dissolved in the life of the Parties, and a man may be *habilis & inhabilis diversis temporibus*.

So, if the woman afterwards marry, and she and her second husband levy a fine, and then the former husband by a second wife has issue, the fine shall not be stayed.

So, if the husband bring trespass *pro uxore abducta cum bonis viri*, and pending the action, the husband and wife are divorced *causa Impotentiae*, the action does not abate; for it is founded upon the possession, and *ne unques accouple* is no plea.

So, a Divorce *propter Matum*,

Or, *propter Sævitiām*.

A Divorce for Severity is grounded upon the Law of Nature.

And it will be a cause for it, if the husband strip his wife of her apparel, and other necessities.

But a Divorce for Severity, is not a *Vinculo*, but a separation *a Mensa & Thoro* only.

And a subsequent marriage, after such Divorce, is not lawful.

#### A MENSA & THORO.

A Divorce *Causa Adulterii*, will be a *Mensa & Thoro* only.

For such a Divorce arises upon a cause subsequent, not antecedent to the marriage.

So, a Divorce, *Causa Professionis*, does not bastardize the issue.

And, therefore, if a man, after a Divorce *a Mensa & Thoro*, marry another woman, the second marriage is void.

If the husband releases a legacy, given to the wife during the Divorce, it will be discharged.

But if the husband sells a term for years, which he has in right of his wife, Equity will grant an Injunction.

#### How a DIVORCE shall be OBTAINED.

A Divorce cannot be prosecuted after the death of the parties.

So, a marriage cannot be drawn in question, upon any collateral surmise, after the death of the parties; and if it be, a prohibition goes.

So, a Divorce by sentence, in the life of the parties, cannot be re-examined after the death of the parties.

So,

So, after the death of the husband, the marriage shall not be drawn in question, though the wife be alive.

Nor, after the death of the wife, though the husband be alive.

And if a marriage was incestuous, and a suit commenced for it against the husband and wife, and one of them dies, though they may proceed against the survivor to enforce penance, yet if they proceed to bastardize the issue, a prohibition goes.

THE EFFECTS WHICH FOLLOW.

If there be a Divorce *a Vinculo Matrimonii*, the issue between them will be bastards.

And a sentence for Divorce stands in force, till reversed by appeal.

So, a sentence for nullity of a marriage in *Causa Jactitationis Maritagii*.

And if the parties die, an examination will not be allowed to prove an heir, contrary to the sentence."

In this article, the analysis is well formed, though the subject is by no means exhausted. Neither is the title MARRIAGE, of which Divorce is a subdivision, treated in so ample a manner as so copious a subject requires. For, under this head, we find nothing of the offence of performing the ceremony without due authority or licence.—Nor of the several offences against the rights of marriage, of marriage-brochage, contracts, &c.—Nor of elopement, criminal conversation, and many other titles which properly belong to this head.

We might extend our strictures to many other general titles: but, as we have already observed, however this Digest may fall short of our expectations, yet it contains a great deal of curious and useful matter: and when we consider, that it appears under the disadvantage of having never been revised or corrected by the Author, candour bids us overlook its defects, and prompts us to say, *Est quodam prodire tenus*.

*Miscellaneous Pieces relating to the Chinese.* 2 Vols. 12mo. 5s.  
Doddsley.

THE first tract in these Miscellanies, is, a Dissertation on the Language and the Writing of the Chinese, which is the only piece that has not been already published. It is short, but far from superficial, being the production of some ingenious

genious English Writer, who has taken considerable pains to inform himself on this curious subject. As no circumstance relating to this distant and extraordinary people, is more singular than that of their language, and their arbitrary characters in writing, we shall select a few extracts from this entertaining dissertation on them.

“ Their language, according to Bayerus, contains but three hundred and fifty words; according to Du Halde, but three hundred and thirty, all of one syllable: but then each word is pronounced with such various modulations, each with a different meaning, that it becomes more copious than one could imagine, and enables them to express themselves on the common occasions of life very well.”—A proof and illustration of this, is referred to, in the notes annexed to this tract; where we are informed, that the word *Pə*, is pronounced after eleven different manners, signifying as many very different things, as *rice*, an *old woman*, *glass*, to *winnow*, to *boil*, to *water*, &c. &c. and having, according to its different accents and aspirations, the power of a verb, a substantive, an adjective, a participle, and an adverb. The Missionaries who adapt the European characters, as well as they can, to the expression of Chinese words, have devised eleven different, and some of them very compounded, marks, and aspirations, to signify the various modulations, elevations, and depressions of the voice, which distinguish the several meanings of the same monosyllable.

Having observed the Chinese to be destitute of an alphabet, and that their literature is all comprised in arbitrary unelemental characters, our Author ingeniously adds—“ If we reflect a moment, we shall be convinced, that men must have acquired a habit of reasoning, as well as a deep insight into the nature of speech, before they could think of resolving words into all the simple sounds of which they are composed, and of inventing a particular mark for each distinct sound. A savage would have no idea that the word *STRONG*, which he pronounces at once, should consist of six simple sounds, S. T. R. O. N. G. and that a particular mark is to be invented for each of these; from a combination of which the word is to be expressed in writing. He would be more apt to substitute some one simple mark, that should express the whole word at once. And if the word signified any corporeal substance, what would be so natural as an imitation of its figure? Nay, it is probable, that the first attempts at writing would altogether consist of such figures. For, so long as men lived in a state of wild nature, their abstract ideas would doubtless be very few; corporeal objects would naturally employ their whole attention; in certain rude imitations of which the whole of their literature would be apt to consist;”—  
adding

adding soon after, " But as no abstracted idea can be represented in picture, a small degree of mental improvement would soon convince men of the insufficiency of these, and this would lead them, either to intermix with their pictures arbitrary signs, or to give to them arbitrary meanings ; which last seems to be the case in the hieroglyphics of the Egyptians. Those signs, once admitted, would soon take the lead, and pictures would wholly give place to characters. The conveniency of dispatch, the love of uniformity, and, as literature improved, the more frequent occasion to express abstracted ideas, would naturally cause an exclusion of the former. In this state, adds our Author, is the present literature of China."

He goes on to observe, that—" This language being wholly addressed to the eye, and having no affinity with their tongue, as spoken, the latter hath still continued in its original rude, uncultivated state, while the former hath received all possible improvements. The Chinese tongue is barren and contracted, wholly consisting of a few undeclinable and uncompounded monosyllables ;—the Chinese characters, on the contrary, are amazingly numerous (about eighty thousand) and complicated.—Hence, he affirms, the Chinese oral language is unfit for literature, and says, all their processes, pleadings, and judicial examinations, are wholly transacted by petition and memorial ; a method of proceeding best suited to the taciturnity of this phlegmatic people."

To the honour of one part of their police, however, in this respect, he says, " If the difficulty of mastering and retaining such a number of arbitrary marks, greatly retards the progress of their erudition ; on the other hand, the Chinese have all possible inducements to cultivate and pursue it. There is no part of the globe where learning is attended with such honours and rewards : the *Literati* are revered as men of another species, they are the only nobility known in China : be their birth never so mean and low, they become Mandarins of the highest rank in proportion to the extent of their learning. On the other hand, be their birth never so exalted, they quickly sink into poverty and obscurity, if they neglect those studies which raised their fathers. It is a fond and groundless notion of some late Writers, he says, who ought to have known better, that there is a key to the Chinese characters, hidden from the common people, and reserved as a secret in some few families of the great. On the contrary, there is no nation in the world, where the first honours of the state lie so open to the lowest of the people, and where there is less of hereditary and traditional greatness."

We recollect to have read in Du Halde, that the Chinese had not the canine sound of the letter *R* in their language; to which our present Writer adds, nor those of *B*, *D*, *X*, *Z*: notwithstanding, he observes, that in the Chinese word *I-tse*, both the *d* and *z* seem to be pronounced, as they sound it, *I-dze*. It must be strange then to us, that they cannot pronounce *da*, *de*, *pa*, *ze*, &c. which he informs us is the case\*. Europa, in their pronunciation, becomes *Yeu-lo-pa*; America, *Ya-me-li-hya*. When a Chinese Catholic Priest consecrates the Host in Latin, instead of *hoc est corpus meum*, he is reduced to say, *bo-ke ngesu-tu co-ul-pu-su me-vung*. This, to a Chinese Auditor, conveys three strange diversities of Chinese words, which, having no sense, nor meaning, as they are joined, our Author does not attempt a construction of the Latin words to which they correspond, nor even arrange them in any mode or rules of syntax.—The first of them, however, is—*Fluvius posse occipit res adsequi quisque tu non servus pulsus Dominus*.—The other two are almost entirely different from this jargon, and from each other, being all equally absurd, or unmeaning.—We were pleased to see rather a modest *Hactenus* than *Finis* at the bottom of this small tract; as it gives us some hope, that this curious and discerning Writer may, at his leisure, favour the public with the result of his further researches into this peculiar subject of the language and writing of the Chinese: which makes that people appear so different from ourselves, that a fanciful brain might be apt to suggest, they had a nearer resemblance to the inhabitants of some other planet.

The other tracts published in this collection, are chiefly taken from the *Lettres Edifiantes & Curieuses*, published by the Jesuits; and from Du Halde's Description of China. In the first volume there are, beside the original dissertation of which we have now given an account, 1. "Rules of Conduct," by a Chinese Author; translated from the French of P. Parrenim, Jesuit. It serves to confirm an observation we have often had occasion to make, that good sense and good manners are nearly the same, all the world over.

The next tract is, the famous Chinese tragedy, entitled, *the Orphan of the House of Chao*; of which several translations have been made, both in the French and English languages†. The

\* This must greatly depend on that considerable difference in some of the organs of articulation between the Chinese and ourselves, which our Author mentions, p. 22.

† Voltaire's *Orphelin de la Chine* is founded on this performance: see Review, vol. XIII. page 493, and vol. XIV. page 64. Also Mr. Murphy's *Orphan of China*, altered from Voltaire, vol. XX. page 575.



*A Proposal for Selling Part of the Forest Lands and Chaces, and disposing of the Produce towards the Discharge of that Part of the National Debt due to the Bank of England: And for the Establishment of a National Bank; by which there would be a Saving to the Public of One per Cent. on so much of the national Debt as is immediately redeemable by Parliament. Which, with the Produce of the Sinking Fund, would, it is imagined, be sufficient to pay off the National Debt in a reasonable Time. And also to defray the extraordinary Expences of any War the Nation should hereafter engage in, without borrowing. 4to. 1s. Payne.*

**A**MIDST the general corruption and venality of the times, the flagrant instances of want of probity in men of business, and the thoughtless dissipation of men of pleasure, it must afford a satisfactory reflection to every Lover of his Country to observe, that there are not wanting among us, others of a very different character; men of honest minds, and thoughtful dispositions, equally untainted with the low and treacherous arts of the Designing, as with the high and extravagant follies of the Inconsiderate; men whose talents are laudably employed in disinterested pursuits, to the honour of themselves, and the benefit of the community.

It is to the public-spirited endeavours of such valuable members of society, that particular States have, in all ages, been indebted for their original prosperity, as well as for their many timely escapes from impending ruin. With regard to this nation, and at the present juncture, it is justly to be presumed, that notwithstanding the flattering circumstances of peace, the present enormous sum of our national debt, so greatly increased by the war, cannot fail of making a very disagreeable impression on the mind of every thinking and sensible Patriot. It is true, we have been so long accustomed to the false alarms of national bankruptcy, that we are grown almost insensible of its approach; as if by the large strides which public credit hath lately taken, little or no advance hath been made towards the goal of its dissolution. But it should be considered, that people familiarized to the ruinous prospect of a tottering pile, may despise their danger most, when, hastening to the crisis of its fall, it is on the point of involving them in its ruins. A man may, indeed, if too short-sighted to see his danger, walk safely, for some time, on the edge of a precipice; but, if his caution be not equal to the peril of his situation, if he should grow inattentive to his steps, or any sinister accident should overtake him, his destruction would be as swift as inevitable. Is it wisdom, therefore, to sport on the brink of ruin, because we have hitherto approached



approached it in apparent security? or is it not rather the height of infatuation, not to retire, while there is a prospect of making good our retreat? Should the ground begin once to give way, we are lost for ever. Nay, supposing it uncertain that our danger is so imminent and immediate, where is the man who can assure us, it is far distant? or that it is not high time, at least, to look about us, lest we suffer for our negligence before we are aware? Our political Prophets, it must be owned, have been hitherto mistaken in their time wherein their predictions were to be accomplished: but, if matters are suffered to go on as they have done for half a century past, we may very safely say of such Prognosticators, as Henry the fourth of France did of the Astrologers that were daily foretelling his death, that, "how often soever they might be mistaken, they would certainly be right at last."

Public Credit, as well as man, is mortal; but, however speciously Mr. Hume, and other very refined Politicians, may have reasoned on the consequences of such an event, there is, in our opinion, little ground to hope, if once the circulation of its vital blood should stagnate, that either we or our posterity shall live to see its joyful resurrection. We cannot help thinking the public, therefore, highly indebted to all men of abilities who, risking, with a noble fortitude, the contempt of being ranked with idle Enthusiasts, and visionary Projectors, employ their thoughts on expedients to remove the danger, or even to put off the evil day, of so dreadful a catastrophe.

Of all the projects we remember to have seen, for paying off the National Debt, the proposal before us seems the best calculated (we wish we could say the most likely) to be put in execution. But we fear that the mercenary phalanx of Directors of Companies, Jobbers, Monopolizers, Undertakers for Loans, &c. may have more influence than our Author seems to imagine, in preventing the execution of a plan, that, however advantageous to the public, clashes so violently with their particular interest. His main scheme is this:

"That a Bank be established by Parliament, under the title of the National Bank of England; and that the Sinking Fund, subject to the several securities already charged on it, be appointed as a security for such sums of money as shall at any time be deposited in it.

"That this Bank shall issue notes, payable to bearer or order on demand, for any sum that shall be paid into it, not less than 100 l.

“ That all notes for 100*l.* and upwards for every 50*l.* over and above 100*l.* shall entitle the bearer to receive the same, with interest at the rate of 2*l.* per cent. and the same rate of interest for every six months, that such note shall remain unpaid, over and above one year from the date. But that no interest shall be allowed for any note, for any time less than one year, nor for any fraction of time less than six months afterwards, nor for any fraction of money less than 50*l.* over and above 100*l.*

“ That the money arising from the public revenue be paid from time to time into this bank, as at present into the Exchequer; and that all the Officers of the Revenue be obliged to receive these notes, as cash in all payments.

“ That the Lords Commissioners of his Majesty’s Treasury shall have power to draw, or issue orders to this Bank for the payment of money to the same amount, and for the same purposes they now do to the Exchequer; with a further power also of drawing for any sum not exceeding 500,000*l.* more than the receipt on account of the public revenue may have brought into the Bank at the time.

“ That the present Officers of the Exchequer, whose offices shall cease by the establishment of this Bank, be employed in such offices in it, as may be deemed proper, with salaries equal to what they enjoy at present, and all the other profits of their employments; and that such other Officers as shall be affected in the profits of their employments, be allowed additional salaries, equal to the full amount of what they may lose by this establishment. But that all future Officers of the Bank be appointed by the Directors, at such salaries as they shall think proper.

“ That the current business of the Bank be under the direction of thirty-six Gentlemen of estates of inheritance in land; each to the amount of 1000*l.* per annum, at the least, in possession. That twenty-four of these be appointed the first year by lot, and twelve of these twenty-four appointed in the same manner the next year; to whom the twelve not first appointed are to be added; and that every year after twelve Directors be changed by rotation, so that the number be constantly twenty-four in the direction; and each of these twenty-four be allowed a salary of 1. proportioned in some measure to the constancy of his attendance, with a proper draw-back for non-attendance, otherwise the office may soon become a sine cure to many.”

It is next proposed, that the accounts and other transactions of this Bank be laid annually before the House of Commons; to a Committee of which the inspection and examination of them shall be referred. After which our Author observes "that there is no nation in Europe so well adapted by its situation and constitution, its power, independence, and commerce, for the establishment of a general Bank, as this is. But were it to be considered as merely confined to this kingdom; a national parliamentary Bank, under proper regulations, would be of infinite advantage; and the Sinking Fund, with the faith of Parliament to make good all sums of money that shall be deposited in this Bank, is, undoubtedly, such a security, and establishment, as cannot be given by any other State: and to all appearance would be a sufficient inducement to foreigners, as well as natives, to prefer this to all others, on account of its security, were no other benefit to arise. But the additional profit of two and a half per cent. would certainly be a means of its becoming, in time, the common repository of the money of Europe."

Our Projector then proceeds to shew the utility of his scheme, and, the reasonableness as well as the means, of putting it in execution. He proposes, that the money lodged in this new Bank, over and above what may be deemed necessary for the circulation of its notes, may be applied to the discharge of part of the national debt. This money, he supposes, will, in all probability, be returned to the Bank in a short time, and may be applied again in the same manner, whilst any part of our redeemable debt remains unpaid: by which method there will be a saving to the public of one per cent. the difference between the interest now paid, and that to be paid by this Bank; which, with the additional three per cent. for such part of the national debt as may be absolutely discharged yearly by the Sinking Fund, would, in a short time, reduce such debt to a moderate size, and enable the Parliament to abolish some of our most burthen some taxes, without taking from the produce of the Sinking Fund.

Our Author goes on to remove the objections that may be made to his scheme, and to illustrate the advantages which will thence accrue to individuals; he then treats of the propriety of dissolving the present Bank of England. With this view, he examines into the privileges it is entitled to, and the terms on which they were granted; beginning with the act passed in its avour, in the eighth of King William III. and continued by subsequent acts to the first of August 1764.

In this part of his pamphlet he complains of the ungrateful conduct of the Directors, both with regard to individuals and to the Government. He remarks, that the exclusive privileges of the

the Bank were granted in consideration of sums of money advanced, from time to time, to the Government; and that its credit hath been constantly supported by the whole body of our Merchants, particularly in the rebellion of 1745, when the demands on it became so pressing, that it would have been found difficult, if not impossible, to have kept on a course of payment, even in the manner it then did, were it not for the general association and agreement of the Merchants to accept its notes, as money, in all payments. And yet, notwithstanding these signal services of the Merchants, and the privileges granted on the part of the Government, he observes, that the Directors put a sudden stop, in the year 1758, to their usual manner of discounting bills; which laid the Merchants under extreme difficulties, threw a general damp on trade, and in its consequences affected the public Funds to a very great degree: a stagnation in this branch of credit, laying many principal Merchants, who were Subscribers to the Government Loan, under the necessity of disposing of their subscriptions almost at any price, in order to keep up the regularity of their ordinary payments. Again, their refusing to advance money to the Government, on the land-tax granted by Parliament for the year 1760, a profitable branch, which they had till that time almost wholly engrossed, he says, might have been attended with very fatal consequences to the nation, when we were so deeply engaged in an expensive war. And tho', continues he, "the Directors might have had very powerful motives for acting as they did; with which the public was not, nor was it prudent it should be, made acquainted; yet I presume the extraordinary influence this body hath acquired, both with respect to the funds, and the commercial credit of the kingdom; and also, how far the safety, or welfare of either may, at any time, be endangered by it, are matters of such consequence, as may well deserve the serious consideration of the Legislature."

It is for all these reasons, and to make room for a national Bank, that he thinks the Legislature should not grant the present Bank a farther term, when that of their present privileges is expired. But as the discharge of the whole debt due to the Bank, which amounts at present to 11,686,800*l.* and twelve months notice, are absolute conditions that must be complied with, before such a scheme can take place, he proposes that sum shall be timely raised. To this end he would have a great part of the royal Forests and Chaces, and particularly Enfield Chace and Epping Forest, put up to sale. By this expedient, however, he proposes, to raise only the sum of four millions toward the purpose intended. How the remainder is to be procured he does not tell us, tho' he intimates that it might easily be done.

If

If he means in the way of borrowing, however, we doubt it much; as it may be expected, that the usual Undertakers for Loans, will join all their forces to oppose a scheme so detrimental to their private interest; and we fear, seven millions could not be easily raised for this, or any other purpose, without them.

Our Author adds many sensible and judicious reflections, to illustrate and enforce his scheme; of the advantages of which we are fully convinced, tho' not to the degree he aims at; particularly in regard to the expences of any future war, the circumstances of which it is impossible to foresee.

*Pre-Existence, a Poem. Præ-Existentia Poema Latine reditum*  
Bath, printed for Leake and Frederick. 8vo. 1s.

THE origin of the human soul has often employed the conjectures of Philosophers. Some have ascribed it to the vivifying principles of the *Semen humanum*; and others have supposed, that the soul is infused into the fœtus by the creative power of the Deity. Others again, with what probability we shall not take upon us to say, have asserted, that all human souls were originally angelic spirits, who, having been seduced by the arts of the grand Deceiver, to join his rebel-party, were, for this crime, condemned to suffer imprisonment in an earthly body. This last opinion has been espoused not only by many of the Heathen Philosophers, by the Sophists of Greece, the Bramins of India, the Chaldean and the Persian Magi, but by many of the Professors of Christianity also, by Origen, Tertullian, &c.

Upon this system the poem before us is founded; and as every system concerning the origin of the soul must be imaginary, it is with more propriety made the subject of poetry than it could have been of philosophy.

The poem contains a narrative of the events which happened from the contest of Michael and Satan, till the creation of the world. It opens with the signal given from the Arch-angel's trumpet, upon which the gates of Tartarus are closed, and the victorious armies return to heaven. Then follows the account of those spirits who had been seduced, but, being penitent, were not condemned to Tartarus, though they were banished from heaven. The gates of heaven, the throne of God, and the angels surrounding the throne, are described, after which, sentence is pronounced upon the different orders of spirits.

A daring

A daring imagination, and an unequal diction, frequently inflated and obscure, characterise this performance; from which we shall select one short passage, together with its correspondent Latin, as specimens of the original, and of the translation.

'Tis therefore my decree the soul return  
Naked from off this beach\*, and perfect blank  
To visit the new world, and strait to seal  
Itself in crude confidence closely shut  
The dreadful monument of just revenge,  
Immar'd by Heaven's own hand, and plac'd erect  
On fleeting matter, all imprison'd round  
With walls of clay; th' æthereal mould shall bear  
The chain of members, deafen'd with an ear,  
Blinded by eyes, and manacled in hands.  
Here anger, vast ambition, and disdain,  
And all the haughty movements rise and fall,  
As storms of neighbouring atoms tear the soul,  
And hope, and love, and all the calmer turns  
Of easy hours, in their gay gilded shapes,  
With sudden run skim o'er deluded minds,  
As matter leads the dance; but one desire  
Unsatisfied shall mar ten thousand joys.

Littore ab hoc igitur mens prorsus nuda recedat,  
Invisatque novum mundum: et se sentiat una  
Quæque statim cruda, firmis compagibus ætæ  
Materiâ, justæ poenæ monumenta tremenda!  
Erecto informans pericula vertice massam,  
Omnipotente ipso lateis circumdata muris:  
Membrorum ætheream ignavorum atrociam formam  
Vincla prement, cæcis oculis, surdâ aure gravatam,  
Adstrictæque catenatis compagine palmis.  
Hic ira, ambitio, fastus, cunctique superbi  
Exurgunt motus, reciduntque; ferocia bella  
Prout miscent vicini atomi. Et spes dulcis amorque  
Blandarum horarum solatia lenia, cursum  
Materiâ variante suum, dulcedine pectus  
Delusum subitâ fista sub imagine, mulcent;  
Ast luctu implebit misero sola una voluptas  
Irrita frustratam, mille inter gaudia, mentem.

We have seldom met with a translation so faithful to its original, and, at the same time, so pure in itself. It has much classical simplicity and elegance, and not only exhibits invariably the sense of the original, but, by its purity and precision, frequently serves as a comment on what in the English poem was

\* From the Beach of Lethe.

Hither compell'd the soul must drink long draughts  
Of those forgetful streams, till forms within,  
And all the great ideas fade and die.

obscure,

obscure. Upon the whole, the translation may, in some respects, be thought a much better poem than the original.

We cannot quit this article without expressing our abhorrence of those doctrines which represent the Divine Being in the character of an Eastern Despot; which give him the flaming right-hand, and the triumphal chariot; as if the Almighty could not be painted truly glorious, but at the expence of the blood and sufferings of his creatures.

*Two Elegies.* 1. *The Bee.* 2. *The Bulsfinch.* 4to. 6d.  
Doddley.

**P**REFIXED to these Elegies is the following motto;

Let not the CENSOR's ear disdain  
These lessons of humanity,  
Tho' chaunted by the feather'd train,  
Or Nature's insect progeny.

To humanize the heart, is the peculiar task of the Muses, and the noblest employment within their sphere. Whenever, therefore, lessons of humanity are intended to be conveyed in verse, we must be pleased with the design, though we may not always approve the execution. We sat down to review these Elegies with the same sentiments we entertain in all our critical labours, desirous, for our own sakes, as well as for the Author's, to find sufficient cause for commendation. To confer praise on literary merit, is not less delightful to ourselves, than it may prove to the Authors whom we thus distinguish; and this may be easily accounted for, as the principal happiness of mankind consists in the exercise of the benevolent affections. But to the misfortune of the Reviewer, in the promiscuous multitude of literary productions, little is found either to gratify taste in the perusal, or to indulge benevolence in the review. The territories of DULLNESS are not less extensive than barren, and her offspring are industrious in proportion to the sterility of their inheritance.

Whether the Author of these Elegies must be numbered among the Votaries of this Goddess, we shall leave our Readers to determine; and, after we have summed up the evidence for and against him, we doubt not but their verdict will be impartial.

First, then, whatever merit the following stanza may have, we apprehend it is not altogether original, as we remember a little epigram, which it, in some measure, resembles.

*Fain* would she now retard the parting day;  
 But all the sky was mark'd with purple streaks;  
*Fain* have delay'd to wing her weary way,  
 And thus her dear companions she bespeaks.

The epigram we allude to, was written by Sir C—s B—ck, on the addresses paid to Miss C—st, by Mr. Fane, a very corpulent Gentleman:

I *Fane* would have Miss Jenny C—st;  
 I *Fane* would have her, and I must:  
 But should she fly me when I woo,  
 I *Fane* would not pursue.

Thus it is that the Bee bespeaks her dear companions.

Then bid farewell to all these blest retreats,  
 Where oft ye've rov'd thro' many a summer's day,  
 And from each flower have sip'd the luscious sweets,  
 A debt at least 'twere gratitude to pay.

It is the business of poetry to instruct as well as to entertain: agreeably to which our Author has very artfully introduced a lesson of politeness in the above stanza. *Melissa* informs her mates, that they ought, in good manners, to bid farewell to, and take a proper leave of the place, where they had eaten and drank so plentifully. This is agreeable to all notions of good breeding, and we cannot but commend the Poet for teaching his Bees so much politeness as well as gratitude.

All this makes for the Author; but we fear the following verse will go against him. When the Bees were returning to their hives, says he,

With pleasure all their golden thighs survey.

It is impossible that such a delicate, polite Bee as Mrs. *Melissa*, should exhibit her thighs to a gaping mob.

For this, however, ample compensation is made by the following well-tim'd satire. Man, it seems, who appeared to be *Melissa's* friend, turns out her *bitter'st foe*. He determines, in short, to rob her hive; and this horrid act, the Author tells us, he contrived to perpetrate,

When all was hush'd, and not one watch awake.

What an excellent oblique satire is this upon our London Watchmen, who, alas! are too often asleep, when they should be doing their duty!

This Elegy concludes with poetical justice. When the robber had plundered the hives, and, as our Author has it, *killed the breed,*



breed\*, one surviving Bee makes a pathetic complaint, after which,

— — — — — settling on the murderer's eye,  
Deep the infix'd, her painful sting, and dy'd.

The second Elegy is founded on a circumstance of cruelty, of which we could not have thought the *tender sex* capable. A Lady's favourite Bulfinch is introduced, complaining that his Mistress had commanded his eyes to be put out, in order to improve his song. Good God! could it be possible? could any one of that lovely sex, whose gentleness of heart is its most amiable and most distinguishing characteristic, be guilty of such a refined piece of cruelty?

*Tantæne animis celestibus Iræ?*

However, if this hath ever been practised, and if this Elegy be really founded on a fact, we must, as Men, give the Author our best thanks, for exposing such a shocking instance of inhumanity, though, as Critics, we cannot say much in behalf of his performance.

\* It is astonishing that this unnecessary cruelty is still so generally practiced, notwithstanding so many ingenious treatises have been published, in which the method is shewn how to take the honey, without destroying the poor innocent proprietors!

*Debates of the House of Commons, from the Year 1667 to the Year 1694.* Collected by the Hon. Anchtel Grey, Esq; who was thirty Years Member for the Town of Derby; Chairman of several Committees; and decyphered Coleman's Letters, for the Use of the House. In ten Volumes. 8vo. Henry, &c. Vols. III. and IV. See our last Month's Review.

( *Article continued.* )

THESE Debates now draw to a period which presents a scene the most reproachful to a nation, and the most dangerous to public welfare. At home, we find the Court resigned to luxury and dissipation, and so deeply immersed in vice and immorality, as not to think it worth their while to preserve even the semblance of virtue and decorum. Want, the hungry fiend which ever attends the voluptuous and profligate, stared the Ministry in the face, and provoked their rapacity. With a view to screen themselves from the punishment due to their mal-administration, and to raise farther supplies for the gratification of their inordinate appetites, they found themselves under a necessity of lavishing the public treasure to corrupt others; and thus they scattered the seeds of that venality,

lity, which, to the scandal of Government, hath since ripened into system. Such a shameful perversion of the true ends of Government, rendered the administration generally obnoxious, and gave birth to mutual distrust between the King and his People. The public jealousies moreover were inflamed by the prospect of a Successor, who was known to profess a religion, as incompatible with the principles of civil liberty, as it is repugnant to the duties of real piety, and manly devotion.

If we turn our eyes abroad, we behold a young and enterprising Monarch, seizing every thing within the grasp of dominion, and measuring the bounds of justice by the standard of his power. To the fatal supineness of this reign, or rather to the shameful connivance, and unnatural aid, of a corrupt Administration, we may, in a great measure, impute the enormous growth of the French power, which hath since cost this nation so much blood and treasure to reduce. The Patriots of those days, however, did not behold with indifference, the hasty strides which our rivals took toward universal dominion: and, in the two volumes before us, there are some sensible and spirited debates, concerning the means of checking their progress. But the first debate which merits our attention, relates to a matter of domestic concern. Some Members being discontented, among other things, at the late prorogation, a motion was made for producing certain records touching the King's passing of bills, among which the following is particularly observable.

Rotul. Parl. 2 Ric. 2. num. 28.

"Also the Commons supplicate, because petitions and bills put in (or into) Parliament, by divers persons of the Commons, cannot of the same, before this time, any answer have."

"That of the petitions and bills put in this present Parliament, and of all other petitions and bills that shall be put into (or in) Parliaments in time to come, that good and gracious answers and remedy to (or of) them be ordained before the departure of every Parliament, and on, or of this, due estatute be made in this present Parliament, and entailed to remain for all time to come, if you please.

The ANSWER.

"It pleaseth the King, that all such petitions delivered in Parliament of things which elsewhere cannot be determined, good and reasonable answer be made and given before departure of Parliament."

Several other records likewise were produced in favour of Liberty; and a motion was made by Mr. Sacheverell, that they might

might be printed; which, by some, was not approved of; whereupon the following debate ensued.

Mr. Sacheverell.] “ If it give offence, I will not press the printing them. But think the Gentlemen near the King concerned in the advising the last prorogation, and therefore moved, that of 2 Richard 2, to be printed.

Colonel Titus.] “ Thinks the record of no moment, and no reason to spend time on it, now so many things of consequence are on our hands. There is something of more consideration than either grievances, religion, or property; your safety to be considered before all things.—He takes the kingdom to be in a dangerous condition, both as to friends, enemies, and allies. Were we ever in such a condition of potency of our enemies abroad? Suppose a man’s house in an ill condition, and he calls his friends to advise about the repairs of the breaches of it. One finds fault with the wainscoat, another that the panes in the windows are broken, the other is for ordering the cushions in the chapel right, But says another, ‘ Your timber is rotten, and the house ready to fall down.’ And says one, ‘ Your house is beset with thieves and robbers.’ In the mean time the servants are drinking in a room, and the soberest in the house are falling out about religion. If this be the condition of the house, how many years purchase would you give for it?—Would resolve the House into a grand Committee, to consider of the safety of the nation in the condition we are in.

Sir Nicholas Carew.] “ Titus has omitted one thing—Servants together by the ears, who should cheat their Master most.

Colonel Titus.] “ Moves that aspersions may not be in debates. He is the King’s Servant, and if there be any such cheats, begin with him, or where you please else. But his motion, if observed, brings all cheats into consideration.

Sir Thomas Lee.] “ The way to secure the nation, is to quiet people’s minds, and that is to keep men at home, from service beyond the sea.—And would have the state of the navy considered on Saturday. If the stores be full, it is very well; if empty, it will be no secret here, our neighbours may take notice of it.

Colonel Titus.] “ Neglect this, whilst your neighbours make such preparation: where will you be four months hence?

Sir Edward Dering.] “ Decay of seamen is not to be remedied; ships may be built in few months, and stores got.

Mr. Secretary Coventry.] “ How hospitals have been managed,

naged, and what money has been spent, which ought to maintain the lame soldiers and widows, is worth your enquiry."

From this disorderly debate, we may perceive how, in large assemblies, the vivacity and passion of individuals, frequently turns the dispute from the real point in question. With respect to the record of Richard the second, which was the matter properly before the House, it is strange that Colonel Titus should think it "of no moment." On the contrary, that record is certainly of the highest importance, since, on the construction of it, depends the measure of the King's prerogative with regard to the *prerogation*, &c. of Parliaments. But, on so delicate a point, prudence bids us suppress our animadversions, and leave the Reader to his own reflections.

An Address having been presented to the King, for recalling the English forces out of France, his Majesty returned the following answer.

CHARLES R.

"His Majesty having received an Address from the House of Commons, concerning the recalling such of his subjects as are soldiers in the French King's service, hath thought fit to return this answer: that such [troops] of his subjects as were in the most Christian King's service, before the last treaty [made] with the States General of the United Provinces, and were not, by that, to be recalled, as they are at present become inconsiderable in their numbers, so his Majesty conceiveth, that they cannot be recalled without derogation to his honour and dignity, and prejudice to the peace he now enjoyeth, and hath publicly professed to maintain with all his neighbours. But as to the prohibiting the going over of any more, his Majesty will renew his Proclamation, and use all other effectual means both to forbid and hinder it."

Upon the debate of this answer, the House resolved itself into a grand Committee, and proceeded as follows.

Mr. Garroway.] "This is one of the seriousst businesses that ever was in the House.—Would do nothing in it to involve the nation in a war; but it staggers him to hear the King's obligation named; but yet what that obligation is, not spoken of. Whether it be a treaty or no; for what time, or on what condition, if declared, we may avoid that rock of a war. All we have told us is but a pennyworth of news in the Gazette every week. Sometimes we know things that they do not tell us. Let them set us up some marks whereby we shall not touch upon the King's honour, and they will be good guides to us for our debate.

debate. The King of France is ready to over-run us all, if his conquests go on.

Sir Richard Temple.] "If the proclamation recalls not these forces, he would go as far in a bill in it as may be. Proposes a farther address to the King, "to recall all persons gone over since the Holland peace."

After long debate, "The question being put, Whether a further Address should be made to the King, for recall of his subjects now in the service of the French King, the grand Committee thereupon divided; and the Tellers, viz. Sir Trevors Williams and Sir John Hanmer, appointed by the Chairman Sir Charles Harbord, differing in their account of the Yeas and Noes, some called 'Tell again,' others 'Report;' on which great disorder begun; Gentlemen rising from their places, and mingling in the pit; hot and provoking discourses and gestures passed on both sides, especially betwixt Lord Cavendish and Sir John Hanmer. Some said, that Lord Cavendish's sword was half drawn out, but prevented by Mr. Russel, who kept close to him. Others said, that Lord Cavendish spit in Sir John Hanmer's face; but that was only eagerness of speech, and so some might accidentally fly from him. But it was visible to all, that Sir James Smith setting his arms on his side, did, in a rude manner, make through the crowd, and jostled several, and came up to the table, where yet more hot discourses passed between him and Lord Cavendish, Mr. Stockdale, Mr. Sacheverell, and several others; Mr. Stockdale, and some others, setting their feet upon the mace, which lay below the table, in the usual place at grand Committees. This disorder continuing near half an hour, the Standers-by, on the upper benches, expecting very fatal consequences, especially when the young Gallants, as Mr. Thynne, Mr. Newport, and several others, leaped over the seats, to join Lord Cavendish. But the Speaker, very opportunely and prudently, rising from his seat near the bar, in a resolute and slow pace, made his three respects through the crowd, and took the chair. The mace was still retained by the said Gentlemen; but, at last, being forcibly laid upon the table, all the disorder ceased, and the Gentlemen went to their places. The Speaker, being fat, spoke to this purpose; 'That to bring the House into order again, he took the chair, though not according to order.' Some Gentlemen, as Mr. Sacheverell, and others, excepted against his coming into the chair; but the doing it was generally approved, as the only expedient to suppress the disorder. Then

Sir Thomas Lee.† "Moved, that there might be an engagement passed upon the honour of every Member, standing up in

his place, to proceed no farther in any thing that had happened in the unfortunate disorder at the grand Committee; which was seconded by several, and consented to by every Member standing in his place. The House then adjourned to the next day; when, after a tedious debate, it was

“Resolved, That a farther address be presented to his Majesty, for recalling his subjects that are in the service of the French King.”

We may judge, from the tumultuous proceedings of this Committee, that here, as in most large assemblies, there was more zeal than discretion. And though the infamous conduct of the Administration, in affording succour to our natural rival, deserved the highest indignation, yet it is evident, that the opposition was carried on without temper, and without decency; and savoured more of personal pique than of public patriotism. But the object against whom their impetuosity seems to have been particularly directed, was the Duke of Lauderdale, who, since the Commons address for his removal, had been created Earl of Guilford: his Majesty having returned an unsatisfactory answer to their address, pretending, among other things, that some of the offences alledged against the Duke, were subsequent to the last act of general pardon, and that an enquiry into any thing pardoned by that act, might give men cause to fear their security under the first act of oblivion, the following debate arose.

Sir Kingsmill Lucy.] “We have pressed the King often for the removal of the Duke of Lauderdale, and, for answer, we have only had a civil denial. If there be a reason to cease this prosecution, would hear it. If he has expiated his former ill actions, by any thing lately done, it would much prevail with him, by such a demeanor to forgive what is past. He has no reason to think his principles are changed, when he calls those that were against the declaration, ‘Deserters of the King.’ Since the first address for his removal, he has had increase of honour, and a pension, as if in defiance of us.—Believes him dangerous and obnoxious to the Government; and as such a one would have him removed.

Sir Joseph Tredenham.] “Should the Duke of Lauderdale be banished, on this address, the late act of parliament would be violated, or at least suspended. Should it be violated, the King may justly say, he has gone by measures we have given him.—Hopes we shall acquiesce in the King’s answer, as our progenitors have done before us.

Mr. Sawyer.] “The long robe have been called for often in this debate, to give their opinion in the difference between an act

act of oblivion and grace. In that of oblivion, reproaches should cease, and there is a penalty affixed. Pardon is in the nature of oblivion; for if any man be called a felon, if he be pardoned, an action of law lies upon it. If a man have a particular pardon, though such pardons be good physic, yet they are ill food. We have had instances of words the Duke has spoken; and once the King, in his answer, reminds you of the time, before the pardon—Has this, he thinks, by way of admiration—‘Have you nothing else to say?’

Sir Robert Howard.] “Perhaps the House is inflamed by the Duke of Lauderdale’s high carriage.—The Duke of Buckingham has not carried himself at this rate; though your vote was not so sharp upon him as upon the Duke.—Moves, that in vindication of the honour of the House, upon your re-address, your apprehension of the nation may be expressed—‘While such a person is about the King,—and submit it to him.

Mr. Bennet.] “It is said abroad, that the way to have preferment, is to be under the displeasure of this House. It is strange that one Scotchman should stand in the way of the House of Commons, that have given so many millions of money.—Hopes that our address will be penned with that modesty that the King will grant it.

Serjeant Jones.] “As to the words spoken by the Duke, they are very ill; but he takes them to be pardoned by the act; and that act must be broken, if you proceed farther in this address. The differences spoken of, between an act of pardon and oblivion, are rather nominal than real. He would say nothing of his own head or authority, but out of Lord Hobart’s Reports. In his Pleas, one called the Plaintiff ‘Thief;’ the Defendant did confess he stole a horse, but had his pardon for it. It was judged, that the Plaintiff stood right to all intents and purposes, because the Defendant had broke the act of oblivion. It is said, we have addressed twice—Sees no reason why we should do it a third time. If the King should say, ‘I know nothing of cause for removal of the Duke, yet I do remove him for those words,’ he knows not how it can consist with your justice—God says, *his mercy is over all his works*. If we have not a confidence in the King’s mercy, he knows not whether we can have confidence in any thing.”

[A farther address was ordered to be presented, 136 to 116.]

We find that in this debate, the Lawyers were particularly tender of his Grace, for reasons which are very obvious. Their chicanery, however, could not prevail against the just indignation of the House; and we cannot but admire the perseverance of

of these Patriots, in offering repeated addresses, after the King had so strongly expressed his disinclination to favour their desires. But the Ministry as yet were but young in the art of *managing the House*: or, rather, in truth, there was not yet pasture enough in the hands of the Administration, for the herd of venality to graze upon.

Several efforts about this time were made to secure the Independence of Parliament; and, in a Committee of Privileges, it was

Resolved, "That if any person or persons hereafter to be elected, &c. shall, by himself, or any other in his behalf, or at his charge, at any time before the day of his election, give any person or persons, having a voice in any such election, any meat or drink, exceeding in their true value five pounds in the whole, in any place or places, but in his own dwelling-house or habitation, being the usual place of his abode for twelve months last past, or shall, before such election be made and declared, make any other present, gift or reward, or any promise, obligation, or engagement to do the same, &c. every such entertainment, present, &c. is and shall be a sufficient ground to make every such election void."

When we consider that the Representatives had, but a little while before, received wages from their Constituents, and had still a right to demand them, Corruption must have made hasty strides to render this Resolution necessary: a resolution highly laudable in itself, and which, if duly executed, would effectually check venality, and prevent those scenes of riot, intoxication, and debauchery, which are a scandal to government, and a reproach to humanity.

Among the many extraordinary bills offered in this session, we cannot omit taking notice of the following, which probably meant much more than the promoters expressed.

"Mr. Mallet proffered to bring in a bill to repeal the act of King James, entitled, "Felony to marry a second husband, or wife, the former being living."

Mr. Waller.] "There are some things *that ought not to be named*, even amongst the Gentiles. But is sorry to read, that our Saviour was son of a virgin who had but one husband, and that such a thing as this should be reported to be discoursed of within our doors. We cannot do such a thing as this. Let the Gentleman that would bring it in, tell him, whether his dove-house is not better stored, where one cock has but one hen, than his yard, where one cock has many hens. (*Mallet, in opening the*



*the bill, pretended it was for peopling the nation, and preventing the promiscuous use of women)* It is such an abominable bill, that it is not fit to be retained.

Sir Lionel Jenkins.] "Saying it was against the canons and decretals of the Church.

Mr. Mallet.] "Said he knew no canons nor decretals it was against, but those of Rome, with which Jenkins was better acquainted than himself.

Sir Thomas Lee.] "The best question to this purpose is, to read the order of the day."

We are very cautious of hazarding our sentiments on so nice a subject; but we will be bold to say, that it may be imputed to our ineffectual provisions respecting matrimony, that polygamy, though prohibited by law, is so much practised in fact.

In a grand Committee of Grievances, the House took into farther consideration, the growing greatness of France, which produced the following curious and interesting debate.

Sir William Coventry.] "As for 'Grievances,' he is not very forward to present any. But there is one, above all, that concerns us all to think of. Consider the posture we are in, in relation to France, the greatest grievance that can be to the nation. In respect of France and Popery, all other things are but trifles. Popery may be here without France; but it is impossible that France should be here without Popery. Four or five years since, we had a notion of France's greatness, but we see the thing not better. We see how prevalent it is. Though the Bishops of Munster and Cologne were once for him, and are now fallen off, yet he alone can contend with all Europe. If he had the talent to move affections, he would not go about it, but will urge this by reasons. The end and purpose of France's conquests, is not for trade. The whole bent of France (a stirring people) is, to consider what next thing he will undertake, if he get rest again. Having almost swallowed Flanders, will he not begin again? He kept not Holland, because Germany would not endure it. Probably, he will employ his conquest to provoke the islands, the continent not enduring him. If once France get peace, nothing is so feasible and practicable as England; and he can never master Holland without first mastering us. Would now consider, though there is a bill for recalling the forces out of France; that that is no plaister for this sore. If Flanders be swallowed up, there is nothing betwixt us and France. Some Gentlemen may flatter themselves, that Holland will be their next concern, which was lost possibly because

cause their army was no army. All hopes are, that France may not get a peace. We are not making laws to bind the King of France, but would make an humble address to the King, 'that, as we have a care of his concern, he would have care of ours.'

Sir Thomas Clarges.] — This "Grievance of France is a matter of so great consequence, that if there be no tendency of redressing it this day, we are lost. He fears the King is betrayed.—But still as we go away in intermission of Parliament, there is some interposition betwixt his goodness and us. The last time we met, the next day after this debate, we had a prorogation. It was said, 'that tumult frightened the late King away from Whitehall;' but it was Whitehall frightened him. The Secretary of State, and other great Officers, after they had brought the misfortunes on him, left him.—He was in France in the King's exile, where he observed, that though his Majesty was son of a daughter of France, he had but a poor pittance, and they sent him out of France. He asked the great men there, why they used him so? They answered, 'It is our interest induces us to it.' Now, when things are thus carried, it is dark; and he understands not why this friendship is with France.—The great Minister, Mazarine, would not have so much as a conference with him. He has heard, that it broke the Ambassador's heart (Lockhart) at Paris, that now he could not do the King so much service as he formerly could do the Usurper Cromwell. The King of France's great fleet is not built to take Vienna. Books are written to whisper Popery in the people's ears, and we are weakened by giving money, *and our locks are cut off, and the Philistines are upon us.* Forces are sent over into the French service (some lately taken in Cornwall,) and lately a ship full of Scots taken by the Ostenders.—He believes the King does not know it, else we could not be so interrupted in our addresses.—He knows not what to move, but submits what he has said to consideration.

Mr. Garroway.] " — Will not enter into the King's prerogative about treaties and confederacies.—If you think it worthy consideration to have a Committee to draw up an address, (though it is a tender point) whatsoever we do in the world, let us represent the fears of his people of the growing greatness of France.

Sir Thomas Clarges.] " — Our Ambassador in France ought to have precedency of all, Princes of the blood too, but now every tattered coach goes before him. First goes the King's coach, and then the Princes of the blood, and lastly the Ambassador. We have had Ambassadors that would not let the King's coach go before them, unless the King was in it. The  
Germans

Germans and Princes of Italy will not receive a letter without all their titles. Take away the Lord Mayor's trappings, and farewell the government of the city. In omitting those ceremonies, you take away royal Majesty. The Prince of Ligne came hither, bravely attended, to visit our King; and now the French Ambassador has but a sedan, or a coach and two horses, when he comes to Court.

Mr. Mallet.] "Knows not why we have so much tenderness for France. He knows not the benefit we have from them, but that they fetch our horses and our men, and we have nothing from them but wine and women.

Sir George Downing.] "Will you hazard a war rather than lose Flanders, in the condition we are in? They may reproach us, as they did King James, by picturing him in Holland with an army of Ambassadors for securing the Palatinate.

Mr. Garraway, said privately,] "That our meaning was, a real war, but not a cheat, a pickpocket war.

[Resolved, "That a Committee be appointed, to prepare an address to represent to his Majesty the danger of the power of France, and to desire his Majesty, by such alliances as he shall think fit, to secure his kingdom, and quiet the fears of his people, and for the preservation and securing of the Spanish Netherlands." Agreed to by the House.]

From the whole tenor of this debate, it is difficult to determine whether these Patriots were most jealous of the French King, or of their own Sovereign. Certain it is, that Charles paid no real regard to the welfare of his kingdom, and that partly from natural levity of disposition, and partly from sordid motives of personal advantage, he was secretly attached to the interest of France, in opposition to every principle of true policy, and every duty of a patriot Prince. The King, however, artfully availed himself of this address, to draw money from his subjects; and, though in a subsequent debate they came to a resolution to grant 200,000*l.* yet, he made answer, "that the sum was not sufficient, without farther supply, to enable him to speak and act those things which were desired by his people." The Commons, on the other hand, having no confidence in the economy or integrity of their Sovereign, refused to grant farther supply, till he had imparted to them what alliances he had formed; and, in the mean time, only gave him general assurances of their chearful and speedy assistance. Thus, between these mutual distrusts, the grand point under consideration was suffered to remain unprovided for.

These, however, were not the only unhappy misunderstandings which subsisted at this time. The jealousies between the House of Lords and Commons, concerning some points of jurisdiction, were inflamed to a violent degree on account of an appeal to the upper House, in a cause wherein a Member of the lower was one of the parties. On this occasion, the Commons impeached the sole judicial authority of the Lords, and proceeded to great extremities, committing the Counsel who pleaded at the Lords bar, for a breach of their privileges. The Lords, on the other hand, if they refused to plead, committed them for a contempt; so that the poor Advocates, being pulled on one side by the Usher of the Black Rod, and lugged on the other side by the Serjeant at Arms, were in danger of being worried to death. To put an end to this dispute, the Parliament was prorogued.

But, in the midst of all their more important considerations, they were not unattentive to grievances of a more private nature. They examined into the abuses of the Courts of Justice, and particularly enquired into the exorbitant jurisdiction of the Court of Chancery: on which occasion Mr. Sacheverell made the following remarks.

Mr. Sacheverell.] “ Sees to day what he hoped never to have seen; that after four or five years of mal-proceedings in Westminster-Hall, Courts of Justice are precarious. It seems, that grievances are not big enough to be redressed. The Judges either want judgment or honesty. It becomes *six ace* or *quatre trois*, for a cause in those courts. Would know whether the Chancery hath taken all law into its authority. One single person may alter all the law. He speaks it not reflectively on this Lord Chancellor, but on that court. And the Judges now having their patents *durante bene placito*, do as the Court directs. As in one Millar’s case. They come to Sir Lionel Jenkins’s ecclesiastical court, and a letter is sent to him from the King, to direct him which way to give his judgment, and after the letter was read, he gave a judgment pursuant to it. And at the court he said, ‘ The King was concerned, and he would have no delegates;’ and has none.—And, at common law at Derby and Nottingham assizes, one person had paid the duty, and had a discharge in full. The Exciseman comes next day to distrain upon him, though he owed nothing. The person brings his action of trover and conversion for the goods. The Judge said, ‘ That there was an error in the Officer; but unless he countenanced the Officer, the King would lose his revenue; and so he caused the Jury to be withdrawn. At Nottingham, he was of the Grand Jury; and a Recusant was then presented. Says the Judge, ‘ the indictment shall be drawn, and would have them

them presented from sixteen years of age and upwards,' though no evidence upon it. The Judge sent them out with the indictment, and the Jury must find that they came not to church, and were all of the age of sixteen years. He told us, we were a company of Fanatics, and would not find a Romanist, and we must find six weeks,' when three weeks were gone already. And so we went on to find the rest of the time by prophecy. In the action brought by Sir Samuel Bernadiston against the Sheriff of Suffolk for a false return, the Judge said, 'Malfeasance,' in the action, was pepper and salt, and nothing; and tells you it is so now, because there is an 100 l. damage; and so the Sheriff may return what Member he pleases. If this be so, we all sit here to no purpose. Would therefore first proceed in the grievances from the courts of Westminster—or else we sit here in vain."

After long debate on this subject, the House came to the following resolution.

"Resolved, That the House be moved to appoint a Committee to bring in a bill, 'for redressing and regulating all extraordinary power and jurisdiction exercised by the high Court of Chancery, and other Courts of Equity, in matters determinable at common law;' which the House agreed to, and ordered Sir Francis Winnington, &c. to bring in such a bill."

What was the fate of this bill, at present we cannot determine: but whatever became of it, it certainly produced very little effect: and if these Patriots had lived in later days, they would have seen the grievance here complained of, rather aggravated than redressed. As to the abuses of the common law courts, if we believe Sacheverell's speech, the Judges acted with no more discretion than integrity. Common policy might have directed them at least, to give some colour to partiality and oppression, and not expose them in their native hue, to shock the public eye. We may be thankful, that we live in happier days, when the Ministers of Justice are more independent of the Crown; and have more wisdom and honesty than to give occasion for any parliamentary scrutiny into their conduct.

These two volumes afford many other curious debates, which our limits will not allow us to abridge. But we cannot conclude this article, without taking notice of an incident, which serves to shew that the levity and ludicrous turn of those days, could not be restrained even on the most serious occasions. In the midst of one of their violent debates, concerning breach of privilege, by an appeal to the Lords House,

"Some Ladies were in the gallery, peeping over the Gentlemen's

men's shoulders; the Speaker called out, 'What borough do those Ladies serve for?' Sir William Coventry replied, 'They serve for the Speaker's chamber.' Sir Thomas Littleton said, 'The Speaker might mistake them, for Gentlemen with fine sleeves, dressed like Ladies.' Says the Speaker, 'I am sure, I saw petticoats.'

[To be continued in our next.]

*The Cure of Saul, a Sacred Ode.* Written by Dr. Brown.  
4to. 1s. Davis and Reymers.

**W**ONDERFUL are the effects which of old were ascribed to the united efforts of music and poetry: for though we should not really believe, that they subdued the rage of wild beasts, or moved inanimate bodies, yet if they are allowed to have withdrawn human savages from their ferocious pursuits and horrid feasts\*, their power was certainly very extraordinary. Compared with these, when we consider the effects of this union in our own times, we are apt to entertain a very contemptuous idea of modern Bards and Musicians. Were Dr. Brown and Dr. Arne to visit the Cape, it might be questioned whether all their musical efforts could withhold one dirty native from the sanguine chase by day, or the filthy feast by night. The Hottentot would probably still prefer the taste of his sheep's guts, in their original state, to any sound that could be drawn from them, when converted into fiddle-strings.

Let us not, however, suppose, that the arts of music and poetry are more imperfect now than they were of old. The structure of that lyre†, which Amphion is said to have invented, and therewith to have introduced the Lydian music into Greece, appears to us to have been incapable of any great or very comprehensive harmony. Beside, the concords of the ancient scale were gross and imperfect; and it is universally allowed, that they have been happily tempered by modern improvements.

It is most probable then, that poetry, in gratitude for the assistance she received from her sister art, was lavish in her praise, at the expence of truth.

One instance, however, of the power of ancient music, we are not to doubt, and that is, *the [temporary] Cure of Saul.*

\* Hor. Art. Poet.

† Quint. Instit. lib. xii. cap. 10.

The various powers of that music, whereby the Israelitish Shepherd charmed his unhappy Prince, Dr. Brown has attempted to express in this sacred Ode. Some of its beauties and defects (for both beauties and defects it has) we shall lay before our Readers.

By sleep's terror Saul possess'd,  
Deep feels the fiend within his tortur'd breast.  
Midnight spectres round him howl :  
Before his eyes  
In troops they rise ;  
And seas of horror overwhelm his soul.

In this stanza the dreadful images of terror and distraction are well sustained, and the measure of the verse happily corresponds with the imagery ; but we cannot approve the last line : what propriety is there in seas of horror ? might not the Poet as well have said, mountains, or pits, of horror ? The bold, the inflated expression, no doubt, deceived him.

Sunk on his couch, and loathing day,  
The heaven-forsaken Monarch lay :  
To the sad couch the Shepherd now drew near ;  
And, while th' obedient choir stood round,  
Prepar'd to catch the soul commanding sound,  
He drop'd a generous tear——  
Thy pitying aid, O God, impart !  
For lo ! thy poison'd arrows drink his heart.

We are pleased to find the divine Musician so affected with the miseries of the Monarch, as to " drop a generous tear : " and his ready address to the Almighty is well conceived ; but is " thy poison'd arrows *drink his heart*," properly expressed, even allowing that *poison'd* arrows might come from the benevolent Being whom we serve ? We suppose, our friend Scriblerus would have called this a Catachresis.

The mighty song from chaos rose.

But, why ? was it only because Virgil made one of his Singers commence at Chaos ?

Hark ! loud Discord breaks her chain :  
The hostile atoms clash with deafening roar :  
Her hoarse voice thunders thro' the drear domain ;  
And kindles every element to war.

All this is adequately expressed, except the last line, which is too feeble. The speech of the Almighty follows,

" Tumult cease !  
" Sink to peace !  
" Let there be light," th' Almighty said,

Indeed! would the Almighty utter Lilliputian verses, infantine rhymes, and pleonasm? No. This must be a mistake. After "Tumult cease,"—"Sink to peace," is a feeble redundancy; and these pigmy verses are so far from expressing *the sublime* in an adequate degree, that they are suitable to nothing but the trivial strain of some hornpipe or country dance. Dr. Young, as we have once before observed, fell into the same error; and, because Dryden had made his *Hero* nod in such dwarfish rhymes, conceived that this measure was certainly calculated to express the sublime.

Ye planets, and each circling constellation,  
In songs harmonious tell your generation!  
Oh, while yon radiant Seraph turns the spheres,  
And on the stedfast pole-star stands sublime;  
Wheel your rounds  
To heavenly sounds:  
And forth his song-inchanting ears,  
With your celestial chime.

"In songs harmonious tell your generation," cannot boast much poetry, whatever becomes of the philosophy. As to the Seraph's standing on the pole-star, and turning the spheres, the Author, no doubt, meant it for a sublime image, and we dare say, many of his Readers will accept it as such; but really we lost the pleasure of considering it in that light, by catching from it the unlucky idea of a Savoyard's grinding music, or a Mechanic working at a lathe.

The harmony and imagery of the following passage are equally beautiful, and to us it appears to be faultless throughout.

Ocean hastens to his bed,  
The lab'ring mountain rears his rock encumber'd head:  
Down his steep, and shaggy side  
The torrent rolls his thundering tide.  
Then smooth and clear, along the fertile plain  
Winds his majestic waters to the distant main.  
Flocks and herds the hills adorn:  
The lark, high-soaring, hails the morn.  
And while along yon crimson-clouded steep  
The slow sun steals into the golden deep,  
Hark! the solemn nightingale  
Warbles to the woodland dale.  
See descending angels shower  
Heaven's own bliss on Eden's bower:  
Peace on Nature's lap reposes;  
Pleasure strews her guiltless roses:  
Joys divine in circles move,  
Link'd with innocence and love.  
Hail happy love, with innocence combin'd!



The passage that follows this, and, for the instruction of the Monarch, represents the miseries of our first parents as the consequence of their guilt, has likewise many beauties :

Wake my lyre, can pity sleep,  
When Heaven is mov'd and angels weep !  
Flow, ye melting numbers; flow;  
'Till he feel that guilt is woe.

The unhappy King, who could not but apply this part of the song to himself,

— With pride, and shame, and anguish torn,  
Shot fury from his eyes and scorn.  
The glowing youth,  
Bold in truth,

(So still should virtue guilty power engage)

With brow undaunted met his rage.

See, his cheek kindles into generous fire :

Stern he bends him o'er his lyre ;

And, while the doom of guilt he sings,

Shakes horror from the tortur'd strings.

Nothing can be more happily expressive than the last line,

Shakes horror from the tortur'd strings !

we almost tremble while we read it.

The following invocation to Repentance is pretty, to say the least of it :

Come fair Repentance from the skies,  
O fainted maid, with up cast eyes !  
Descend in thy celestial shroud,  
Vested in a weeping cloud !  
Holy Guide, descend and bring  
Mercy from the eternal King !  
To his soul your beams impart,  
And whisper comfort to his heart !

See the signs of grace appear !

See the soft relenting tear

Trickling at sweet Mercy's call !

Catch it, angels, ere it fall !

us of grace is, perhaps, too trite an expression ; as well as  
it him with thy salvation, page 16. Some other exceptionable  
allages might be pointed out, but they are excusable—ubi  
lura nitent.

*An Answer to the latter Part of Lord Balingbrooke's Letters of the Study of History.* By the late Lord Walpole of Woolterton. In a series of Letters to a noble Lord. 8vo. 3s. 6d. sewed. Whifton.

**I**T were not unreasonable to imagine, that a subject so often discussed as the demerits of the administration during the four last years of Queen Anne, might have been by this time fully illustrated; and that people in general might have entertained an uniform opinion of the transactions of that period. Perhaps also, this is really the case, notwithstanding some few individuals, of singular dispositions, and exploded principles, occasionally stand up, in defence of the most notorious misconduct of a deluded or corrupt ministry.

It is true, that, from a late paradoxical revolution in the state of parties, we might be tempted to conceive some resemblance between the complexion of the present times and that of the period above-mentioned. If we judge, however, solely from real facts, and not from reports and appearances,—from the more important transactions of the State, and not the disparaging representations of a discontented faction, the most striking features of this supposed resemblance will probably vanish.

That the terms of the present treaty of peace are inadequate to our successes, and so far make it resemble that of Utrecht, is pretty generally admitted: but, whatever might have been done *then*, that we could *now* have procured a better, either by prolonging the war, or employing different Negotiators, is, at best, problematical; and might, for ought we know, very reasonably be thought too hazardous an experiment in our present circumstances. For, notwithstanding the validity of some few exceptions, and the violence with which the tide of popularity ran at first against both the peace and the peace-makers, the more considerate part of the people are daily falling into the notion, that the definitive treaty has, on the whole, concluded a very advantageous peace.

Some of them, indeed, admitting all this, look into things more narrowly, and carry their views much farther. These very justly conceive domestic freedom to be as essential to their country's happiness, as national glory; and, judging rather from their fears than their feelings, are as much alarmed at wrong men as wrong measures. Neglecting, therefore, the resemblance between particular features, these political Physiognomists examine the symmetry of the general face of things, and judge of the temper of the times, not from its flattering appearance during a transient smile, but from that permanent state of the

the countenance, which truly indicates the disposition. To such men a Tory Administration would appear equally obnoxious, whether it might have reduced us by a war to the lowest ebb of poverty and contempt, or raised us by a peace to the highest pinnacle of wealth and glory: nay, the circumstances of its having merited the national confidence by its success, might make it seem still more dangerous. We hope, however, that the alarms which these Sons of Liberty have lately taken, will be found, in a great measure, groundless. The idea of a patriot King being realised, may have blown up the smothering embers of an expiring system into a temporary blaze; they are too far exhausted, however, and have lost too much of their political phlogiston, to communicate a flame to any thing but the light stubble with which venal incendiaries keep it alive. At least, we hope, the nature and end of government are now so much better and more generally known in this country, than when passive obedience and non-resistance were in fashion, that we are under no danger of seeing those absurdities revived. There are, indeed, but two sorts of men who are ever likely to adopt such principles, viz. the knaves of the highest, and the fools of the lowest, class; the scum, and the dregs, of the nation; those who are so intimately acquainted, or closely connected, with the administration, as to share, or hope to share, in the spoils of the people, and those who are so ignorant and so far removed from it, as to conceive their Governors to be something more, though in reality often less, than men. Of the latter, it is to be hoped, there are in this country but few; and as to the former, we must not judge of their number by the herd we see gathered about the seat of government. The air of a court is their native element, and they follow the Minister, as a certain voracious quadruped is said to attend the lion, in order to feast on the offals of his luxurious banquet.

We have been led to make these reflections, on a supposition, that the Editor of the Letters before us may have published them at this juncture, with a view to an invidious parallel, that may be thought a proper antidote to the supposed-increasing effects of Toryism. We do not see the necessary consequence, however, that every peace made by a tory administration, must be a bad one, because that of Utrecht was such: nor that its having made a good one, is any justification of tory principles. For these reasons, if such, indeed, was the Editor's view, we think the publication of these Letters might have been spared, especially as they are written with too much acrimony, to give the world an high opinion of the Writer's candour; and as neither the matter nor manner of them is so new or curious as to do him any great honour, either as a Politician or as an Author.

Not that we mean to depreciate his Lordship of Woolsterton's talents or abilities, either with regard to literature or politics. The character of Horatio Walpole, as a Negotiator, is well known; and the style of these Letters is by no means unworthy his pen. Neither would we be thought, by representing Toryism in a less formidable light than it has been done by others, to infer from thence the inexpediency of inculcating opposite principles. If it be less candid to judge from our fears than our feelings, it is more safe, and may therefore be more prudent in some circumstances: nor is there any thing more becoming sensible Britons than, in the midst of their loyalty, and gratitude for past services, to be very circumspect lest advantage should be taken of those very services, to convert them into the means of oppression. A people, jealous of their liberty, should take alarm at the shadow of encroachment, and provide in time against its most distant appearances. Those men who have served their country, have done their duty, and deserve our thanks; but it would be buying the best peace too dear, to barter for it the smallest portion of British Liberty.

Taking things in this point of view, indeed, we think the present publication may not be altogether unseasonable; although we do not go so far as to deem all Tories equally bad Ministers, or to join with of those who say, *can any good thing come out of Nazareth?* After all, there is much more said about persons than principles, in the volume before us. At the same time, however, we think the noble Writer hath taken more pains to refute the assertions of his adversary than they deserved, or required. It was undoubtedly the business of Lord Bolingbroke to put the best face on so bad a matter, as the conduct of the administration, in which he had so great a share. It must be allowed also, that he hath done this in a very spirited and artful manner. Yet, plausible as some of his arguments may appear, it is impossible for the public not to suspect some partiality in his representation of facts: a suspicion that will greatly help to detect the fallacy of the whole.

Having been thus explicit, with regard to the design of the Editor, in publishing these Letters, and the general intention of the noble Author in writing them, we shall proceed to give our Readers a sketch of their contents.

His Lordship opens his correspondence with a cursory enumeration of the principal facts and propositions, which he undertakes to confirm and establish. These we shall give the Reader in his own words.

“ That the four last years of the administration in Queen Anne's reign presented a scene, the most iniquitous that was ever

ever brought upon the stage of public affairs ;—that instead of endeavouring to reduce within due bounds the exorbitant power of France ; to re-establish the balance and tranquillity of Europe ; to secure, in particular, our present happy constitution, and the commerce of this nation, upon a solid and lasting foundation, which great blessings Providence, by an uninterrupted series of wonderful advantages, that had attended for many years the common cause against France, had enabled the Allies to obtain ; and which they were in a way, and even upon the point, of obtaining ; your Lordship is convinced, that all these hopeful expectations of reaping the fruit of so much blood and treasure (which from the nature and situation of things seemed infallible) were blasted and confounded on a sudden, by the prevailing intrigues of a faction, composed of some few ambitious and designing men, in concert with a new favourite Lady, who had gained the affections of the Queen ;—that, the Dutchess of Marlborough being disgraced, her near relations, a Treasurer of the greatest integrity and abilities, and the bravest and most fortunate General that ever was at the head of an army, were removed ;—that these new Projectors, impatient to succeed and support themselves in their places, broke through the barriers of honour, honesty, and good faith ; and giving up all concern, not only for the interest of our friends, but of their own country, without any other motive or provocation than that of satisfying their wicked and aspiring views at any rate, and in order to bring in the Pretender, flung themselves into the arms of France.

“ That, far from steadily insisting upon (as before this unaccountable change it was practicable, and in their power to have done) terms of peace, agreeable to treaties, and to the principles upon which those treaties were founded, they were forced to receive the law from her, and accept of such conditions as she would condescend to give us and our Allies ; and while we shamefully abandoned those Allies, far from obtaining (as was pretended) particular advantages to this nation, as a satisfaction for our having borne the chief burden of the war : what was peculiarly granted to us, was calculated to dazzle the eyes of the unthinking multitude ; being of no benefit to us, but productive (as it afterwards proved) of new troubles in Europe.

“ The most interesting and essential considerations for securing and increasing our foreign commerce, were sacrificed in a most ignominious manner ; and lastly, the foundation of the Protestant succession in this royal family, the bulwark of our laws, liberties, and religion, was so shaken, that, at the time

of Queen Anne's death, it was in a very hazardous and tottering condition."

This, continues our Author to his noble Correspondent, is the light (and, indeed, a very true one it is) in which your Lordship still sees the negotiations of those times, when stripped of the artful dress with which this Author [Bolingbroke] labours to disguise them.

It was with a view, therefore, as his Lordship of Woolterton observes, to unmask this political *Charlatan*, and expose his pretended erudition and veracity, in its proper colours, that he undertook to write these Letters; a task which at the same time he modestly confesses, he thought needless. "I have already told your Lordship, says he, that it seems to me an unnecessary undertaking; and that any one, who will give himself the trouble to have recourse to the papers called the *Medley*, to the several tracts written by Dr. Hare, late Bishop of Chichester, relating to the *Management of the war*, to the negotiations of the preliminaries of peace at the Hague in 1709, and at Gertruydenburgh in 1710; the *Report of the secret committee* in 1715, founded chiefly upon Lord Bolingbroke's own papers; the *Barrier treaty vindicated*; Burnet's history of *his own times*; and Lamberti's Memoirs, will find, that what your Lordship proposes is fully performed; and that the strong assertions advanced by the Author of the *Sketch*, with such an assuming and dictatorial air, and which by the help of his magic lanthorn appear to be something, are, as he says himself of the systems of some Philosophers, nothing but appearances. It would therefore be sufficient to refer the impartial Reader, who seems charmed at first sight with this entertaining novel (for a mere novel it is) to a careful perusal of those tracts, and the charm will soon be dissolved; the pleasing ideas, confronted with naked truth, will immediately vanish, and leave nothing to be seen but a mixture of iniquity and falsehood."

After so frank a concession, the Reader will not expect to meet with a fund of new matter in these Letters. To those, however, who have not perused, or cannot readily have recourse to all the tracts and documents above-mentioned, they may afford both information and amusement. Our Author's method of arranging his materials, is not injudicious; nor are his animadversions on the misrepresentations of his adversary, and on the political transactions of those times, uninstrucive or unentertaining. He sets out with making a deduction of the great progress of the power of France, as it gradually increased, by the co-operation of the sword and pen, from the treaty of Munster in 1648, to the Revolution in England, and the grand alliance

in 1689; at which time the languishing condition of Charles the second of Spain had struck all Europe with a panic, lest the greatness of France, already raised to an enormous height, should, by the union of those two crowns, upon the death of that Prince without issue, become so exorbitant, as to attain to universal monarchy.

He then proceeds to state and explain the various engagements, relative to the succession of Spain, which the Maritime Powers contracted with other Potentates, for their common security against the House of Bourbon, according to the circumstances of affairs, and the events of the war, from 1689 to 1703.

A general review is next taken of the operations of the war, and the consequences of them in the several parts of Europe, from 1703 to the end of 1706: his Lordship interspersing some occasional observations on the steps that were made toward a peace during that time, and on the forced constructions which Lord Bolingbroke hath put on the articles of the grand alliance of 1701. He here endeavours to refute the assertion advanced by his Lordship, [Bolingbroke] that France offered in 1706, to make a safe and honourable peace with the Allies, on the principles of that treaty.

The noble Writer proceeds next to state the subsequent events of the war, from 1706 to 1709, and 1710; and to set, in a true light, the negotiations for peace during the two last years. And, indeed, we think he hath made it fully apparent, that there was no reason to doubt, that the Allies might have been able to recover Spain and the West-Indies out of the hands of the House of Bourbon, in favour of that of Austria, had not the administration in England been changed in 1710.

It is the professed intention of our Author, to examine next into the conduct of the new administration in England, from 1710 to the conclusion of the general peace, in concert with France, by the treaty of Utrecht in 1713; and whether the honour, safety, and trade of this nation were consulted in those articles particularly made for England at that time. This part of his Lordship's design, however, is left imperfect, unless it be executed in some subsequent Epistles, to be published in a future volume; the last of the Letters before us, ending with the negotiations at Gertruydenburgh: so that his Lordship's epistolary intercourse, like those negotiations, is broken off in an abrupt and extraordinary manner.—But possibly the public may expect another volume, as we do not see any propriety in publishing these Letters alone, which appear introductory only to the main object of his Lordship's design.

*Serious Considerations on the Measures of the present Administration.*  
4to. 1s. Kearsly.

**I**T hath been observed by the greatest Politicians, and confirmed by the best Historians, that times of imaginary security are generally times of the greatest danger; the liberties of a people being no longer safe, than while they are apprehensive of losing them. In a country, therefore, where this maxim, in any degree, prevails, it is almost impossible that some opposition should not constantly be made to the measures of the administration. Among a free people also, justly tenacious of their privileges, it may reasonably be doubted, whether such an opposition, though mistaken in its object, may not be salutary in its consequences. Certain it is, that as all government hath a natural tendency to despotism, it behoves every nation that hath freedom to lose, to keep a jealous eye on the conduct of its Ministers: and, perhaps, the very virtues of a Prince or his Minister, ought to be additional motives to the vigilance of the Subject. One thing, at least, we may venture to assert; viz. that none but bad or ill-designing Ministers will be displeased at having their measures candidly enquired into, or the motives of their conduct impartially explained. So far, therefore, as the Writer of these Considerations hath done this, with regard to the present administration, he hath done his country service, and ought not to incur the displeasure of an upright and patriotic Ministry. But if he is guilty of partiality in the relation of facts, or want of candour in tracing the motives of them, he betrays himself to be the tool of a faction, and should be treated with that contempt which is due to all those who endeavour to delude the senses, and impose on the understandings, of mankind. We shall let him speak for himself, and leave the Reader to judge both of his candour and sincerity.

“ One of the great out-lines, says he, of the present administration is, an open and declared profession of increasing the power of the Crown, by creating influence and dependencies upon it in both houses of parliament.” This measure, we are told, hath been carried to a degree unknown since the reign of Charles the second; as proofs of which our Author specifies, the creation of sixteen new Peerages within the space of two years; the increase of the Lords of the bed-chamber, in the present reign, from twelve to twenty-two; as also of the Clerks of the green cloth, and other Officers of the household, each with a salary of 500l. per annum, so as to be double the number of those of his late M——. He expatiates on the probable  
consequences



consequences of this method of increasing the influence of the Crown; and thinks, whatever objections were made to a former administration, on the score of corruption, in a late reign, the same, and still greater, may be made to the present.

In support of what he advances on this head, he mentions the following fact.

“ At the beginning of this Parliament, two persons were recommended to the M——, whose want of property, and expectations in their profession, might perhaps make them useful to him as Members of Parliament; he, having no personal or family interest in any borough, where he could introduce them, did advise, though, at the same time, preaching aloud the strictest oeconomy, and making it the test of his righteous administration, that he did not prostitute the public money for these purposes; I say he did agree to increase the salary of an office 500*l.* per annum, if he might be permitted to name the Representatives of a certain borough. The bargain was made; the salary of the office was increased; the Representatives named were elected; and the whole done in so open and avowed a manner, that the person who receives the increased salary, makes no scruple to declare it in public conversation; whilst the two independent Representatives talk loudly of the upright intentions of their Master, and mention, by way of proof, that no money was, at the general election, advanced, out of the treasury, for ministerial purposes.”

To this particular fact are added other charges against the M——, of a more general nature; after which our Author proceeds thus.

“ But it may be asked, ‘ Where is the danger of these measures? His M——, born a Briton, and tender of British liberty, will scorn to take advantage of any increase of power, and to do any thing that may, in the least, infringe the CONSTITUTION: his M——, a man in private life of exemplary goodness, has no other view, than to render his Master’s time as easy, amusing, and quiet as possible: the Gentlemen who accept these offices, have been always suspicious of the power of the Crown, and cannot be supposed, for the paltry bribe of a nominal 500*l.* per annum, to have been convinced of the falsity of principles which they have so obstinately adhered to, and so loudly echoed for so many years.’ I answer, that I have most sincerely the highest esteem for the goodness of his M——’s heart, and do not believe *he* will be brought to do any act that we shall have reason to complain of: I am pleased  
he

he was born an Englishman, *because* it is an answer to those country Gentlemen who, having no other fault to find with the late reigns, were continually grumbling against Hanover, and Hanoverian measures; as to any other reason, the great gratitude which this nation owes to King William, a Dutchman, and the reigns of the two late most excellent Monarchs, during which we enjoyed a liberty which no country ever knew before, especially when compared with those of their two English predecessors, Charles II. and James II. will convince us, that it is not *necessary* for the happiness of this country, that the Prince should be born a native of it: I have greater confidence in his M——'s paternal love for his people, than to place my satisfaction totally on so slight a foundation."

Our Author exculpates the country Gentlemen who may of late have accepted pensions, and joined in the measures of the administration, on the presumption that they are ignorant that by so doing, they are acting against the spirit of an act of parliament. They see, says he, no measures adopted, but what they have been taught from their infancy to consider as constitutional: and they have been too long out of the secrets of government, and too little conversant in its ways, to know, that when a M—— has, by the means of free, honest, upright, and independent country Gentlemen, erected the superstructure of his own power, he may, at pleasure, kick down the foundation, and substitute any rubbish he shall find ready to his hand, and more fit for his purpose, in their place.

Having thus censured the conduct of the administration in the creation of supernumerary Pensioners, he goes on to consider their behaviour in what he calls, the very great intended increase of the army. Under this head he takes notice, among other grievances, of there being no Commander in chief; of the extraordinary removal of the Lords Lieutenants of counties, and other circumstances which, he says, open to him a very alarming prospect.

But we must here take leave of this spirited Writer; hoping, that if he be not mistaken in his facts, he will at least be happily disappointed in their consequences.

*The Case of going to War, for the Sake of procuring, enlarging, or securing of Trade, considered in a new Light. Being a Fragment of a greater Work. 4to. 1s. Dodsley.*

THE very sensible and benevolent Author of this little tract, advances a number of judicious maxims, and salutary

tary propositions, on the subjects of Trade and Population; all tending humanely to dissuade mankind from the sanguinary pursuits of war; which he justly represents, both in its cause and consequences, to be no less absurd than it is cruel and destructive.

But tho' we admit that this Writer's arguments carry much weight, and that his reflections are, in general, pertinent and solid, yet, we think, on the whole, they do more honour to his disposition, as a Man, than to his capacity as a Politician: at least, we conceive, that all his fine reasoning will answer very little purpose, unless it were as convincing to other nations as it may prove to this. He hath undoubtedly shewn the folly of a nation's *going to war*, on almost any occasion; but what if the war will *come to the nation*? what must be done then? This Writer cannot surely think it prudent that a people should submit tamely to the insults and encroachments of their neighbours! That frugality and industry tend more to make a nation rich than conquest, will be readily admitted; but if it will not employ the means of securing the fruits of its industry, they will soon become the spoil of the rapacious and enterprising Invader.

Our Author affects to think his sentiments on this subject very paradoxical and contradictory to common opinion; we are well persuaded, however, that the people of this kingdom in general, perfectly agree with him, in thinking the prosperity of a nation more beneficially effected by the arts of peace, than by dear-bought acquisitions of war. To the honour of Great Britain also, it may be said, that it is as little troubled with the Quixotism of conquest, as any nation of equal splendor, either in ancient or modern times: so that what this Writer advances on the *usual pretences for going to war*, is better calculated for some of our neighbours, who, we fear, will never profit by his remonstrances, than to the inhabitants of this island. That there are to be found among us many advocates for war, is very certain; it is certain also, that the circumstances of superiority and conquest carry a flattering appearance to the multitude; but the rest are too well able to judge from their own feelings, to be led away by the cry of an unthinking herd, or the specious pretences of interested individuals.

Our Author gives a spirited and satirical enumeration of the several characters that are always clamouring for war, and sounding the alarm to battle. We shall quote his description of the principal, for the entertainment of the Reader, and as a specimen of the Writer's style and manner of reasoning.

“ The

“ The first here in Britain is, the Mock-Patriot and furious Anti-Courtier. He, good man, always begins with schemes of oeconomy, and is a zealous promoter of national frugality. He loudly declaims against even a small, annual, parliamentary army, both on account of its expence, and its danger; and pretends to be struck with a panic at every red coat that he sees. By persevering in these laudable endeavours, and by sowing the seeds of jealousy and distrust among the ignorant and unwary, he prevents such a number of forces, by sea and land, from being kept up, as are prudently necessary for the common safety of the kingdom: this is one step gained. In the next place, after having thrown out such a tempting bait for foreigners to catch at, on any trifling affront he is all on fire; his breast beats high with the love of his country, and his soul breathes vengeance against the foes of Britain: every popular topic, and every inflammatory harangue, is immediately put into rehearsal; and O LIBERTY! O MY COUNTRY! is the continual theme. The fire then spreads; the souls of the noble Britons are enkindled at it, and vengeance and war are immediately resolved upon. Then the Ministry are all in a hurry and a flutter; new levies are half-formed, and half-disciplined: squadrons at sea are half-manned, and the Officers mere novices in their business. In short, ignorance, unskilfulness, and confusion are unavoidable for a time; the necessary consequence of which is some defeat received, some stain or dishonour cast upon the arms of Britain. Then the long-wished-for opportunity comes at last; the Patriot roars, the populace clamour and address, the Ministry tremble, and the administration sinks. The ministerial throne now being vacant, he triumphantly ascends it, adopts those measures he had formerly condemned, reaps the benefit of the preparations and plans of his predecessor, and, in the natural course of things, very probably gains some advantages. This restores the credit of the arms of Britain: now the lion is roused, and now is the time for crushing our enemies, that they may never be able to rise again. This is pretext enough; and thus the nation is plunged into an expence ten times as great, and made to raise forces twenty times as numerous, as were complained of before. ‘ However, being now victorious, let us follow the blow, and manfully go on, and let neither expence of blood nor of treasure be at all regarded; for another campaign will undoubtedly bring the enemy to submit to our own terms, and it is impossible that they should stand out any longer.’ Well, another campaign is fought,—and another,—and another,—and another, and yet the enemy holds out; nor is the *carte blanche* making any progress in its journey into Britain. A peace at last is made; the terms of it are unpopular. Schemes of excessive oeconomy are called for by a new set of Patriots;

Patriots; and the same arts are played off to dethrone the reigning Minister, which he had practised to dethrone his predecessor. And thus the patriotic farce goes round and round; but generally ends in a real and a bloody tragedy to our country and to mankind."

As we are now so happy, however, as to see an end to the most expensive war in which this nation was ever engaged, it is to be hoped, that no ill-timed excess of oeconomy will lay us open to future insults; in which case we are convinced the bulk of the nation will not be in haste to repeat the experiment, notwithstanding our past success.

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*Journal of a Tour to Italy.* By M. de la Condamine. 12mo.  
2s. 6d. Lewis, &c.

**W**HEN men of learning and character publish accounts of their travels, the public never fail to distinguish their productions from the common details of Voyagers, and Tour-makers in general, who seldom inform us of any thing more important than the quality of the wine in one place, the nature of the roads in another, the price of provisions in a third, the ornaments of a church, the paintings in Prince what d'ye call him's collection, the exhibitions of a theatre, and the diversions of a Carnival. But in the travels of a PHILOSOPHER, another sort of entertainment is afforded us, and we receive information relating to matters of very different import: the discoveries of science, the improvements of art, the extension of knowledge, in a word, the general advantage of mankind, or the particular benefit of his own country, are the objects of HIS attention; leaving the gratifications of useless curiosity, or the dissipations of pleasure, to those who are incapable of nobler pursuits, and superior enjoyments.

Of this liberal class of Travellers is the ingenious Mons. de la Condamine; who, about twenty years ago, published an account of his voyage to South-America, whither he was sent (with some other learned Gentlemen) by the King of France, his Sovereign, to measure a degree of the Meridian near the Equator, and to make such other observations as opportunity might afford, in order to ascertain the figure of the earth: M. Maupertuis, and others, being sent at the same time, to Lapland, to measure a degree near the Pole.

In the present Tour, the Author's chief view being only toward the recovery of his health, we are not to expect any great  
and

and laborious researches; for he tells us, that he was "unprovided with instruments, which he even avoided carrying with him, not being able, for the most part, to make any other observations than such as offered themselves of their own accord, and which it required only eyes to see."

The Author left Paris in December 1754, in a remarkable hard frost, which furnished our Philosopher with an occasion of giving us some thermometrical observations on the degrees of cold.

On his arrival at Genoa, he was favoured with a sight (so difficult to be obtained) of the wonderful Emerald Dish, preserved in the cathedral of that city. Its diameter is fourteen inches and a half\*; its height above five inches. It is kept under several keys, deposited in different hands; and no one is permitted to view it, without a special decree of the Senate. But we shall not be surprized at this extraordinary care and caution, when we learn, that besides the immense value of such a capacious vessel, made out of a single emerald; it is yet more valuable for having been the property of the famous Queen of Sheba, who made a present of it to King Solomon; and still more inestimable on account of its having been employed to serve up the Paschal Lamb to our Saviour, on the eve of his Passion.—In an evil day, however, did the Genoese permit this precious relick, and most incomparable jewel, to be inspected by the irreverent eyes of a *Connoisseur*; unfortunately for the republic, for the cathedral, the Priests, and even for the dish itself, M. Condamine soon discovered this astonishing emerald to be nothing but stained glass!—Whether this sacred rarity ever belonged to King Solomon or not, may be difficult to determine; but certainly the Genoese were not Solomons, who, some centuries ago, gave a very large sum for it.

In passing from Genoa to Lerici, our Author entered the Gulph of Spezia, where he saw a spring of fresh water in the midst of the sea.—At Leghorn he met with some natural curiosities, which he briefly mentions; at Pisa he examined the famous leaning tower; and ascribes the cause of this defect to a failure in the ground on which it stands, on the side towards the river. The ridiculous notion that the inclination of this pile was *designed* by the Architect, is not worth refuting.

His description of the great Meridian constructed by Toscanelli, in the cathedral church of Florence, about three centuries ago, which has lain there a long time in total obscurity, is very curious; and our Author will be highly honoured by the Lovers

\* Keyser makes its diameter only eight inches.

of Astronomy, for the share he had in the restoration of so noble a monument of the art, raised in an age when the sciences had not yet triumphed over barbarism.

Most of our Readers, we are persuaded, will be pleased with his account of the present state of the Campagna of Rome, or the country about that once great emporium of the world. In that country, formerly so well peopled, filled with delightful places, and containing twenty-five cities or towns, we now hardly meet with here and there a poor village or hamlet: the air being reputed pernicious, so that it is become a desert, compared with its former flourishing state. "I speak, says he, of the country inhabited by the Volsci, of which Velitræ, now Velletri, was the capital. It is the same with all the environs of Rome: they are uninhabited, especially during the hot months, except a few elevated places, such as Tivoli, Frascati, Albano, &c.

"I endeavoured to inform myself with respect to an opinion so generally propagated, of the pretended mortal danger of exposing one's self to the air of the Campagna of Rome in the hot weather; and I am convinced that this danger is not greater than that which we run in every other country that is moist and marshy. What they allege for the most part concerning the air of Rome and its environs, is very little more than an old prejudice; very just, indeed, in its principles, but which it is time to restrain within its proper bounds, by examining its original and foundation.

"It was after the invasion of the Goths in the fifth and sixth century, that this corruption of the air began to manifest itself. The bed of the Tiber being covered by the accumulated ruins of the edifices of ancient Rome, could not but raise itself considerably. But what permits us not to doubt of this fact, is, that the ancient and well preserved pavement of the Pantheon and its portico, is overflowed every winter; that the water even rises there sometimes to the height of eight or ten feet; and that it is not possible to suppose that the ancient Romans should have built a temple in a place so low as to be covered with the waters of the Tiber on the least inundation. It is evident then, that the level of the bed of this river is raised several feet; which could not have happened without forming there a kind of dikes or bars. The choaking up of its canal, necessarily occasioned the overflow and reflux of its waters, in such places as till then had not been subject to inundations: to these overflowings of the Tiber were added all the waters that escaped out of the ancient aqueducts, the ruins of which are still to be seen, and which were entirely broken and destroyed by Totila. What

need therefore of any thing more to infect the air, in a hot climate, than the exhalations of such a mass of stagnating waters, deprived of any discharge, and become the receptacle of a thousand impurities, as well as the grave of several millions both of men and animals? The evil could not but increase from the same causes, while Rome was exposed to the incursions and devastations of the Lombards, the Normans, and the Saracens, which lasted for several centuries. The air was become so infectious there at the beginning of the thirteenth century, that Pope Innocent III. wrote, that few people at Rome arrived to the age of forty years; and that nothing was more uncommon there than to see a person of sixty. A very short time after the Popes transferred the seat of their residence to Avignon: during the seventy-two years they remained there, Rome became a desert, the monasteries in it were converted into stables; and Gregory XI. on his return to Rome, in 1376, hardly counted there thirty thousand inhabitants. At his death began the troubles of the great schism in the West, which continued for upwards of fifty years. Martin V. in whom this schism ended, in the year 1429, and his first successors, were able to make but feeble efforts against so inveterate an evil. It was not till the beginning of the sixteenth century that Leo X. under whom Rome began to resume her wonted splendor, gave himself some trouble about re-establishing the salubrity of the air; but the city being shortly after besieged twice successively by the Emperor Charles the fifth, saw itself plunged again into all its old calamities; and from eighty-five thousand inhabitants, which it contained under Leo X. it was reduced under Clement VIII. to thirty-two thousand. In short, it is only since the time of Pius V. and Sextus V. at the end of the sixteenth century, that the Popes have constantly employed the necessary methods for purifying the air of Rome and its environs, by procuring proper discharges for the waters, drying up the humid and marshy grounds, and covering the banks of the Tiber, and other places reputed uninhabitable, with superb edifices. Since that time a person may dwell at Rome, and go in or out of it at all seasons of the year. At the beginning, however, of the present century, they were still afraid to lie out of the city in summer, when they had resided there; as they were also to return to it, when once they had quitted it. They never ventured to sleep at Rome, even in broad day, in any other house than their own\*. They are greatly relaxed at present from these ancient scruples: I have seen Cardinals, in the months of July and August, go from Rome to lie at Frascati, Tivoli, Al-

\* "They cannot at Rome compel a tenant to dislodge in summer, even on default of payment."



bano, &c. and return the next, or the following days, to the city, without any detriment to their health: I have myself tried all these experiments, without suffering the least inconvenience from them: we have even seen in the last war in Italy, two armies encamped under the walls of Rome, at the time when the heats were most violent. Yet notwithstanding all this, the greater part of the country people dare not still venture to lie during that season of the year, nor even as much as sleep in a carriage, in any part of the territory comprehended under the name of the Campagna of Rome."

Our Author hastened from Rome to Naples, where he was witness to an eruption of Mount Vesuvius; of which he gives a very concise account; but he is more diffusive on the subject of Volcanos in general; in which he partly espouses the system of Lazzaro Moro, a Venetian Writer; who asserts, that all islands and mountains wherein marine bodies are found, and of course the continents which serve as bases to these mountains, &c. have all sprung out of the bosom of the deep, by the efforts of subterranean fires. He has also some observations on the antiquities of Herculaneum, and on the famous *Grotto del Cano*. He had likewise an opportunity of discovering the method by which the *miraculous* liquefaction of the blood of St. Januarius is performed, at Naples, at the anniversary feast of that Saint. It is really a curious contrivance, and by no means so palpable and bungling a trick as Mr. Addison and others have represented it to be. Mr. Condamine has explained the whole contrivance, in a manner that does great honour to his candour, as a Roman Catholic.

Returning to Rome, our Author gives us a variety of remarks on what he thought most worthy of notice in that city: and among other subjects, that of Inoculation for the Small-pox comes in for a share of his attention. We have the satisfaction to learn, that this practice has gained great ground in Italy, as well as in most other parts of Europe.

It is remarkable, that in Rome, where the fine arts have met with so much protection and improvement, there is no Society for the cultivation of Physics and the Mathematics. This capital has no academy of sciences. "It is even, says Mr. Condamine, but a few years since private assemblies have been held (some of which have antiquities for their object) in a city where the most beautiful monuments of the magnificence of the ancient Romans continually attract the attention. To this very hour there are neither funds nor pensions attached to these establishments, which might render them solid, by assuring the lot of those who compose them. Thus we may still say, with re-

spect to those sciences which are termed *accurate*, as well as with regard to the historical researches, that Rome wants a center and point of re-union.

“ The Learned and Antiquarians there are dispersed and divided. There are some, however, particularly in this latter class, who have rendered themselves famous by their works. We are become acquainted with the names of Bottari, Pacci-audi, Bayardi, Bianchini, Vettori, Venuti, and several others ; but many of them young fellows without fortune, who perceiving in themselves a taste and talents for the study of ancient monuments, are obliged, in order to raise a small revenue out of it, to devote themselves to the superficial instruction of Travellers, and therefore want the necessary leisure for resigning themselves up to studies which are too often very unfruitful: being thus made jealous of each other, left destitute of every motive of a noble emulation, and less attentive to acquire new knowledge, than to supplant one another, it is seldom that they make any considerable progress, and the greater part of them remain in a state of mediocrity.”

Mr. Condamine's parallel between the Horse-races at Rome and those at Newmarket, will naturally be deemed the most curious part of his book, by the Gentlemen of the *Turf*; but as we do not conceive ourselves to be honoured with any great share of *their* attention, we shall refer to the Author, for his ingenious speculations on this subject.

Being at Loretto, our Author “ saw the sun rise from beyond the Adriatic, at about four degrees and a half east by north of the compass, from whence, says he, I concluded the declination of the needle to be fifteen degrees thirty-five minutes from north to west. I had hoped to have seen, at the rising of the sun, the mountains of Dalmatia, on the other side of the gulph of Venice ; but the fogs hindered me from distinguishing them, both that and the succeeding days, for the whole length of the coast, which I followed from Ancona as far as Ravenna. By means, however, of the enquiries which I made, I found in these cantons several persons, who assured me, as being eye-witnesses, of another fact, of which till that time I had been uselessly informed : this was, that there are several points of the Apennine, on the frontiers of the Ecclesiastical State of Tuscany, and the duchy of Modena, from whence we may see the two seas which bound Italy to the east and west. It was not a vain curiosity which induced me to assure myself of this fact ; but the advantage that might be drawn from a concurrence of circumstances, rare, and perhaps only there to be met with.

“ We have had within these twenty years, five different measurements of the Latitude of the earth, but we have hardly one of its Longitude. The apparent impossibility of attaining to a sufficient degree of precision, for want of our being able to find an arc large enough, parallel to the Equator, and fit for measuring, has almost made us despair of this method. But if any place in the world seems to unite all the most favourable circumstances for measuring an arc in Longitude, it is in this part of Italy.

“ A signal placed on one of the summits of the Apennine, from whence we may see the Adriatic to the east, and the Tuscan sea to the west, cannot fail being perceived from one coast to the other, provided it be of a sufficient magnitude. I suppose, for instance, that it may be seen from Ravenna or Rimini on one side, and from Leghorn, or Pisa on the other. Here then we have an arc of more than two degrees in Longitude, and easy to be measured; but this is not all; for that distance may at least be doubled, of which the following is a proof; from the intermediary summit of the Apennines, from whence we see the two seas, one to the east, the other to the west, the sight can be only bounded by the objects which terminate the horizon of the sea, and which are perceived on both sides. From this same summit then we ought necessarily to see in clear and serene weather the sun rise from behind the mountains of Istria and Croatia, and set beneath those of Genoa. Consequently a sudden flame of a sufficient volume, produced either by a mass of gunpowder, as was proposed by me in 1735, and was actually carried into execution in 1740, or by a bomb of pasteboard placed on the summit of the Apennine chosen for that purpose, might, in a fine night, be seen by two persons appointed to observe it, with each a regulator by him; the one at Monaco, or on the mountains of Genoa, the other on Cape Pola in Istria, near Trieste. The difference of the hour in which each of them would perceive this artificial phenomenon, will give the difference of the Meridians of the two observatories, and the measure of an arc nearly five degrees in Longitude.

“ Though we should be able to assure ourselves of this difference of the hour but nearly within a second\*, I am of opinion,

\* “ I have found by experience, beneath the Equator, where the stars rise perpendicularly, and with very great rapidity, that it is not difficult, by taking several correspondent heights, to inform one's-self with certainty of the instant of noon, and above all of the mediation of a star nearly within a second; and experienced Observers will find, perhaps, that we may attain to a greater precision. This half-second of

nion, however, that it is possible to attain a much greater degree of exactness, if we take all the necessary precautions, and especially

time answers to an arc of a degree of seven seconds and a half, which we may estimate beneath the Equator, at one hundred and twenty toises, and which would be reduced again to eighty-four toises, under a parallel of forty-four degrees and a half. Now an error of eighty-four toises in an arc of five degrees, would not produce one of seventeen toises to a degree, instead of thirty-four, which I have supposed; the following is the reason of it: The difficulty of determining the hour exactly by correspondent heights increases in an oblique sphere, where the apparent motion of the stars is slower; and increases precisely in the same proportion as the obliquity of the sphere, or in an inverse ratio to the cosinus of latitude. Thus, for example, beneath the parallel of sixty degrees, the radius of which is subduple to that of the Equator, the supposed arc of seven seconds and a half would be by a moiety shorter, and consequently would be only sixty toises, instead of a hundred and twenty; but the difficulty of taking the hour exactly would be also as great again beneath this parallel, and instead of an error of half a second, which we suppose might be made under the Equator, there would be under the parallel of sixty degrees an error of one second of time to be apprehended, which answers to fifteen seconds of a degree. Now an arc of fifteen seconds of a degree half as little, is equal in length to an arc of seven seconds and a half in a degree that is as large again. This would make us then an exact compensation for it, and the error to which we should be exposed in the determination of the hour will be the same under any parallel that we proceed upon: a circumstance which has not, that I know of, been remarked, or, at least, not explained, till now. It follows from thence, that the exactness of the astronomical mensuration of an arc of Longitude may be equal in every country, and that it depends only on the length of the arc in toises, whatever be the number of its degrees. If I were to confine myself then to the supposition of half a second, at which I estimate, from my own experience, the error possible to be committed in the determination of the hour, by correspondent height, beneath the Equator, this error would not be proportionally more than forty-two thirds for the parallel of forty-four degrees and a half, and would produce, like that of half a second beneath the Equator, only an error of an hundred and twenty toises on an arc of five degrees; which would be no more than twenty-four toises to a degree, instead of thirty-four, which I have computed. But as the method which I have proposed requires two Observers, and it might happen, absolutely speaking, that their errors, instead of being none at all, or less, which I have not supposed them, might be as great as it is possible for them to be, and that instead of compensating one another, they might be doubled, though repeated and multiplied observations might be a remedy, morally speaking, for this accident; yet I have supposed the total error of the two Observers to be a whole second, even on taking a medium between their several observations. This second answers not to a hundred and seventy toises on the parallel of forty-four degrees and a half, and yet it is on the supposition of that error, which surpasses all the bounds of probability, that the er-

ally if the observations are often repeated) yet this error of a second in time, which is equivalent to fifteen seconds of a degree, amounts not in a parallel of forty-four degrees to one hundred and seventy toises, which, being divided again among five degrees, would make only thirty-four toises error to a degree; consequently, the measure of this arc of five degrees in Longitude, would afford as much or more precision than our mensuration of three degrees of the Meridian, which I think I have proved we can answer for, to within very near forty toises.

“ If Father Ximenes, the Restorer of the Meridian of Florence, be commissioned to make a map of Tuscany, and to measure there an arc of the Meridian, his Geodesian measures, joined to those of the Fathers Maire and Boscovich, will extend from one sea of Italy to the other, and go a great way towards taking the proposed mensuration in Longitude, which is so well calculated to furnish us with new lights, respecting the figure of the earth.”

The remainder of the volume is taken up with what our ingenious Traveller observed in other parts of Italy, viz. Bologna, Milan, Venice, Turin, and the Alps, which he crossed on his return to France.—We shall conclude this article with the following just encomium on M. de la Condamine, from the Translator’s preface.

“ As no person seems better formed by nature to make those enquiries, which the imperfection of all human wisdom still leaves but too much room for, so nobody seems ever to have made them with more unremitted ardour and assiduity. Nor is his modesty, wherever he has occasion to mention himself, any ways inferior to his abilities. But candour, truth, and humility seem to have followed him wherever he went; and to these amiable qualities, no doubt, as well as to his uncommon share of learning, are to be attributed those great honours he met with from the eminent in every country through which he passed. There is but one thing that I know of in which the bulk of mankind have reason to be displeased with him; and this is, that when we see so many of them, particularly of our English Gentry, taking much longer tours, from which, nevertheless, they return empty, though possessed of all the necessary means of improvement, M. de la Condamine, who set out in an ill state of health, and unprovided of any such advantages, should

error in a degree would be, and hardly, thirty-four toises. It is evident then, that the proposed mensuration in Longitude is susceptible of as great, or even a greater, precision, than that of three degrees of the Meridian.”

furnish out at once such an agreeable and instructive narrative, as will for ever do honour to his memory."

In regard to the *translation* of this *Memoir*, we have given sufficient specimens of it; and are sorry that we can afford it no other proof of our approbation.

## ACCOUNT of FOREIGN BOOKS.

*Jean Jaques Rousseau, Citoyen de Geneve, a Christophe de Beaumont, Archeveque de Paris, Duc de St. Cloud, Pair de France, Commandeur de l'Ordre du St. Esprit, Proviseur de Sorbonne, &c. Or,*

A Letter from J. J. Rousseau, Citizen of Geneva, to Christopher de Beaumont, Archbishop of Paris, &c.—Occasioned by the Mandate of that Prelate, condemning the new Treatise on Education, entitled *Emilius*, &c. *Amsterdam*, printed for *Key*.

THE very zealous Ecclesiastic, whose name and dignities serve to decorate the title-page of this performance, having officiously thundered out his anathemas against both Mr. Rousseau and his book, that ingenious Writer enters into a warm and serious expostulation with him, on the subject of his mandate; which, together with the sentence of the Parliament of Paris, he represents as cruel, unchristian, and unjust.

On this occasion, he gives a slight sketch of those peculiarities, in his own life and conduct, which have brought him into his present disagreeable situation. Before I proceed to my defence, says he, "I cannot forbear reflecting a little on the peculiarity of my destiny: peculiar, indeed, to myself alone! I was born with some share of natural genius; the public hath authorized me to make this boast. I spent my youth, nevertheless, in an happy obscurity, out of which I never attempted to emerge. Had I made such an attempt, indeed, it would have been as great a peculiarity, that, during the vivacity of youth, I should not have succeeded, as that I should succeed but too well in the sequel, when that vivacity should begin to decay. In this obscurity, my Lord, instead of a fortune I always despised, and a name I have since bought too dear, I possessed the only blessings my heart was desirous of, those of tranquility and friendship. Thus, easy in my mind, and happy in my friends, I drew near my fortieth year, when unluckily an academical question engaged my attention, and drew me into a profession for which nature never intended me. The unexpected success of my first essay

essay proved seductive. A numerous party of Opposers started up against me, and, without understanding my arguments, answered them with a petulance that piqued me, and a degree of vanity that, perhaps, excited mine. I stood up, of course, in my own defence; and, being urged from one dispute to another, found myself engaged in a career of controversy, almost before I was aware. Thus I became an Author at a time of life when Authors usually throw up their profession, and a man of letters even from my contempt for that character. From this time, I have been a Writer of some little consequence with the public: but at this time, alas! my friends, and my repose, forsook me. My labour was all I got for my pains; and a little reputation was to make up for every thing else. If this be any indemnification to those who are ever absent from themselves, it never was any to me.

“ Had I placed, even for a moment, any hopes on so frivolous a gratification, I should have been soon undeceived. In what a fluctuation hath the public opinion constantly been, with regard to my abilities or character! Being at a distance, I was judged only by interest or caprice; and for hardly two days together was I looked upon in the same light. Sometimes I was a dark and gloomy Being; at others an angel of light. I have seen myself, within the space of one year, applauded, courted, entertained, and sought for, even at Court; and speedily after, insulted, threatened, hated, and abused. Over night, assassins lay in wait for me in the streets; and in the morning I was threatened with a *lettre de cachet*. The good and the evil came from almost the same source; and both of them were the effect of a song.

“ I have written, it is true, on several subjects, but always on the same principles; I had always the same system of morals; the same faith, the same maxims, and, if you will, the same opinions. Very different, however, have been the opinions that have passed on my books, or rather on the Author of those books; because I have been judged rather from the subject I have treated of, than from my sentiments on those subjects. After the publication of my first Discourse\*, I was said to be a Writer fond of paradoxes, who amused himself in proving things he did not believe. After my Letter on the French Music, I was called a professed enemy to that nation, and was very near being treated as a conspirator and traitor: one would have thought, by the zeal shewn on that occasion, that the fate of the French monarchy was attached to the reputation of their opera. After

\* In answer to the question, Whether the cultivation of the arts and sciences had contributed to the purity of manners?

my Discourse on the Inequality of Mankind, I was deemed an Atheist and Misanthrope: after my Letter to Mr. d'Alembert, on the Theatres, I was celebrated as the Defender of Christian Morals: after Eloisa, I was supposed to be passionate and tender: at present I am a monster of impiety; and shall, probably, by and by, be a miracle of devotion.

“ Thus fluctuating is the public opinion concerning me; those who adopt it being as ignorant why they desert me now, as why they once respected me. As to myself, however, I have always remained the same; more zealous, perhaps, than enlightened in my researches, but sincere in all, even against myself; simple and well-meaning, but sensible and weak; often doing wrong, yet always respecting what was right; connected by friendship, never by circumstances, and ever more strongly influenced by sentiment than interest; requiring nothing from others; unwilling to render myself dependent on any; submitting to their prejudices as little as to their will, and preserving my own as free as my reason: fearing God, without being afraid of hell; reasoning on matters of religion without licentiousness, approving neither impiety nor fanaticism; but hating Persecutors still worse than infidels; without disguising my sentiments from any one; without affectation, without artifice, without deceit; telling my faults to my friends, my sentiments to all the world, and to the public those truths which concern it, without flattery, and without pride, equally careless whether I should please or offend it. Such are my crimes, and such my merits.

“ At length, totally disgusted with that intoxicating vapour of reputation, which inflates the imagination without satisfying the mind; wearied with the importunities of indolent Visitants, who overburthened with their own time, were prodigal of mine; and sighing after that necessary repose of which my heart is so fond, I had joyfully laid down my pen. Satisfied with the reflection that I had never taken it up but for the good of my fellow-creatures, I required only, as the reward of my zeal, that I might be permitted to live unmolested in my retreat, and to die in peace. In this, however, I was mistaken; the Officers were sent to apprehend me; and just at the moment when I flattered myself the troubles of my life were at an end, my greatest misfortunes begun. There is something singular in all this; yet this is nothing.—

“ A Citizen of Geneva hath a book printed in Holland, and, by an arret of the Parliament of Paris, this book is burnt by the common hangman, without any respect shewn to the Sovereign, whose privilege it had obtained. A Protestant proposes, in a protestant country, certain objections to the church of Rome, and



and he is sentenced by the parliament of Paris. A Republican makes objections, in a republican government, against monarchy, and he is condemned by the parliament of Paris. The parliament of Paris must surely have strange notions of their own jurisdiction, to imagine themselves the legal Judges of all mankind.

" The same parliament, ever so remarkably strict in the order of their proceedings, when individuals of their own nation are concerned, break through them all in passing sentence on a poor stranger. Without knowing whether he was really Author of the book attributed to him, whether he acknowledged it, or caused it to be printed, without any regard to the unhappiness of his situation, or pity for his bodily infirmities, they began their process by ordering him to be clapped into prison. Thus they would have had him taken out of his bed, and dragged from his house, to be thrown among infamous criminals, to rot in a jail. Nay, who knows but they might have burnt him at the stake, without suffering him to speak in his own defence; for what reason is there to think, they would have proceeded more regularly afterwards than at first, in a prosecution so violently commenced, as to be almost without example, even in the countries of the Inquisition? Thus it is, in my case alone, that this sanguinary tribunal forgets its prudence; it is against me alone, that a people, who boast so much of their politeness, and by whom I thought myself beloved, act with the strangest barbarity; it is thus the country I have preferred as an asylum above all others, justifies me in giving it that preference! I know not how far such proceedings may be consistent with the law of nations; but I know very well, that where they are practised a man's liberty, and perhaps his life, lies at the mercy of the first Printer who pleases to set his name to a book.

" A Citizen of Geneva owes no respect to such unjust Magistrates, who order persons to be apprehended, and committed to prison, upon a scandalous information given them, without citing the accused to appear and answer for himself. Not having been cited to appear, he is not obliged to it. But being thus proceeded against by force and violence, he is justified in flying from persecution. He shakes the dust off his feet, therefore, and leaves an inhospitable country, where the strong are so ready to oppress the weak, and to load the stranger with chains, without hearing his defence, without knowing whether the act he is accused of be criminal, or, being so, whether he hath, indeed, committed it.

" He abandons with regret the pleasing solitude he had chosen, leaving all his possessions, his few, but valuable friends behind.

behind. Weak and infirm as he is, he is obliged to undergo the fatigues of a long journey; hoping at the end of it to breathe in a land of liberty; he approaches his own country, flattering himself his reception there will console him for his past disgrace.—But what am I going to say? My heart sinks, my hand trembles, and my pen falls to the ground: Let me be silent, therefore, on this affecting subject.

“ And, wherefore, am I thus treated? I do not say for what reason? but on what pretence?—The Magistrates have been rash enough to judge me guilty of impiety, without reflecting, that the book, containing the pretended instances of it, is in the hands of the whole world. What would they not give, effectually to suppress this authentic testimony against them, that they might be able more boldly to say it contains what they pretend to have found there! But this proof of my innocence will remain, in spite of all their efforts to suppress it; and posterity will be surprized, in looking for the enormous crimes imputed to the Author, to find at worst only, the errors and mistakes of a sincere friend to virtue.”

Our ingenious and persecuted Author goes on to mention the other aggravating circumstances of his oppression; hurting at Writers now living, who are more favourably dealt by, notwithstanding the principles they have inculcated in their works are notoriously such as he is unjustly accused of: these, however, he forbears to name, as it is not his intention to injure others, but only to shew the singular hardship of his own case.

He observes, that it is a ridiculous absurdity for a Roman catholic Bishop, who condemns indiscriminately all that are not of his church, to censure any particular doctrine of a Protestant Writer, as if he would not even permit those, whom he consigns to the devil, to go to him their own way. He affects also to think it a mighty ridiculous thing, for so many great States to enter into a league, as it were, against so mean an object as the son of a Watch-maker. This reflection, however, we think ridiculous enough in our Author. We should have thought he had suffered sufficiently, to be convinced of his own importance; which would not be a jot the less at present, had he been the son of a Chimney-sweeper. A Writer, whose works are become so universal, and whose opinions are so well received as those of Mr. Rousseau, is, singly, a man of more consequence, and may be more useful or pernicious to governments, than a score of Cardinals, or a whole junto of ordinary Ministers of State.

But the true cause of our Author's persecution in France, he himself conceives to be this. In a note, which was inserted in

His *Epistle*, he had very unwisely spoken against the Jansenists, predicting, that when they should get the upper hand, they would be more persecuting than their enemies ;—he had also refused to write against the Jesuits. At a time, when it was not yet determined to extirpate that society, this was overlooked, but not forgotten ; those persons by whom the Parliament hath been excited to the present proceeding, having waited this opportunity of taking ample vengeance. On this account our Author rallies the Archbishop, on being secretly made the dupe of that party, which he has had fortitude enough so long to combat openly with success.

As a translation of this piece is advertised, and the present article already sufficiently long, we shall defer entering upon the merits of our Author's defence at present : this may probably be the subject of a future article. In the mean time, we have only to observe, that the whole of this epistle is written with spirit, and is worthy the pen of Mr. Rousseau.

*The Nature and notable Use of the most simple Trigonal Numbers. With two Arithmetical Tables, that over and above the solution of several important Problems, give the Square-root out of every Square, expressed by an integer Number, and seated between the Unity and forty thousand Millions ; and the Cubic-root of every Cube, expressed by an integer Number, and seated between the Integer and two hundred sixteen thousand Millions. Translated from the Latin of E. de Joncourt, A. M. and Professor of Philosophy ; by the Author himself. Hague printed for Hufon. 410.*

THERE is something extremely agreeable in contemplating the Properties of Numbers. It opens an extensive field, where the faculties of the human mind may range at large, in search of pleasure and utility. Many noble discoveries have been made, and many compendious methods of calculation invented, by this engaging study. The common operations of Trigonometry, for instance, were extremely fatiguing till Lord Napier, by a happy discovery of the property of numbers, formed the Logarithmic Tables, by which these operations are performed with the greatest facility.

The work before us is an attempt of the same kind, consisting of tables of trigonal numbers, calculated principally to facilitate the extraction of the square and cube roots ; the other arithmetical operations may be readily performed by these tables, which are easily constructed, in the following manner.

The

The natural numbers 1, 2, 3, 4, 5, 6, 7, 8, &c. being disposed in a column, and the numbers 1, 3, 6, 10, 15, 21, 28, 36, &c. placed opposite to them in a second column, a series of the most simple triangular or trigonal numbers will be generated, correspondent to a series of natural numbers, as in the following example.

1	1
2	3
3	6
4	10
5	15
6	21
7	28
8	36
&c.	&c.

The first trigonal number 1, is equal to the first natural number 1; the second trigonal 3, equal to the sum of the two first natural numbers  $2+1=3$ ; the third trigonal, 6, equal to the sum of the three first natural numbers  $1+2+3=6$ ; &c. In the same manner the large tables of trigonals, given us by this ingenious Author were constructed.

From the very nature of the construction, it evidently appears, that the sum of any two trigonals following each other, is equal to the square of the natural number belonging to the larger trigonal: thus, for instance, the sum of the trigonals 36 and 28, is 64, which is equal to the square of 8, (the natural number belonging to the greater trigonal 36)  $=8 \times 8$ . Thus, by an easy process of addition, the square of any whole number less than 20,000, may be very easily found. But tho' the tables before us extend no farther than 20,000, yet the Author has shewn, by an easy artifice, how any number, to 200,000, may be squared.

The rule which the Author has laid down for extracting the square-root is this: divide the given resolvend into two equal parts, and seek the half thereof among the trigonals; the number immediately above that half points to the natural number, or root required.—Thus, if 49 were the given resolvend, the half will be  $24\frac{1}{2}$ , and the trigonal number immediately above, or greater than  $24\frac{1}{2}$ , is 28, and its natural number 7, the root required. But as most resolvends are surds, that is, have no true root, the Author has shewn, by an easy process, how the root may be approximated to any degree of accuracy.

To this work is annexed a table of the first 600 cubes, and their roots, by means of which the Author has shewn how the cube-

cube-root of any number less than sixteen thousand millions may be readily extracted.

In short, M. Joncourt is the first that has shewn the practical use of these artificial numbers, and taken the pains to calculate tables for that purpose; and therefore his work cannot fail of being agreeable to those who are pleased with seeing speculations reduced to practice.

We mention the practical use, because the doctrine of *figurate* numbers, (so called from their being capable of representing certain geometrical figures, by a particular disposition of their units) is a part of the ancient Pythagorean speculations on numbers and geometrical figures; from a comparison of which, they pretended to discover many mysteries and secrets of nature. But such pretences have been long since exploded, and the connections and properties of these numbers considered as a subject purely arithmetical; tho' they still retain their ancient names.

They are all no other than the sums of different series of numbers in arithmetical progression; and are distinguished by the common difference in the series. Thus, if the common difference in the rank of progressionals, whence they proceed, or whose sums they are, be an unit, as 1, 2, 3, 4, 5, &c. the sums 1, 3, 6, 10, 15, &c. are called triangles, or trigonal numbers. If the difference be 2, as 1, 3, 5, 7, 9, &c. the sums 1, 4, 9, 16, 25, &c. are called quadrangles, and particularly squares. If the difference be 3, as 1, 4, 7, 10, 13, &c. the sums, as 1, 5, 12, 22, 35, &c. are called pentagons, or pentagonal numbers; and so on.

But it is not incumbent on us to pursue this subject any farther; those who are desirous of seeing the doctrine fully explained, may consult Malcolm's *New System of Arithmetic*, book V. page 396, where the connections and properties of these numbers are displayed in a masterly manner.

We are obliged to Mr. Joncourt for the compliment paid us, in dedicating his work to the *Monthly Reviewers*: but we wish he had called in to his assistance, some friend better acquainted with the English language, which few foreigners write with any tolerable degree of elegance.

*De Dea Libertate ejusque cultu apud Romanos et de Libertinorum Pileo*  
*Dissertatio. Romæ 1762. Or,*

A Dissertation on the Goddess Liberty, and the Worship paid her

her among the Romans; as also on the Cap worn by the Freed-men of ancient Rome.

**T**HIS is a very learned and ingenious enquiry, worthy of the elegant pen of the Abbé Venuti, its Author. As the subjects of it, however, may be thought rather curious than important, by the generality of our Readers, we beg leave to refer the Antiquarian to the treatise itself.

*Memoire sur l'Usage Economique du Digesteur de Papin, &c. A Clermont-Ferraud. Or,*

An Essay on the Economical Use of Papin's Digestor.

**T**HIS is an account of an attempt to improve on this well-known machine; and, by making it cheap and commodious, to apply it to culinary uses. Mr. de Ballinwilliers, Intendant of Auvergne, hath occasioned many experiments of its utility to be made, in reducing the bones of animals into soup; which being rendered portable by evaporation, he thinks may be of public benefit to mankind, if distributed, in times of scarcity, among the poor.

*Eclaircissement sur les Mœurs, par l'Auteur des Mœurs. 12mo. Amsterdam, 1762. Or,*

An Illustration of the Work intitled *Manners*. By the Author,

**M**R. Toussaint, the celebrated Author of *Les Mœurs*, apologizes, in the present performance, for some exceptionable passages in that work; declaring, in the most positive terms, that whatever construction may have been put on some unguarded expressions in his book, he looks upon the imputation of Deism as the grossest calumny; and that he then was, and now is, perfectly orthodox in his sentiments of Christianity. The publication of this apology, will probably be deemed much too late, to prevent the ill effects of the premature and inconsiderate sallies of his youthful genius. He endeavours to justify himself, however, in this delay; and, if his plea be not very solid, it is, at least, specious.

MONTHLY

## MONTHLY CATALOGUE,

For MARCH, 1763.

## RELIGIOUS and CONTROVERSIAL.

Art. 1. *The Works of the Reverend Thomas Jones, M. A. late Chaplain of St. Saviour, Southwark. To which is prefixed, a short Account of his Life, in a recommendatory Preface. By the Rev. William Romaine, M. A. Lecturer of St. Dunstan's in the West. 8vo. 4s. sewed. Dilly.*

A Republication of Mr. Jones's single Sermons, first published in his life time. As to the subjects of them, they are thus set forth by the Editor.—“Some of the leading points, says he, are these—the universal corruption of mankind by the Fall, their guilt, misery, and helplessness;—the gracious method contrived by the Eternal Three of bringing many sons unto glory by Jesus Christ;—the office of the Holy Spirit in the covenant of grace,” &c. &c.

The character of Mr. Jones and his writings being sufficiently known, especially among the Hutchinsonians, Methodists, and other enthusiastic sectaries, it were needless to enlarge on them here. Mr. Romaine, however, for the edification of the Brethren and Sisters about Moorfields and Tottenham-Court, has copiously dwelt on the pious excellencies, and rare gifts of his departed friend: for they were congenial souls, and a long and intimate acquaintance had subsisted between them. As to what related to God's dealings with Mr. Jones's soul,—our Editor had given an account in his Funeral Sermon; and as to other particulars of his life, it is of no consequence, says he, to lay them before the public: and truly we are quite of Mr. Romaine's opinion. Nevertheless, we must acknowledge, that, according to the best accounts we have heard concerning the late Chaplain of St Saviour's, he was one of the least exceptionable, the least fanatical, of all our modern Pretenders to apostleship. He was probably sincere in his way. Tho' deluded himself, he was, perhaps, not conscious of the delusion; and might have no intention to mislead others. His piety we suppose unquestionable; and from Mr. Romaine's account we learn, that Mr. Jones died in perfect peace of mind, and in a manner becoming the Christian character. In a word, Charity bids us hope, that all our Mob-leaders are not impostors; tho' there is great reason to conclude, that few of them are distinguished by that simplicity of manners, and integrity of mind, which characterised the Author of these Discourses.

Art. 2. *Evangelical Principles and Practice: Being Fourteen Sermons, preached in the Parish-church of St. Mary Magdalene in Oxford, on the following Subjects: the State of Innocence—the Corruption of Nature—the Deceitfulness and Corruption of the Heart—the Spirituality of the Law—the Penalty of Disobedience—Redemption by Jesus Christ—Salvation by Grace—the Nature of true Holiness—the Fruits of the Spirit—the Necessity of personal*  
REV. Mar. 1763. R

*sonal Holiness—the Means of Holiness—the Blessedness of Righteousness.* By the Rev. Thomas Haweis, of St. Mary Magdalen-Hall, Oxford; and Chaplain to the Right Hon. the Earl of Peterborow. 8vo. 5s. Keith, &c.

These Discourses are sent into the world, we are told in the preface, to obviate the manifold misconceptions and misrepresentations which the Author of them has lain under. He professes himself to be conscientiously attached to the *Articles and Homilies* of the Church of England, which he calls her only *authentic Standard of Doctrine*; and as by the *royal Declaration* prefixed to the *Articles* he is *forbidden*, so he presumes not, [good man!] to take them in any sense but that which a literal and grammatical construction of them imports; and knows no authority by which any Minister of the Church of England can indulge himself in a greater latitude of interpretation.—*Subscriptions*, he thinks, bring the soul under the deepest obligations to sincerity before the great Searcher of hearts, who *requireth truth in the inward parts*, and he looks upon those, who in any degree allow themselves to trifle or prevaricate with them, to be men devoid of conscience towards God, and of honesty towards man.—That the Reader may have some general notion beforehand of what he is to expect from these Discourses, the Author, in his preface, gives the following abstract of them.

“The Divinity of the *Son* and *Spirit*, says he, co-eternal and co-equal with the *Father*, not the idol-monster of inferior divinity, is here maintained, in full opposition to the Arian and Semi-Arian: whose blasphemy, though more specious, is not less real than the more avowed and open blasphemy of the Socinian.

“The Maintainers of the doctrine of the rectitude of human nature, and the freedom of man's choice to good as to evil, will find these *proud imaginations* attacked, he hopes laid low to the ground, even in the dust, by the *sword of the Spirit, which is the word of God*. The strong evidences of a fallen and corrupted nature, with its dire effects, are produced and confirmed; and the inability of man in his fallen state to any thing but evil, clearly, he trusts, made manifest.

“The extent, purity, and spirituality of God's law are laid open, that the conscience may discover and feel its transgressions against it. The eternal obligation of this law is shewn; its awful sanctions declared; the impossibility of obeying it as a *covenant of life* evinced; and consequently the conviction of our state, as a state of helpless guilt, evidenced.

“The one great glorious and all-sufficient oblation of the *Son of God* for the sins of the world, as a true and real sacrifice, atonement and propitiation, is pleaded for; its necessity and influence proved; and the various blessings for sinners thereby set forth.

“Faith, as the only means of justification and acceptance with God, is urged, from considerations demonstrating the impossibility of righteousness before God any other way. And as works of any sort are not admitted as the condition of our pardon and acceptance with God, the position that we are *justified by Faith only*, is maintained and vindicated.

“The works of piety and virtue which *become men professing godliness*, are at large opened, and the necessity of them enforced, from the only



true principle of *Faith which worketh by Love*. The Antinomian blasphemy is rebuked and censured.

"Finally, the means of Grace are strongly urged, and the diligent use of them shewn to be the only method of obtaining advancement in the divine life.

"The blessedness of the religion of Jesus concludes the whole, as the natural result of the principles and practices above recommended."

This abstract, which the Author himself has given of his Discourses, saves us the disagreeable task of characterising them.

**Art. 3.** *A Letter to the Right Reverend the Lord Bishop of Gloucester. Occasioned by his Tract\* on the Office and Operation of the Holy Spirit.* By John Wesley, M. A. late Fellow of Lincoln College, Oxford. 12mo. 1s. Flexney.

Mr. Wesley has answered the Bishop's book with all that art, address, and specious appearance of primitive integrity, decency, and dove-like innocence, which must be naturally expected by such as are acquainted with the character of a man who is so much master of his own, as well as of other men's, passions. His tract is, indeed, a notable one; he stands his ground manfully, repels the learned Bishop's attacks with such—we had almost said—Jesuitical evasions, and shelters himself so snugly under the authority of the Scriptures, and of the Church of England, (which he well knows how to twist and turn to his purpose) that we doubt not this performance will fully answer the great end of preventing his dignified Antagonist from enticing the sheep out of his fold.

\* See Review for November and December last.

**Art. 4.** *An Essay on the Revelation of the Apostle John. In which a new Explication is given of some Passages in that Book, and applied to the Circumstances of the present Times.* By Lauchlan Taylor, A. M. Minister of Larbert. 8vo. 2s. 6d. Millar.

This learned Gentleman has, after infinite labour and study, discovered, that the book of Revelations ascribed to St. John, "contains in it all the grand revolutions of the Christian church, from the Apostle's time to the present, and from this time to the end of the world;" also, among other *new* and *amazing* explications, that many things predicted in the said book, have been fulfilled in the person, and by the great actions, of the King of present Prussia: to whom the Author has dedicated this most important Essay; and whom he styles, "a great Deliverer of God's church, resembling MOSES, as a *Lawgiver*, a *Philosopher*, a *Prince*, and a *General*."—You smile, Reader; but peruse our Author's book throughout, and you will find in it such things as eye hath not seen, nor ear heard, nor have entered the heart of *any* man, except the heart of Mr. Lauchlan Taylor, Minister of Larbert, or of that other wonderful Decypherer, who discovered the Cherokee Indians in the prophecies of Baeliel\*; with a few other Gentlemen of uncommon pe-

\* See Review for last Month, page 164. art. 21.

netration, whose names and performances we do not at present particularly recollect.

### P O L I T I C A L.

Art. 5. *A Consultation on the Subject of a Standing Army, held at the King's Arms Tavern, on the 28th of February, 1763.* 4to. 1s. 6d. Kearsly.

This is a severe and well-written satire on the majority of the Country Politicians, who are here supposed to be debating on the expediency of a standing army; that is, not on its expediency as a national concern, but as the concern of their own body; the question before them, as laid down by their Chairman, being, not the political one, "Whether a standing army be a right or a wrong measure; but whether they shall approve or condemn that measure."

On this subject the several members are supposed to speak in their turns; the tergiversation and inconsistency of the Tories being exposed in their respective speeches, with much truth, and a good deal of sarcastic humour.

Art. 6. *A second Dialogue between Prejudice and Reason, on the present State of public Affairs.* By the Author of the first. 4to. 1s. Coote.

Reason defends the peace against Prejudice, from a view of the preliminaries only. A third Dialogue may be expected; Messrs. Reason and Prejudice having agreed to meet again, in order to canvass the definitive treaty, as soon as it shall be made public: when, we doubt not, the former will obtain another victory over his antagonist, as easily as in the first and second dispute — Poor Prejudice hath, indeed, very little to say for himself. He is set up, like an unfortunate dunghill-cock, on a Shrove Tuesday, only to be pelted, and cruelly knocked on the head.

Art. 7. *Eleutheria: One of a Series of Letters to a Nobleman, on the most important and interesting Subjects, &c.* 4to. 1s. Nicoll.

"Writings, calculated to promote the interests of Liberty, can never be unreasonable in a free country," says the Author in his preface; and we readily subscribe to the truth of his observation: but when he "laments to see a particular occasion for the friends of Liberty to exert themselves," we must withhold our acquiescence, till the occasion he has in view is more particularly ascertained, than it seems to be in the present Letter, which, as the title informs us, is only the first of a series intended for publication.

The Writer expatiates freely and warmly in defence of civil and religious Freedom; but whether his zeal hath really taken the alarm from any particular occasion, as he has expressed it; or whether his apprehensions flow from a notion which hath pretty generally obtained, that the Tories and High-church Men have gained the ascendant at Court—is not very clear to us. With regard to religious Liberty, indeed, he seems

to have had an eye to the noted prosecution of a person who had too freely enquired into the character and writings of Moses; but we imagine he is too hard upon a certain great man, if he means to charge him with being the Author or Stimulator of that prosecution: for we are assured, that his L——p was rather averse to such a procedure, and reluctantly yielded to it, in compliance with the zealous solicitation of certain dignified Ecclesiastics.—But, in truth, tho' we cannot but highly approve the Writer's principles, as a *Whig* and as a *Protestant*, yet candour obliges us to condemn the ungovernable excess of his ardour, by which a good cause is more likely to be injured than served. We must also observe, that his manner of writing is by no means agreeable to the epistolary style: his papers may be called *Answers*, *Reflections*, *Disquisitions*, or any thing rather than *Letters*.

• “*Were the maxims, says he, of the Scottish race to prevail,—we should see the land despoiled and miserable with slavery, violence, superstition, ignorance, and that worst of curses, religious persecution.*”

*Art. 8. Curious and authentic Memoirs concerning a late Peace, concluded between the Rooks and Jack-Daws. 8vo. 1s. 6d. Burnet.*

Under a very thin disguise, we have here a satirical sketch of the late war, and of the Preliminaries. There is not much wit or humour in the piece; but plenty of scandal appears in the characters here drawn of many of the principal Rooks; i. e. the late and present British Ministry, and the leading Members in both Houses of Parliament.—The Author has fallen into an obvious absurdity, by making use of strokes and dashes, in some parts of his work, where he apprehends his satire to be dangerously severe; although we are of opinion, that if the feathers of his Rooks and Daws are not thick and close enough to cover a libel, those branks and blanks would but little avail him. Beside, such an obvious and common evasion of a literal construction, is quite foreign to the mode of allegorical writing; it prematurely unveils the subject; spoils that agreeable deception from which the Reader's entertainment is chiefly derived, and looks like Harlequin's white neck and ears behind his mask, just appearing to undeceive the audience, by revealing to them, that Mr. Wriggle-tail is no Negroe, notwithstanding the sooty complexion of his features.

*Art. 9. Considerations on the fatal Effects of the present Excess of public Charities. In which the Magdalene, Asylum, Foundling, Hospitals for Sick and Lame, Lying-in Hospitals, Charity-Schools, and the Dissenting Fund, are particularly considered. And a Plan for a new System of Poor's Laws proposed. 8vo. 1s. Hooper.*

Many shrewd and sensible observations are to be found in this public spirited pamphlet. The scheme for a new system of Poor's Laws deserves consideration; the subject being of very great consequence. As to the Writer's Remarks on our public Charities, they are not all of equal depth and solidity. Our Author is sometimes too warm and declamatory;

tory; and does not seem to have always given himself sufficient time for weighing the extent and tendency of his own reasoning. Some of his representations of facts too, appear a little doubtful, and others, we are pretty certain are rash, erroneous, and totally wrong. On the whole, nevertheless, we recommend what he has said, to a candid hearing; as the public may possibly reap considerable advantage from a due attention to several of his hints.

Art. 10. *A new Trade laid open from the Islands of Tobago, Graciosa, and others of the Leeward Islands, to the Spanish Main, in the Kingdom of Peru; and from Cape Florida to the Havanna and La Vera Cruz, in the Kingdom of Mexico.* By a Gentleman who resided many Years in both Kingdoms. 8vo. 1s. Hinxman.

An old Trade is here laid open; viz. that of printing fresh titles to old pamphlets, &c. a trade which has been long carried on by the noted Ed. Curl and his worthy successors. This pamphlet was published in December last, under the title of "The great Importance of the Havanna, set forth in an Essay on the Nature and Methods of carrying on a Trade to the South Sea, &c. By Robert Allen, Esq;"—In our Review for that month, we took notice of it as an *old tract reviewed*, by one Samuel Jemmat; whose name and dedication to Alderman Harley, do not appear to countenance the present reiterated attempt, to force a sale for an unsaleable tract.

#### POETICAL.

Art. 11. *The Triumph of Brutus. A Satire on this Caledonian Age.* 4to. 1s. 6d. Pridden.

The incoherent ravings of some crazy Rhimer, whose friends, if he has any, ought to keep the pen and ink out of his way. It is no less indecent to let mad-men expose to public view all that may be conceived in their disordered imaginations, than to suffer them to run naked about the streets.

Art. 12. *An Ode, sacred to the Memory of a late eminently distinguished Placeman, on his retiring from Business.* Folio. 1s. G. Woodfall.

Dull and heavy abuse of the Duke of N———e. The Author, instead of Pegasus, has mounted a Pack-horse.

Art. 13. *Pelicia; or the Old Woman. A Mythological Eclogue.* By Mr. Thomas Milward. 4to. 1s. Dodsley.

We do not understand what Mr. Thomas Milward would be at. He certainly has an intention to draw the Reviewers into some scrape: it behoves us, therefore, to be careful how we meddle with him. Hence, we hope, our Readers will not too rigidly insist on our attempting to explain to them the nature and design of what appears to us an inexplicable poem. It is something about Adam and Eve, the serpent, and the

the apple, virtue and vice, reason and superstition; and it concludes thus;

Mark then the reigning taste, and sail along  
The stream of custom with the vulgar throng;  
But keep your *heart*, for there the danger lies;  
This only makes, and can preserve us wise!

There may be meaning in this,—but *non cui-unque datur est habere nasum*.

Art. 14. *The Poetical Calendar, containing a Collection of scarce and valuable Pieces of Poetry, with Variety of Originals and Translations, by the most eminent Hands: Intended as a Supplement to Mr. Dodgley's Collection.* Written and selected by Francis Fawkes, M. A. and William Woty. Vol. II. for February. 12mo. 1s. 6d. Coote.

These two Poetical Almanack-makers keep pace with the sun, and pass with him from Sign to Sign through the Zodiac. They are now in Pisces, and sing of February, of Snowdrops, Crocuses, &c. but poor Sonnetteers! they do not seem to mend their hands. However, it is to be hoped, that when they get into Taurus, and the rest of the more genial Signs, they will exert a little more spirit.

But tho' we cannot commend all the pieces which the Editors themselves have written, and inserted in this publication, yet we do not indiscriminately condemn the whole. The Bacchalian, in particular, by W. W. deserves to be distinguished, for the easy and spirited strain in which is conceived. Several of the pieces which they have collected from the labours of other Bards, or which have been communicated by their friends, have likewise their share of merit; especially the very natural Eclogue entitled, *ROBIN*, written by Captain Dobson.

Art. 15. *Fitz-gigo: A new English Up roar, &c.* 4to. 6d. Swingster.

Excellent fun:—to use the style of such choice spirits as the Author. The subject is, the late riot at Covent-garden theatre. The songs, &c. are comically adapted to the favourite airs in the opera of *Artaxerxes*.—A second part has been printed, not quite so funny as the first.

Art. 16. *A grand solemn Dirge, in the high burlesque tragi-comic Taste, performed at the Funeral of Old English Liberty, on the same Day as the definitive Treaty of Peace was signed betwixt France, Spain, and Great Britain.* By H. Howard. 4to. 6d. Williams.

Another piece of choice spiritism, in burlesque airs, recitativo, duetta, and chorus. The *Geniuses* allow Harry to be the drollest Dog, the highest Fellow, that is to be met with in all the Rounds.

#### MISCELLANEOUS.

Art. 17. *Theatrical Disquisitions: or a Review of the late Riot at Drury-lane Theatre, &c.* By a Lady. 8vo. 1s. Burnet.

The old Lady takes part with the Managers, and gives the Rioters a good scolding.

- Art. 18. *Three original Letters to a Friend in the Country, on the Cause and Manner of the late Riot at the Theatre-royal in Drury-lane. Letter the first: The Introduction—with a theatrical Anecdote, the Cause of the Riot as set forth in the printed Paper: Letter the second: The Complaint impartially examined; and their Proceedings at the Theatre faithfully related, with proper Remarks. Letter the third: A Review of the Condition and Usage of that Theatre forty Years ago: the first Rise of latter Accounts—the Entertainments then given to the Public—the Salaries, &c. compared with the present. The Rights of an Audience considered. Remarks on the whole. By an old Man of the Town. 8vo. 1s. Becket.*

A very good title-page; but the Author ought, in conscience, to have given something more for a shilling.

- Art. 19. *An historical and succinct Account of the late Riots at the Theatres of Drury-lane and Covent-garden. 8vo. 1s. Morgan.*

Little more than a bare compilation of the papers and advertisements published by both parties, before and after the disturbances at both Houses.

- Art. 20. *The Gentleman and Lady's Key to polite Literature; Or, a compendious Dictionary of fabulous History, &c. &c. 12mo. 2s. Newbery.*

Young Gentlemen and Ladies may here very readily find out who was who, in the old heathen world, three or four thousand years ago: Hector, or Helen, or Homer, or Jupiter Ammon: Gods, Heroes, Poets, Goddesses, Monsters, &c. &c. collected from the larger Dictionaries, Pantheons, Histories of the heathen Gods; and other compilations generally made use of, for debauching the minds and morals of youth in our public Schools, with the help of such classic impurities as are to be found in Horace, Ovid, and other obscene Wits of antiquity.

- Art. 21. *An Essay on the Theory of Agriculture, intended as an Introduction to a rational System of that Art. By a Farmer. 8vo. 1s. Becket.*

In our last we gave an account of a valuable treatise on Agriculture, written and published in Scotland; where this noble and useful subject has been very much studied of late years. This Essay is another production of that country, and appears to come from no ordinary hand. We can hardly think it the work of a common Farmer: the style is too much elevated for people of that class; and, indeed, if it had been less laboured, the writing would have been more agreeable to the generality of

of Readers; we might have said to all. *The matter*, however, not the *manner*, is the chief thing to be regarded in books intended for improvement in arts and manufactures; and the Author has shewn himself so much a master of his subject, by this little specimen, that it is to be hoped, we shall, in due time, have the satisfaction of perusing his intended larger work. This introductory part was published in the year 1760.

Art. 22. *The Fall of Mortimer. An historical Play. Revised from Mountfort, with Alterations.* 8vo. 2s. Kearsly.

The play of *Mortimer's Fall*, as projected by Ben Johnson, and afterwards written by Mountfort, is well known to those who are acquainted with the British theatre\*. As to the edition before us, we presume our Readers will hardly require any information concerning the motives of its present appearance. Its publication at this juncture, is, indeed, evidently made with a view to a most illiberal parallel, equally false and invidious; the Reviser having made several additions and alterations, the more completely to effect this scandalous design. That there might remain no possibility also of mistaking the virulent intention of the Reviser, he hath prefixed a dedication to Lord Bute, containing a strange mixture of flattery, humour, irony, and abuse.

The reason, says he, why "I choose your Lordship for the subject of this dedication, is, that you are said, by former Dedicators, to cultivate with success the polite arts. They ought to have gone further, and to have shewn how liberally you have rewarded all men of genius, *Malloch* and the *Hume* have been nobly provided for. Let *Churchill* or *Armstrong* write like them, your Lordship's classic taste will relish their works, and patronize the Authors. You, my Lord, are said to be not only a *Patron* but a *Judge*; and *Malloch* adds, that he wishes, 'for the honour of our country, that this praise were not, almost exclusively, 'your own.' I wish too, for the honour of my country, and to preserve your Lordship from the contagion of a malignant *envy*, that you would not again give permission to a Scribler to sacrifice almost the whole body of our Nobility and Gentry to his itch of panegyric on you, and of pay from you; and I submit, whether a future inconvenience may not result from so remarkable an instance how certain and speedy the way to obtain the *last* is, by means of the first."

It is to be observed, that our Dedicator hath just before been sacrificing, as he calls it, some of the principal characters of the Nobility and Gentry to a different motive. But he goes on; "The progress, my Lord, which almost all the sciences have made in England, has become the jealousy of Europe. Under your auspices Botany and Tragedy have reached the utmost height of perfection. Not only the *system* of power, but the *vegetable system* has been completed by the joint labours

\* In *Cibber's Lives of the Poets*, we do not find this play mentioned among the writings of Mountfort; an omission which ought to be supplied in any future edition of that work.—Mr. Mountfort was a Player, and a Writer of some talents, in the reign of Charles the second; he was assassinated in the street by Lord Mordaunt, an account of some connections with Mrs. Bracegirdle.

of your Lordship and the great Doctor Hill. Tragedy, under Malloch and the Home, has here rivalled the Greek model, and united the different merits of the great moderns. The fire of Shakespear, and the correctness of Racine, have met in your two countrymen."

He now proceeds to abuse Mr. Murphy, on account of his former connections with the theatre, and his supposed late connections with a political paper, written in defence of the present Minister; who, he intimates, has likewise some claim to the honours of the buskin and sock: having, a few years ago, frequently exhibited at the Dutchess of Queensberry's. "In one part, says he, which was remarkably *humane and amiable*, you were so great, that the general exclamation was, *here you did not act*. In another part you were no less perfect. I mean in the famous scene of Hamlet, where you *pour fatal poison into the ear* of a good unsuspecting King. If the great names of Murphy and Bute, as Players, *penfantur eadem trutinâ*, it is no flattery to say, that you, my Lord, were not only superior, but even unrivalled by him, as well as by all who have ever appeared on the great stage of the world. As a *Writer*, I take Mr. Murphy, rather to excel you, except in points of *orthography*: as an Actor, he can form no pretension to an equality. *Nature*, indeed, in her utmost *simplicity*, we admire in Mr. Murphy; but *art, art*, characterizes your Lordship."

Our Dedicator proceeds in the same strain to rally his Lordship for the real or supposed countenance he hath given to some other favoured Writers; while we suppose he hath neglected the Dedicator.—*Hinc illæ lachrymæ*, no doubt!

Art. 23. *A Report from the Committee appointed (upon the 27th Day of January, 1763) to Enquire into the State of the Private Madhouses in this Kingdom. With the Proceedings of the House thereupon.* Published by Order of the House of Commons. Folio. 1s. Whiston, &c.

It appears from this Enquiry, that there are persons who keep private Madhouses, (as they are called) who do not require any assurance, or even pretence, of the insanity of those who are committed to their care; taking upon themselves to keep persons confined, when charged with drunkenness, or other misconduct, by the friends or relations bringing them.

One of the Keepers of these houses, being asked by the Committee, upon what authority he received and confined such persons? frankly replied, upon the authority of the persons who brought them; adding, that out of the whole number he had confined during six years, he had never admitted one as a lunatic.

The particular cases here enquired into, are but few. To obviate, however, any objection which might thence arise, that such cases are rarely to be met with, and only the abuse and misconduct of some few persons; the Committee report, that a variety of other instances, arising in other houses, offered themselves for examination. But that the Committee were restrained, out of a regard to the peace and satisfaction of private families, from entering into the examination of more cases than they judged to be necessary to establish the reality of the abuses complained of in the present state of such houses.

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The Resolutions of the House on this Report was, that the case before it, required the interposition of the Legislature: in consequence of which, a bill was ordered to be brought in, for that purpose.

*Art. 24. Some Considerations on the proper Means of regulating Private Madhouses.* 4to. 1s. Doddsley.

As the Author of these Considerations hath offered nothing but what will very naturally occur to every person of common sense, who employs his thoughts on this subject, we think it needless to enter into the particulars of his proposals; the Gentlemen appointed to bring in the bill which hath been moved for in the House of Commons, relating to this interesting affair, will, doubtless avail themselves of all hints that may be likely to answer the purposes of prevention, as well as of redress, in regard to the grievances represented, and which are so justly the objects of complaint.

*Art. 25. A Recapitulation of the State of East Friesland; before, during, and since the Admission of a British Garrison there; by Favour of the King of Prussia only.* 8vo. 1s. Nicoll.

A demand, says this Recapitulator, being now made by the King of Prussia for damages and ravages committed by us, while we possessed East-Friesland, it may not be amiss to set this affair in a clear light; and I am the better able to execute this, as I was at Embden on the first establishment of their India Company, was an Officer in that department there, and staid many months after the English garrison were taken by the French." We would not advise the Reader, however, to lay too much stress on the circumstance of this Writer's residence in Embden: the advantages he seems to have reaped from it, being only such information as he picked up from his communication with people of the lowest rank; as ignorant of the motives as incompetent Judges of the actions of their superiors.

That the city of Embden might suffer some inconveniences from a garrison of foreign troops, ignorant of the customs and laws of the country, is not to be doubted. But that the damage the province of East Friesland sustained by this means, can amount to any thing near the sum said to be demanded in reparation, (viz. 200,000l.) is incredible. We are told in this pamphlet, indeed, that a certain person, paid the East-Frislanders for forage, waggons, boats, &c. what he thought was their due, namely, by cutting their bills in half: by which we suppose he means, he paid them half what they demanded. And this, in all probability, was the full value; for the Writer of this article is not unacquainted with East-Friesland, and knows how conscientiously scrupulous the inhabitants of that country are, of imposing on strangers. Indeed, this Writer seems, in the very next page, to conclude as much; where he tells us, that "a few oxen roasted whole, and a quantity of beer distributed to the several Claimants, would have gained receipts in full from every Creditor to our Government there." A likely story, if they were paid no more than half their just demands!

Again, with respect to the misbehaviour of the English Officers, in violation of the laws of nations, of the country, and of the privileges

of Embden in particular, we must acquiesce this Recapitulator, that he appears to be a very incompetent judge of such matters. He thinks it, for instance, a most *curious* affair, that the Captain of one of our men of war, should insist on pressing into his Majesty's service, an English Sailor found on board a Prussian privateer; and of course, therefore, says he, a *burgher* of Embden. Now, to take no notice whether a native of England, by serving on board a Prussian privateer, becomes of course a burgher of Embden, certain it is, that whatever privileges his burghership (were he really such) might entitle him to, among the Frieslanders, he was, nevertheless, as much a subject of Great Britain as before. We cannot help thinking also, that our Officers were perfectly at liberty to keep what tables they pleased, be his Majesty's bounty to them, for that end, what it would: at least, this being a point relative solely to the garrison within itself, the inhabitants had no concern with that matter. In short, before we credit any thing of the violence pretended to have been committed in East-Friesland, we must have better authority for it than that of our Author, or even the corroborating testimony of his friends of Chelsea Hospital, at the King's Head and eight Bells near the church, or even the venerable Taylor at the upper end of St. Ann's lane.

To say truth, we are apt to suspect our Author himself, by his style and manner, to be some grumbling Invalid, or illiterate Out-pensioner, of the college: for, notwithstanding he talks so familiarly of the Frederician Code, of Grotius *de jure Maritimo*, and scatters up and down his scraps of Latin, he is by no means qualified to appear in print. We hope, therefore, he is not in earnest when he tells us, this pamphlet is only "a prelude to a much greater work hereafter, namely, an impartial History of the late War." What an inundation of histories may we not expect, if the *cacæthes scribendi* should succeed to the *ardo belli*, and every disbanded Soldier lay down his sword, only to take up the pen! We would advise the present Writer in particular, in the words of the old adage, *Ne sutor ultra crepidam*; at least we would have him reflect, that there is a wide difference between a Pamphleteer and an Historian.

Art. 26. *The Statutes at large, Anno secundo Georgii III. Regis; being the first Session of the twelfth Parliament of Great Britain.*

By Danby Pickering, of Gray's-Inn, Esq; 8vo. 3s. 6d. in boards. Bathurst.

This publication contains eighty seven public, and sixty-nine private, Acts; being the first part of the twenty-fifth volume of the Cambridge edition of the Statutes; now printing by subscription; the present collection being published, as we are told, at the particular request of the Subscribers to that undertaking. It is, nevertheless, to be separately sold for the general use and convenience of the public; a like volume being intended to make its appearance annually, containing the several Acts passed in the current sessions.

Art. 27. *The History of the Excellence and Decline of the Constitution, Religion, Laws, Manners, and Genius of the Sumatrans.*  
And

*And of the Restoration thereof, in the Reign of Amurath the third, furnished the Legislator. Vol. II. By John Shebbeare, M. D. 8vo. 2s. Kearsly.*

In this volume the Author presents us with the bright side of the prospect; exhibiting the happiness of the Sumatrans during the reign of Amurath the third. The scene, however, is, we fear, too desirable to be real: indeed, we have more reasons than one to conceive, this Writer to be no Prophet. But whatever be his pretensions to prophecy, he certainly hath very little to panegyric; which, it must be allowed, is not the Doctor's talent: this volume being one of the most insipid and unentertaining of all his literary performances.

*Art. 28. Publii Virgilii Maronis Bucolicorum Eclogæ decem: or, Publius Virgilius Maro's ten Eclogues of Bucolicks; made exceedingly easy, and rendered familiar, by the private Tutor. The Words being reduced to their natural Order of Construction, and a very close and literal Translation. With Accents to regulate the Pronunciation in both Languages; together with a geographical, poetical, and historical Index; the Arguments of the several Pastorals; and marginal Letters referring to a scanning Table for measuring the Verse of every Line. For the Use of Schools, and private Gentlemen. By a young Adventurer in the classical Way, upon the Plan of Dr. Stirling and others. 8vo. 2s. Davis, in Piccadilly,*

The title-page of this performance gives a sufficient account of, the work.

*Art. 29. The Loves of Carmi and Iphis; a Novel, founded on the Story of Jephtha's Vow. 12mo. 1s. 6d. Field.*

The success of Fingal, and Gesner's Death of Abel, seems likely to overwhelm us with a deluge of the new-fashioned measured prose, or prose-verse, or what shall we call this motley species of writing? Ere long, no doubt, we shall have the History of our own Times written in Fingalian or Gesnerian strains; and be told, how Pitt arose, fierce as the eastern blast! loud was the storm of war, low was laid the head of the Giant, his teeth gnash'd on the ground, his lilies were dyed in blood. Then Peace arose; soft was the down of her wings: smiling Love, and balmy Friendship went before her; and laughing Plenty, festive Mirth, and youthful Joy, compos'd her happy train. These, or strains ten thousand times finer than these, will, perhaps, distinguish the age of George the third; while the genius of Milton, and Pope's harmonious Muse, fly, blushing, to some other clime, where caprice has less influence, and taste is less arbitrary.

Nevertheless, if our tribe of Imitators should, in general, acquit themselves no better than this Gentleman, or rather Gentlewoman, has done, the public will soon be sick of their suttan performances, and exclaim with the Poet—*O imitatores, servum pecus!*—for never, except in Estlin himself, did we meet with a stranger hotch-potch of  
flowery

flowery nonsense, bombastic fanaticism, and pious blasphemy. The Writer has taken Milton's Paradise, Solomon's Canticles, and Gesner's Abel, and from them all has composed such a hash as would almost turn even the stomach of a Moravian. Yet, it must be confessed, there are in the composition some sugar-plumbs of the right Zinzendorfian kind, that would hardly fail to please the Moravian's palate: such as the following, which, we doubt not, will make his mouth water for more of the same sort, and, perhaps, tempt him to purchase the whole. Thus, for instance,

The Devil eyeing Adam and Eve. "O ye lovely pair, doubtless ye were formed to partake some unknown, some sweet delight. *Differing in sexes*, there must be some *reciprocal pleasure*; some endearing ties, some rich banquet—that *angels were not favoured with*." And thus the amorous serpent embraces the wife of (according to this Writer's broad hint) the first cuckold: "the wily serpent, [the *Beau* he should have said] with burnished head and eye of carbuncle; a circle of crimson girted his neck: his purple train, spire above spire, floated redundant on the ground. He *lovely* then, and not as since, beheld with dread and terror, in sportive play and amiable delight, sprang round her middle, ran over her whole body, clasped round her arm,—her hand: in-folded her neck, and shone in the purple rays of his vivid colours; saluted her lips with his silver mouth."—There was a dog of a snake for ye! It was well for him that old Adam was not present at this scene! it might have provoked him to make such an use of his pruning knife, as might have spoilt his rival's harlequin tricks for the future.

Would you have any more Reader? You shake your head—we understand you. You are in the right to decline all farther acquaintance with such a Writer;

— Eja! sudabis satis,  
Si cum illo inceptas, homine: ea eloquentia est!

Art. 30. *A View of the Earth: Being a short but comprehensive System of modern Geography.* By the Rev. Mr. Turner, late of Magdalen Hall, Oxford; now Rector of Comberton, Vicar of Elmley, and Teacher of the Mathematics and Philosophy at Worcester. Folio. 2s. 6d. Crowder.

Of the many attempts we have met with, to render the science of Geography easy and familiar to young Beginners, the performance before us appears the most judiciously calculated to answer the end proposed. By confining himself to a few essential points, and illustrating them in an easy and perspicuous method, Mr. Turner hath happily avoided that confused multiplicity of objects, which usually deter young persons from the study of geographical systems. He sets out with a general description of the figure, size, motion, &c. of the earth; with the uses and height of the atmosphere; proceeding to such geographical definitions, schemes, and descriptions, as form a necessary introduction to this science. He particularizes next the situation and extent of the several kingdoms and nations in each quarter of the world, with their chief cities, distance, direction and difference of time from London. All these are exhibited in tables, so as to be seen at one view; a farther

account of the islands, mountains, rivers, &c. in the known world being annexed; together with the explanation and use of the maps.

To these is added, a description of the terrestrial globe; with its application to several interesting problems: the whole concluding with some phenomena exhibited on the globe in a darkened room; and a few select paradoxes, with their solutions.

We must not omit to mention also, the little contrivance called a geographical clock, which is well calculated to excite the attention, and gratify the curiosity of the Learner. The Author's other designs and maps are also well executed, the smaller plates being very judiciously inserted on the very page on which their explanation is printed; a circumstance of more consequence in assisting the Reader's comprehension, than is generally imagined. On the whole, we recommend this Compendium to young Ladies and Gentlemen, as a proper introduction to a science which, as this Writer observes, is no longer esteemed as a fine accomplishment only, but a necessary part of useful education.

*Art. 31. Some Observations on the Oeconomy and Government of Hospitals, chiefly regarding Medicine, &c. 8vo. 1s. 6d. Becket.*

Those who are concerned in the management of Hospitals, will do well to enquire into the several grievances set forth in this earnest Address to the Presidents and Governors of such Charities. This representation, it is probable, may come from some dissatisfied Physician, who, we doubt, has too much foundation for his complaints: according to which there are many instances of gross error and negligence in the regulation and conduct of our Hospitals. What he chiefly insists upon, however, is the abuse of that great and capital article, the *medical* department: an abuse which not only affects the private oeconomy and welfare of Hospitals, but may even be attended with more extensive ill consequences to society. This department, he urges, in general, without naming particular instances, is totally mismanaged, to the detriment of the respective foundations, the disgrace of the medical art, and the injury of its Professors; and the cause of this he ascribes to the inattention of those Governors who are persons of distinction, and of real consequence:—but who leave the management of these benevolent institutions to low or ignorant people, to busy over-bearing upstarts, who know not how to pay a proper regard to men of superior education and abilities, and by whom the Hospital-Physicians and Surgeons (who are expressly excluded from any right of Governors, even in making those very laws which they are obliged to obey) are very ill-liberally treated. He expatiates warmly on this evil, and suggests some new regulations, which appear to merit the consideration of those to whom his complaint is addressed.

*Art. 32. The Universal Measurer and Mechanic. A Work equally useful to the Gentleman, Tradesman, and Mechanic. With Copper-plates. By A. Fletcher, Philomath. 8vo. 5s. Richardson.*

As to books of this sort, (of which a prodigious number have already been published, by as many different Writers) it will be sufficient, in general,

general, briefly to inform our Readers, that these are such new publications, and that they contain some additions to, or improvements on, the plans laid down in preceding treatises on the same subjects.

Art. 33. *The Beggar's Wedding; an Opera, as it is acted with great Applause at the Theatre-royal in Drury-lane.* By Mr. Charles Coffey. 8vo. 1s. Horsfield.

An old piece revived. It was first brought on the stage about thirty years ago, in Dublin. The Author, a native of Ireland, has been dead some time. He was a poor creature, both in body and mind; and his performances are a disgrace to literature:—but any thing will go down in the sing-song way; which seems, at present, to be the prevailing taste.

Art. 34. *England and Wales described. In a Series of Letters.* By William Toldervy, Editor of a select Collection of Epitaphs\*. Vol. I. 8vo. 6s. Davis, &c.

Useful to Travellers, and those who take physic.

\* See Review, Vol. XII. page 235.

## S E R M O N S.

1. **B**Efore the Lords Spiritual and Temporal, at Westminster-abbey, January 31, 1763; being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By John Lord Bishop of Lincoln. Dod.

2. Before the Commons, at St Margaret's, on the same Occasion with the foregoing. By Thomas Bray, D. D. Fellow of Exeter College, Oxon. Fletcher.

3. Two occasional Discourses. By William Cooper, A. M. Rector of Kirkley-Wick in Yorkshire, and late Fellow of Trinity College, Cambridge. Richardson, &c.

4. *Mundi perpetuus Administrator Christus*—Concio ad Clerum, habita Cantabrigiæ, in Templo Beatæ Mariæ, Aprills 12mo, 1762, pro Gradu Doctoratus in sacra Theologiâ. Auctore Johanne Delap, S. T. P. Doddsley, &c.

5. On the Death of the Rev. Henry Mihles, D. D. and F. R. S. at Tooting in Surry, February 27, 1763. By Philip Furneaux. Buckland, &c.

6. At Rotterdam, January 9, 1763, on the Death of Mrs. Hannah Sowden. By Thomas Graves. Field.

7. *The Character and Happiness of the Christian Minister briefly represented*,—at Cheshunt in Hertfordshire, Feb. 20, 1763. On the Death of the Reverend and Learned John Mason, M. A. By John Hodge. Henderlon, &c.

# T H E MONTHLY REVIEW,

For A P R I L, 1763.



*Dr. Smollet's Continuation of his Compleat History of England.*  
8vo. 4 Vols. 1l. 4s. bound. Baldwin.

**W**HEN we consider the great uncertainty in the history of remote times, and how little we can depend even on those which are supported by cotemporary authority, we are strongly induced to expect superior advantages, from the perusal of a history which records recent events, and delineates living characters.

It must be acknowledged, that Historians in general, whether they have compiled from the traditions of others, or have commemorated transactions which passed within their own sphere of observation, have been too frequently guilty of deviations from truth: and the want of authenticity is no where more observable, than in those relations which are transmitted to us by such as were themselves actors in the scenes they represent. If we compare the cotemporary Historians and Memorialists of our own country, particularly those who have treated of the grand Rebellion, and were themselves engaged in those civil dissensions, we find that they clash with, and contradict, each other, and that little confidence is to be reposed in any of them singly.

It is, perhaps, next to impossible for men so totally to abstract themselves from prejudice and partiality, as to be perfectly sincere and faithful in commemorating events, wherein their own interests and passions were strongly engaged and affected. It is for this reason, that Ministers and Negotiators are, perhaps, most unfit to instruct posterity with regard to the history of their

own times. They may, it is true, be presumed to have a more perfect knowledge of facts, and to be better capable of unfolding the latent motives of action; but they are so closely interested in the scene, and their passions are so powerfully influenced, that if not wilfully, at least undesignedly, they may mistake the one, and misrepresent the other: and if they are above propagating falsehoods, at least they may not scruple to disguise truth. Add to this, that their attention is generally so much engrossed by the business of their own department, and the progress of their own machinations, that they are not sufficiently at leisure to examine the operations of those who are entrusted with the conduct of other independent parts of the great political machine. A calm, disinterested, and intelligent Observer, therefore, whose mind is not bent on the management of any detached part, who has leisure and opportunity to survey the whole, and who is free from private attachments and animosities, to warp him from the straight line of truth, is best qualified for the office of an Historian.

But, though a Writer who records events still recent in memory, is most likely to adhere to veracity in his relation, yet, on the other hand, we are not, perhaps, to expect all the freedom and impartiality we could wish to find in his comment on men and measures. He who dares boldly to censure living characters, and to expose the corrupt motives of their political conduct, may, perhaps, be thought to want prudence as a man: and he who is afraid to do either, may be deemed deficient in courage as an Historian. Add to this, that there are many latent causes and springs of action, which are not to be discovered while the Actors are in being. Though the materials of history, therefore, ought to be collected as they rise, yet the publication should, perhaps, be deferred, till we are able to make our reflections on the detail of political actions and characters, with a proper degree of freedom, certainty, and discretion. A narrative of what has passed under our own eyes, scarce comes up to the idea we form when we speak of a history.

We would not, however, be understood, by these observations, to depreciate the merit of the Writer whose works are now under our consideration. It is but just to acknowledge, that in his reflections on public measures, he discovers some degree of intelligence and acuteness, without any of that affectation of sagacity which dives for mysteries, while truth swims upon the surface. He seems likewise to have been equally careful of not giving way to that indolent credulity which seldom moves out of the beaten tract of vulgar prepossession: and, with respect to personal characters, he has not here offered incense to the idols of popularity, nor heaped calumny on the victims of public aspersions.



asperion. With pleasure too we observe, that, in this Continuation, he has carefully avoided those prejudices, and partial attachments, which rendered the former part of the work liable to censure. If he has not been able to give all the light and information which a history should afford; if he has not always expressed himself with that "fearless spirit" which distinguishes the unbiaſſed Historian, we may candidly impute it to the causes above suggested; that the facts he records, are yet too recent, and the Actors most of them still living, and, perhaps, interested to conceal the real motives of their conduct.

In this Continuation, which opens with the transactions of the year 1749, the Writer has been extremely copious in his account of the Parliamentary Debates, and of the provisions made in consequence thereof. To us, this appears to be the most interesting part of these volumes: for, as to the detail of battles, &c. the Gazettes are still fresh in our memory.—The first debate which claims our notice, is that memorable one concerning the reduction of interest, under Mr. Pelham's administration.

"The capital measure which distinguished this session of parliament, was the reduction of the Interest on the Public Funds; a scheme which was planned and executed by the Minister, without any national disturbance or disquiet, to the astonishment of all Europe; the different nations of which could not comprehend how it would be possible for the Government, at the close of a long expensive war, which had so considerably drained the country, and augmented the enormous burthen of national debt, to find money for paying off such of the Public Creditors as might choose to receive their principal, rather than submit to a reduction of the interest. It was not very much for the honour of the Opposition, that some of its leading Members endeavoured to impede this great machine of civil oeconomy, by taking opportunities of affirming in Parliament, in opposition to his Majesty's speech, that the nation, far from being in a flourishing condition, was almost entirely exhausted; that commerce drooped and declined; that public credit stood tottering on the brink of ruin; and that all the treaties lately concluded among the different Powers of Europe, were, in effect, disadvantageous and prejudicial to the interests of Great Britain. In answer to these assertions, Mr. Pelham undertook to prove, from the register of exports and imports, that the commerce of the kingdom was more extensive at this than at any former period; and that the public credit was strong enough to admit of an experiment, which he would not presume to hazard, except upon a moral certainty of its being firmly rooted, beyond the power of accident

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accident and faction to shake or overturn. He declared, that his design of reducing the interest upon the funds, was the result of the love he bore his country, and an opinion that it was the duty of the Servants of the Crown, to ease the burthens of the People. He said, he had conferred on this subject with persons of the most approved knowledge, and undoubted experience; and chose to promulgate the method proposed for alleviating the load of the national debt, that the public, in knowing the particulars of the scheme, might have time to consider them at leisure, and start such objections as should occur to their reflection, before it might be too late to adopt amendments. He observed, that nothing could more clearly demonstrate the vigour of public credit, and the augmentation of national commerce, than the price of stock, which had, within three years, risen to a very considerable increase; and the duties on imports, which in nine months had added one million to the Sinking Fund, notwithstanding a very extraordinary sum which had been payed as bounties for exported corn. He expressed great tenderness and regard for the interests of those who had advanced their money for the service of the Government; declaring, that his aim was to contrive a fair, honest, and equitable method for lessening the national incumbrances, by lowering the interest, conformable to parliamentary faith, and agreeable to the rules of eternal justice. His plan was accordingly communicated, canvassed, and approved in the House of Commons, and an act passed for reducing the interest of the funds which constitute the national debt."

Many of our Readers may recollect the violent clamour and opposition which was made to this very salutary measure; a measure which had long since been recommended by Sir Josiah Child; who, in his excellent treatise on this subject, proves that a low rate of interest, tends to advance the value of land, to improve the rent of farms, to increase the bulk of foreign trade, to multiply domestic artificers, to dispose the nation to frugality, to employ the poor, and increase the stock of the people. But the sons of indolence, luxury, and dissipation, joined by a few withered maidens and voluptuous widows, raised a violent cry against this reduction, and presumed to place their private interest in competition with the national welfare.

Among other passages in these volumes, the account of the proceedings against Admiral Byng, will afford a specimen of the abilities and impartiality of our Author; who makes the following remarks on the Admiral's fate.

"Notwithstanding all that has been said in his favour; notwithstanding the infamous arts that were practised to keep up the cry against him: notwithstanding his solemn appeal to heaven

ven in his last moments, and even self-conviction of innocence, the character of Admiral Byng, in point of personal courage, will still with many people remain problematical. They will still be of opinion, that if the spirit of a British Admiral had been properly exerted, the French fleet would have been defeated, and Minorca relieved. A man's opinion of danger varies at different times, in consequence of an irregular tide of animal spirits, and he is actuated by considerations which he dares not avow.

“After an Officer, thus influenced, has hesitated or kept aloof in the hour of trial, the mind eager for its own justification, assembles, with surprizing industry, every favourable circumstance of excuse, and broods over them with parental partiality, until it becomes not only satisfied, but even enamoured of their beauty and complexion; like a doating mother, blind to the deformity of her own offspring. Whatever Mr. Byng's internal feelings might have been; whatever consequences might have attended his behaviour on that occasion; as the tribunal before which he was tried, acquitted him expressly of cowardice and treachery, he was, without all doubt, a proper object for royal clemency, and so impartial posterity will judge him, after all those dishonourable motives of faction and of fear, by which his fate was influenced, shall be lost in oblivion, or remembered with disdain. The people of Great Britain, naturally fierce, impatient, and clamorous, have been too much indulged, upon every petty miscarriage, with trials, courts-martial, and dismissions, which tend only to render their military Commanders rash and precipitate, the populace more licentious and intractable, and to disgrace the national character in the opinion of mankind.”

Whatever may be thought of the foregoing observations, this Writer is to be commended for having inculcated many useful precepts of wisdom, morality, and benevolence, which ought ever to be among the principal views of an Historian: for history is nothing but philosophy, teaching by examples. Having given a detail of our unsuccessful invasion and disgraceful defeat at St. Cas, he introduces the following pertinent reflections on War in general; which are to be found nearly verbatim, in a pamphlet entitled, *A Journal of the Campaign, &c.* printed for Townsend, in the year 1758.

“War is so dreadful in itself, and so severe in its consequences, that the exercise of generosity and compassion, by which its horrors are mitigated, ought ever to be applauded, encouraged, and imitated. We ought also to use our best endeavours to deserve this treatment at the hands of a civilized ene-

my. Let us be humane in our turns to those whom the fate of war hath subjected to our power : let us, in prosecuting our military operations, maintain the most rigid discipline among the troops, and religiously abstain from all acts of violence and oppression. Thus, a laudable emulation will undoubtedly ensue, and the Powers at war, vie with each other in humanity and politeness. In other respects, the Commander of an invading armament will always find his account in being well with the common people of the country in which the descent is made. By civil treatment, and seasonable gratifications, they will be encouraged to bring into the camp regular supplies of provision and refreshment ; they will mingle with the soldiers, and even form friendships among them ; serve as guides, messengers, and interpreters ; let out their cattle for hire as draught horses ; work in their own persons as day-labourers ; discover proper fords, bridges, roads, passes, and défilés ; and, if artfully managed, communicate many useful hints of intelligence."

These remarks, which are likewise to be found in the Journal of the Campaign, include many useful military as well as moral precepts ; but, alas ! precepts avail little where men's passions and interests do not enlist on the side of reason and humanity. While, in despite of philosophy, homicide continues to be an art, while luxury and profusion leave younger children in such a state of dependence, that, like Chamont, their swords are all their fortunes, the unnatural policy of States must find exercitation for these busy spirits, and make openings for the long train of Candidates who gape for military promotion. While this system prevails, we cannot hope to see the horrors of war mitigated, for of all cruelty, that is most unrelenting, which is perpetrated under the mask of law and justice.

We cannot quit this military theme, without taking notice, that our Historian has filled up two or three pages more, with observations on descents in particular, such as at St. Cas, taken with little, if any, variation, from the pamphlet above-mentioned : to which he probably had recourse in a fit of laziness, when he was in no humour to write, although under a necessity to keep the press going, in order to fulfil his engagement for a weekly publication. And though, from an uniformity of style and manner, we more than suspect it to be the work of the same hand, yet we do not think any Author at liberty to borrow from an anonymous publication, without making proper acknowledgment.

Our Historian very candidly takes all occasions to praise and recommend instances of generosity and humanity. On this principle he extols the Duke of Randan, the French Governor in Hanover, who, when about to abandon that city, instead of destroying his magazine of provisions, according to the usual practice

practice of war, ordered the whole to be either sold at a low price, or distributed among the poor of the city, who had been long exposed to the horrors of famine: an act of exalted humanity, which ought to dignify the character of that worthy Nobleman above all the titles that military fame can deserve, or arbitrary Monarchs bestow. From the same principle likewise, he inveighs against the severities practised by the King of Prussia in the electorate of Saxony; which, as he justly observes, were more suitable to the despotism of a Persian Sophi, towards a conquered people who professed a different faith, than reconcilable to the character of a Protestant Prince towards a peaceable nation of brethren, with whom he was connected by the common ties of neighbourhood and religion. In truth, whatever we may think of the merits of his Prussian Majesty's cause, and however we may admire his amazing capacity of mind, we certainly can say very little in favour of his humanity. It is not easy to conceive how a Philosopher, whose works, in some parts, breathe sentiments of philanthropy, could possibly practice such severities, and even aggravate the necessary horrors and hardships of war, by innovations of his own introducing.

But having, in several respects, done justice to the merit of this ingenious Writer, our duty to the public, obliges us to take notice, that in some instances he deviates from the design, and stoops below the dignity, of historical composition. We cannot approve his interweaving an account of horrid murders, among the political transactions of the year: nor of his giving a circumstantial detail of a menacing letter sent to a noble Duke, which had no reference whatever to any thing of public concern. Incidents of this kind, where they are not connected with the thread of political narrative, are best recorded in the Sessions papers, or in the Court rolls at Westminster.

In his portraiture of characters, though he must be acquitted of flattery, and of malice, yet his fancy is not always under the due regulation of judgment. His painting is bold, glowing, and animated; yet it is sometimes necessary to write the name over the picture. But as they are most of them pictures of living personages, it would be invidious in us to point out the features, which, we apprehend, bear no resemblance to the originals.

With regard to this Writer's style, it is, as we have formerly observed, clear, copious, rich, and fluent; but it is, now and then too luxuriant and figurative; for instance, speaking of the Marriage bill, he says. "At length, however, it was floated through both houses, on the tide of a great majority, and *steered into the safe harbour of royal approbation.*" Had the Writer intended this turgid sentence as a burlesque on the abuse of meta-

phor, he could not have succeeded better in the choice of an example.

As to his language, if it is not always so correct as might be expected from the pen of Dr. Smollet; it is not more inaccurate than such hasty productions unavoidably must be. We have observed a few glaring improprieties of expression, which we forbear to enumerate, as the Author is able to correct his work, should it ever come to a second edition.

Nor can we always subscribe to the propriety and truth of his reflections. Speaking of the act for executing criminals convicted of murder, he says it is—"an expedient which, however ineffectual it may appear in theory, hath been found in practice, productive of very salutary consequences." Here we differ from him totally: we are of opinion, that it was rather specious in theory, but in point of practice it is notorious, that murders have been as frequent since the act as before.

Upon the whole, however, these volumes afford many proofs of the Writer's merit in historical composition; and, as his acknowledged abilities did not deter us from pointing out the defects in the former volumes, neither do those imperfections prejudice us so far, as to make us blind to the improvements in this Continuation.

[To be continued in our next.]

*Debates of the House of Commons, from the Year 1667 to the Year 1694.* Collected by the Hon. Anchtel Grey, Esq; who was thirty Years Member for the Town of Derby; Chairman of several Committees; and decyphered Coleman's Letters, for the Use of the House. In ten Volumes: 8vo. Henry, &c. Vols. V. and VI. See our last Month's Review,

(Article continued.)

THE farther we proceed in these volumes, the more curious and interesting the Debates become, and the greater reason we have to regret that the Editors did not apply themselves to polish these rude materials. We have already taken notice, that the work in many places is uncouth and abrupt; and we find throughout so little attention paid to supply the defects, and rectify the inaccuracies of the Compiler, that in some instances it is scarce intelligible. To modish Readers, therefore, who are strangers to study, who read solely with a view to entertainment, and are delighted with a jingle of words forming a well turned period,

period, this is forbidden matter. But to men who read, in order to think and reflect; who are curious to pry into the grand Arcana of State, and would learn how the business of the world is transacted, these Debates abound with a choice store of information and improvement. They appear, however, to be little more than imperfect notes or outlines, which the Compiler probably intended to digest and fill up at his leisure. But, imperfect as they are, they open many secret springs of action, and explain the progress of many private intrigues, which lead us to a more perfect acquaintance with the history of those times, than is to be acquired from any other writings now extant.

In the volumes now before us, the thread of ministerial iniquity begins to unravel; and what some sagacious Patriots had long suspected, was at length confirmed by unquestionable evidence. The King, by his residence in France during his exile, became not only fond of French manners, but in love with French government: and if his violent propensity to luxury and dissipation, had not prevailed over his application to business, his thirst for arbitrary dominion, might either have renewed the horrors of civil war, or have silently undermined the liberties of the kingdom. Indeed, when we consider how many points of prerogative his unhappy father was willing to resign, when his propositions were, in vain, voted a good ground for peace, we cannot but express our amazement, that the nation should, nevertheless, without any limitations or restrictions whatever, restore the son; who inherited all his father's arbitrary principles, without being heir to any of his virtues. For want of having the boundaries of prerogative more properly ascertained, the King and his Ministers used all their endeavours to reduce the government of this kingdom to the standard they so much admired abroad. Hence the violent contests about prerogative and privilege: hence likewise, in some measure, arose the frequent disputes between the Lords and Commons; for the former having in the last reign been degraded, and voted useless by the latter, they now became strenuous Champions for prerogative; and seemed rather willing to risk a splendid slavery under the Crown, than to run the hazard of being once more levelled with the people.

Our Readers may remember, that in our last article we gave an account of the jealousy which prevailed, that the money raised to carry on a war against France, was not seriously intended for that purpose; and these suspicions were not groundless: for the supply was scarce granted, but a peace was concluded with that kingdom. Nevertheless, to amuse the people, an alliance was set on foot, and, in seeming compliance with the Commons address, a league offensive and defensive was concluded

cluded with Holland: and the Court, without acquainting the House with the terms of the treaty, made this a pretence for desiring a farther supply, which occasioned the following speech.

Mr. Williams.] "If you proceed without farther light into treaties, in doing this you establish the *Prerogative* by the Commons of England. The question is, how far our addresses have been pursued? We would not be driven into money, but by fair day light. We desire to be satisfied in this matter of the league offensive and defensive, &c. I wish the Gentlemen that know, would declare, whether really we shall have a war, or no, categorically; and then you may declare your mind. For my part, I cannot believe this to be a war. The repeated counsels we have given, are the safe counsels of the nation. The King, in his speech, is of the same opinion with us, and still here are the same counsels continued about him. Are we the great Council of England? Have we advised the lowering of France, and a war with him? And have preparations been made pursuant thereunto? And now, when we desire to see what is done, we are answered; 'You must not see, nor hear the treaties, nor what is done.' That is, we have eyes and ears, and must not use them. No doubt, but we have been in some confederacy, and have been Mediators. In reason we ought, and may have satisfaction in these things; and till that be done, I am not for supply. My jealousy is, that shewing the treaty here, will be only for our money; and my fear is, that by giving our money, we shall have arbitrary power set up. By comparing things with things, in this very time, I fear it. For when we made these addresses, we had no effectual answer. — You were of opinion, that you ought to have satisfaction in the ends of these leagues. By law of Parliament, this paper\* we are debating, is not a message, it is but a writing, from the King; and such writings are not obligatory, and persuading; they are not binding. And God forbid they should! If a message should sway us, merely by being a message, the King (by that consequence) must bear the blame of all the council that advises him to it. In short, whensoever Kings have called for supply to support treaties, they have always communicated those treaties. 'The prerogative to be imposed upon in shewing them,' is not the punctilio, but the fear of shewing them. If that be established upon us, I fear that more than the money. I would plainly know, whether it must be war or peace. Till then, I can give no vote for money."

\* The paper was an answer to the Commons address, presented to the House by the Secretary of State.

Though



Though we cannot applaud the elegance of this speech, yet it speaks the language of freedom and good sense. Certainly nothing could be more absurd, than to make the merit of having concluded a treaty, a ground for a supply, and yet at the same time withhold the particulars of that treaty. Nay, we might say farther, if the Parliament is the great Council of England, they ought to have been previously advised with, about the terms of the treaty; for, as *advice* can only be given concerning some act to be hereafter executed, it is an absolute contradiction in terms, to lay an instrument before them, as the *great Council*, which has been already executed. This is one of those State forms which shock common sense.

Nevertheless, the Courtiers, who at all times are ready to justify any measures, opposed the shewing of this treaty, by the following servile and inconclusive arguments.

Sir George Downing.] ——— “Here is a jealousy, as if the King had pawned the nation to the Hollanders, and a treaty that England is bound to make it good. It is a great thing insisted on, to shew the treaty.—Let any man shew what right the Commons have to demand a sight of it from the King. The Commons have been shewed treaties, and have advised the King upon them; but not at their demand, as a right from the Commons. If it be their right, I will give no money till that is done. Is it then convenient to be shewed us? He that says it is convenient, must have seen the treaty, and no man can say so. I must think it not convenient, when the King does not shew it us. The King is our life, and the breath of our nostrils. I can never expect unanimity in the nation, when the House of Commons are not unanimous, now, when the prayers and tears of the nation are for it.—But I will give money blindfold to the King on this occasion, wherein lies his trust, and we have not a right to demand a sight of these treaties. Suppose the King should grant you a sight of them, and have all his councils discovered—I think the King has gone fairly and overtly with us.—But will you give no money without the *Sine qua non*?”

It is to be wished, that all such base and abject Adulators, were really in the state which this Sycophant has described—That is, that they held their lives, and drew the breath of their nostrils, subject to the will and pleasure of a capricious and arbitrary mortal: for such wretches do not deserve the care of heaven!

The jealousies which the Commons very justly entertained against the Administration, rose to such a violent degree, that they

they broke out upon every trivial occasion, as may appear from the subject of the ensuing debate.

Sir John Coventry.] "Complains that his Footman's head was broke by one of Sir Charles Wheeler's Captains. *He added,* I speak for the privilege of all the Commons of England; and, for ought I know, these men are raised for an imaginary war. These red coats may fight against *Magna Charta*."

Mr. Mallet.] "This Gentleman was once assaulted in his person, and now he is in his servant. I would have it enquired into."

Sir Edmond Wyndham, Knight Marshal.] "Takes exception at Coventry's words, of an 'imaginary war,' and would have them explained."

Sir Nicholas Carew.] "We have Soldiers in England now, and they were raised to be sent abroad, and they are kept here: there is an explanation for you."

Mr. Williams.] "Drums ought not to beat here, and red coats to be about the Parliament, in *terrorem populi*."

Sir Robert Carr.] "These Soldiers were raised by your advice, and I hope you will give them leave to march upon their duties, and come to Westminster-Hall, to take the tests appointed by act of parliament."

Sir Thomas Clarges.] "It is the ancient law of Parliament, that armed men should not be about, nor near the Parliament, in *terrorem populi*, to disturb your Members in their attendance; and I move to have the matter inquired into, and that you would justify your privileges."

Mr. Williams.] "Marshall law has no place but when Westminster-Hall is shut up, and the King's writs cannot have their free course."

Sir William Coventry.] "Since the Captain on one side is of a good family, and the information is of a Member's servant, on the other, being beaten, I would have the matter examined."

Sir John Coventry.] "My servant is at the door to justify the thing; and if you will have such Captains in employment, you may."

Sir Philip Harcourt.] "Your Member's affirmation is sufficient: it is conviction enough. Coventry said, 'He was going to do his duty in Parliament, and therefore the Captain broke his man's head.' I wonder the Speaker is so slow in doing his duty. I would have Coventry's man called in."

The

The Speaker.] "When complaint is made of a Member's being assaulted, you immediately send for the person that did it, in custody. This is upon a Member's servant, in the Member's presence; and it is the same thing, and there is equal privilege. But this is from an information to your Member. If you call the man in, you must instruct me with questions to ask him."

Sir Thomas Lee.] "Always in this case, it is the custom for the Speaker to ask questions at his discretion; and if he do it short, he is told of it, and the person is called in again."

Coventry's Footman was called in, and said, "the Soldiers struck the coach horses, and he did alight from behind the coach, and asked them, who was the Captain of the company? Upon that, the Captain struck him over the head; but he did not tell him that his Master was a Parliament Man."

Though this matter went off without any farther proceeding, yet it serves to shew how extremely jealous the House were of their privileges, and how apprehensive of danger from military power. But, alas! custom insensibly reconciles men to the most terrifying appearances, and renders them familiar with danger, till at length they perish while they think themselves in the very lap of security.

Notwithstanding the exception taken to Coventry's words, "imaginary war," yet the event justified the expression. His Majesty at length condescended to acquaint the House, by the mouth of the Chancellor, that a general peace was in agitation; but as he did not think it prudent to disband the army, he had the modesty to request a farther supply; which occasioned a violent debate, wherein Sir George Hungerford thus expressed himself.

Sir George Hungerford.] "You are told, (by Williamfon) 'That the Dutch made some part of the Chancellor's speech.' I would know who made the rest. The army was pretended to be raised against France, but all the world knows there was no such intention. I would have the question put."

Mr. Secretary Williamfon.] "If Hungerford can make that good that he says of the army, there is an end of all."

Sir George Hangerford.] "The world says this peace was made in January, and the army was raised since."

Mr. Secretary Coventry.] "When the King has told you upon his royal word, that he intended a war with France, I wonder this should be said."

Sir

Sir Thomas Meeres.] "Where does war appear? Does it in this league we are shewn?"

Sir Thomas Littleton.] "If exceptions are taken at Hungerford's words, the first thing to be done is, to have them written down. [And there was a great cry, 'Write them down.']"

Lord Cavendish.] "When there was a vote for 300,000l. for men and ships—*The Speaker interrupted him to Order, to have the words written down.*] The words were these, 'We all know there was no intention of a war against France.'"

Lord Cavendish.] "The words were these, 'We have reason to believe, there was no war intended against France.'"

Mr. Papillon.] "The words were, 'If it be true as the world says, there was no war intended against France.'"

Mr. Goring.] "Yesterday there was a grand Committee for disbanding the army, but I see now there is need of keeping it up, if these things are said here." [*These words gave such offence, that several called, 'To the bar.'*]

Sir George Hungerford.] "What I said, I do say again, viz. 'That the world says so, and it is said abroad, &c.' My intention was, 'If it be true what the world says.'"

Mr. Secretary Williamson.] "If this be, it is to turn the Government into dissimulation. I confess, that there is no war is a great disappointment, and Gentlemen may have some grains of allowance. But the words were very broad, and if admitted, will render the Government a Cheat to all abroad. But if the House be off from debating the words, I am so too."

Sir Thomas Lee.] "When the Gentleman has plainly told you what his intention was in the words, and the House seems satisfied, I would proceed in the question you were upon."

Mr. Secretary Coventry.] "When Gentlemen oppose 'What the world says,' against 'What the King says,' it cannot pass without notice."

Sir Thomas Clarges.] "The Lord Chancellor says, 'The King had gained a great point upon them for that peace,' but still it was a league offensive and defensive for a peace. The intentions were for a peace. Since Williamson is so fruitful of admonitions, how we should demean ourselves, I would have him take some himself, and so behave himself like other honourable Ministers, who take things to themselves, and lay them not upon the King."

Mr. Secretary Williamson.] "Whenever I ease myself, or  
other

other persons, I desire to do it upon myself rather than the King."

Colonel Birch.] "Do what you will about reading the words, but keep the Order of the House. You are not to take notice of words till the Gentleman has done, because you know not what he will say to soften and meliorate what he has said. This, I understand, is a pretty kind of diversion. I affirm, that Hungerford had not made an end of what he had to say."

The Speaker.] "When the words are not agreed to, any Gentleman may better inform you what the words were. I take the words to be these, 'There has been an army raised, under a pretence of a war against France; but we and all the world know, there was no intention of a war against the French.'"

Mr. Sacheverel.] "I aver that those were not the words."

Sir Robert Sawyer.] "This is almost as great an affront to the House as any that has been yet, for any Gentleman to say, 'those were not the words,' without shewing you what were the words. I would know what the meaning of that is."

After much heat and wrangling about these words, Sir George Hungerford having professed that he intended no particular reflection, and having begged pardon for the expression, the matter dropt. But from this debate we learn the temper of these times: it shews what little regard was paid to the faith of the Administration, and how active the Courtiers were to suppress every insinuation which might impeach the integrity of those measures they knew to be unjustifiable. A private pique, however, between the Minister and one of his Confidants, disclosed a dark scene of iniquity, which evinced how little the royal word was to be relied on, and justified the jealousies of those Patriots in their utmost extent.

Danby, the Lord Treasurer, having disagreed with Montagu, late Ambassador at the Court of France, and knowing with what secrets he had entrusted him during their correspondence, was apprehensive Montagu might accuse him, he therefore chagred him with dangerous practices with the Pope's Nuncio; on which pretence an order came from the King for seizing Montagu's papers. This was a device of Lord Danby's, to find his own letters, and destroy them, and then drop the prosecution. But Montagu was too well versed in the arts of a Court to be thus ensnared, and had deposited a box, which contained Danby's letters, in sure hands. His Majesty having sent a message to acquaint the House, of his having given orders for seizing Mr. Montagu's papers, a warm debate ensued thereon.

Mr.

Mr. Montagu.] "I believe that the seizing my cabinets and papers, were to get into their hands some letters of great consequence, that I have to produce, of the designs of a great Minister of State."

Mr. Harbord.] "This has been intended three or four days; but I believe they have missed of their aim; and I would not for 40,000*l.* they had those papers. And, freely, this was my great inducement to stir so much to make Mr. Montagu a Member of this House. In due time you will see what those papers are. They will open your eyes, and tho' too late to cure the evil, yet they will tell you who to proceed against, as the Authors of our misfortunes."

Sir Nicholas Carew.] "I would sit on, and let the papers in Montagu's hands be brought now; and if they concern any man, under his Majesty himself, I would prosecute the thing now. I know not whether we shall be here to-morrow morning, or no. It may be, we shall be all clapped up by to-morrow. Let Montagu, therefore, be commanded to bring in his papers now, before you rise."

Sir John Lowther.] "For ought I know, Montagu may be served as Sir Edmundbury Godfrey was; therefore I would not have him go out of the House for the papers. He knows by what practices these negotiations with France have been done. I am of opinion, that we shall not sit here to-morrow. I move therefore, 'to have the papers sent for now.'"

Mr. Harbord, and some others, were ordered to receive directions from Mr. Montagu, where to find those papers.

The House sat till the Gentlemen returned with Mr. Montagu's papers; and Mr. Montagu went up to sort them.

Mr. Montagu.] "I am sorry that so great a Minister has brought this guilt upon himself. It was my intention (making reflections upon your apprehension of a standing army) to have acquainted Mr. Secretary Coventry with the papers. I will now only tell you, that the King has been as much deluded as the Dutch or Spain; and you have been deluded too by this great Minister. This I should not have done, out of duty and respect to the King, but by command of the House."

[Mr. Montagu then selected and presented to the House, two letters, which were read by the Speaker. The principal matter contained therein, is in these words: 'In case the condition of peace shall be accepted, the King expects to have six millions of livres [300,000*l.*] yearly for three years, from the time that this agreement shall be signed between his Majesty and the

‘ the King of France; because it will be two or three years before he can hope to find his Parliament in humour to give him supplies, after your having made any peace with France, &c.”

subscribed ‘ DANBY.’

‘ To the Secretary, You must not mention one syllable of the money.’

[At the bottom of this letter were these words: ‘ THIS LETTER IS WRIT BY MY ORDER. C. R.’]

This letter, as may well be supposed, occasioned a very furious debate; which ended in a resolution, “That there is matter sufficient to impeach Thomas Earl of Danby.” The indignation which the House expressed on this occasion, was highly commendable. For we believe, that scarce any age or country can produce a more base, ignominious, and wicked violation of the most sacred trust which can be deposited in mortal hands. After the Parliament had given money for an actual war, in order to reduce the dangerous growth of the French power, it is scarce to be believed, that any King would be so faithless to his people, or that any Minister would hazard such a criminal compliance with his Master’s will, as secretly to treat of a peace, and be instrumental in making his Sovereign a Pensioner to the rival and enemy of his crown and kingdom. This abominable treachery had probably slept in the dark, had not Montagu been offended at the Treasurer, for having given the preference to Sir William Temple, in promoting him to the office of Secretary of State, the post to which Montagu himself aspired. Thus their private quarrel turned out to be of public benefit.

Among other remarkable particulars in these Debates, are the examinations of Oates, Bedlow, Coleman, &c. in relation to the Popish plot, in which there are many very curious circumstances disclosed, not to be met with in any History or Journal. It appeared, from various evidence, that the Duke of York was the tool of the Pope and the French King; and one of the strongest proofs of his bigotted dependence, may be collected from the substance of two letters reported to the House, one from the Cardinal of Norfolk, the other from Sir William Throgmorton. The letters, which are not inserted in the Journal, are to the following effect.

“ His Majesty of France will shew, that he will take his Highness’s part.—This Parliament is not profitable for the King of France, nor for his Royal Highness, and so it is put on by my Lord Arlington. If the Ambassador Rouvigny be not to his Highness’s liking; the King of France will send over what

other person he would have.—If the Duke could carry on a dissolution of the Parliament, to do it upon any terms.—But if the Duke cannot do it under 200,000*l.* take care to let us have it.—You cannot imagine how the King is despised, and if the Duke should be so too, the disease is epidemical.—The Archbishop of Dublin is the lyingest rogue in the world, and has done us no good.—We are rejoiced to hear of the dissolving of the Parliament.—Nothing will settle things more lastingly, than making the Duke's and the King of France's interest one.—The Duke may have a great advantage by joining with the French King—Money is a cunning Sophister—You know those whom money has power over, are the scum of the family, who say one thing to day, and act the contrary to-morrow, as Rouvigny's predecessor knew to his cost."

When we consider the intrigues which were carried on at this time, and that the treasury of France as well as of England, was open to those who would have bribed this kingdom into slavery, we cannot but admire the virtue and perseverance of those Patriots whose indefatigable zeal saved us from the corrupt and insidious practices of our foreign and domestic enemies. Nevertheless, several were discovered who had not the virtue to resist temptation: and as the King had been proved a Pensioner to France, it is no wonder that several were convicted of being Pensioners to the King; and many who had places under the Government, were removed for voting against the Court. These shameful practices were publicly exclaimed against; which gave occasion to the following debate.

Sir William Coventry.] "I take ourselves to be useful, not to say necessary, to the Government; and till those scandals are taken away from us, of receiving pensions for our votes, we cannot serve the nation as we ought. *Money*, Solomon says, *will blind the eyes of the wise*. That man, whoever he be, that goes about to corrupt Members of Parliament for their votes, be he ever so great, should be ashamed of it. If a man be so base as to receive 500*l.* for his vote here, he in time will raise it up to 1500*l.* and that trick will be spoiled at last."

Mr. William Harbord.] "Whoever attempts the enslaving and making the legislative power subservient to any particular subject, is guilty of the greatest crime that can be. Therefore, I would have every Gentleman of the House come to the table, and protest, that he has received no reward for any thing he has done in Parliament, or for giving his vote. Or if any Gentleman be employed in the Government, and has been put out of his place for giving his vote here according to his conscience, or has been threatened, this is a great crime."

"Whereupon



“Whereupon several proposed thirteen articles, or tests, of which every Member should purge himself; and a vote passed accordingly. But after it was thought that all was done and settled, and the House was about to rise, so many went away before a Committee was appointed to draw up the said tests, that the Court party took advantage to put the question, Whether a Committee should be named, or no, which was carried in the negative, [100 to 86] and so the thing ended.”

Had these Members been steady to their duty, and been as patient in their attendance as the Courtiers, they might have carried a point for which posterity would have had reason to have blessed their memories. But it is no wonder that the Courtiers, who had a valuable consideration for their attendance, should tire out their antagonists, who fasted purely for the good of their country.

We are sorry that our limits will not allow us to take notice of several other interesting matters in these volumes: in which there are many curious debates, concerning the Rules and Orders of the House—Concerning Points of Privilege—Concerning the Lords Right of Judicature, and the Method of Managing Conferences with the Lords—And lastly, Concerning the King's Prerogative of rejecting the Speaker chosen by the Commons. The dispute concerning this last point, occasioned the prorogation of the House, for the Commons would not abandon their Speaker, nor would his Majesty receive him; so that the right remained undecided.

Upon the whole, we recommend these Debates, as containing a curious fund of intelligence, though conveyed in a rough, slovenly, and incoherent manner.

[To be continued in our next.]

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*A new Translation of the Psalms from the Hebrew Original, with Notes critical and explanatory. To which is added, a Dissertation on the last prophetic Words of Noah. By William Green, M. A. Rector of Hardingham in Norfolk, and late Fellow of Clare-Hall in Cambridge. 8vo. 3s. 6d. sewed. Whiston, &c.*

**I**N the work before us, we meet with some judicious alterations in the version, and valuable criticisms in the notes, which throw considerable light on many obscure passages in the Psalms, and will cause those excellent compositions, which have been the admiration and delight of pious minds through so many

ages, to be read with still more pleasure and advantage. We cannot, however, but observe, that the language of the translation, though correct, hath neither that force nor harmony which we find in the common version in our Bibles. The division into lines, according to the supposed Hebrew metre, will not, we believe, recommend it to any Reader who hath a good ear: and in many places, this division will seem, as the learned Author justly suspects, a little awkward.

We think the Translator's great caution in avoiding Hebrew idioms, is no advantage at all to his work: the reason he assigns, viz. the making it more intelligible, is not entirely satisfactory; since these Hebrew idioms, having been so long used in former translations, are become as familiar as English ones, and, in general, as well understood. Where there is a real ambiguity in the original, and men of learning have not been able with certainty to determine the sense, there it would surely be better to preserve the same ambiguity in the translation. We, therefore, think our Author would have done better to have rendered *הַכְּבוֹד*, as in Psalms 16th, 30th, 57th, &c. by its proper term glory: for since it is used *metonymically* for that *by*, or *with which* we glorify, it may as well signify *soul*, as *Vatablus*, and *Muis*, and *Kinchi* interpret it; or *musical instrument*, as some others, as well as tongue.

Again, where an expression of considerable latitude is used in the original, the correspondent term in the version should not be confined and particular. For example; the Author supposes, with Mr. Mudge, that by *workers of iniquity*, David means *idolators*. It is very probable he had them chiefly in his view; and this would be a very proper observation for the notes: but that wherever he uses that phrase, he meant them only, cannot be proved. Why then should that *general* term be restrained? In many cases, the more general the terms of Scripture are, the greater practical use they have. A man, who had been guilty of some little frauds in his commerce with the world, might be affected with reading, *the Lord hateth all workers of iniquity*, who would with great unconcern pass over, *the Lord hateth all idolators*: and, perhaps, the language of Scripture is sometimes left loose and undeterminate, that it may be applied to a greater variety of circumstances; a remark, we hope, not wholly unworthy the notice of the best Critics.

One great intention of the Translator being to render the meaning as plain as possible, he hath frequently changed *metaphorical* terms into *proper*: thus, instead of *turn my glory into shame*, he hath, *asperse my reputation*: and for *lift the light of thy countenance upon us*, *look graciously upon us*. Many will, perhaps, be

be apt to think, that the spirit of the expression in these, and such like places, is very much flattened; and that the sense was sufficiently obvious before. The variation of *persons*, *numbers*, and we may add *tenses*, which, the Author justly observes, are frequently used in the poetical parts of Scripture, have certainly a very fine effect: and no one, who hath a taste for sublime poetry, will thank him for reducing those passages to a more prosaic form. On the other hand, we think no candid Reader will blame him for the liberty he hath sometimes taken, in proposing transpositions, and alterations, of the text; by which means some passages are made to bear a very beautiful sense, which before had none at all. At the same time we apprehend, that emendations wholly conjectural, and unsupported by any various reading of the MSS. should only be proposed as conjectures in the notes.

As a specimen of Mr. Green's manner, we shall present our Readers with the 109th and 110th Psalms; both of which are somewhat remarkable, and as such have engaged the attention of the learned.

# P S A L M CIX.

A Psalm of David,

*" In which he describeth the malice and injustice of his enemies, and giveth a particular account of their imprecations against him. He then beseebeth God to deal kindly with him, and to disappoint the malice of his accusers; and promiseth that he will joyfully celebrate him, as the deliverer of the helpless from merciless oppressors."*

- 1 **B**E not silent, O thou God  
Whom I praise; for the mouth of the wicked  
And the mouth of the deceitful are open against me.
- 2 They speak against me with lying tongues;  
They surround me with words of hatred,  
And fight against me without a cause.
- 3 While I pray for them, they in return for my love  
Falsely accuse me; they repay me  
Evil for good  
And hatred for my love.
- 4 Set a wicked man over him, say they, to hear his cause,  
And let a false accuser stand at his right hand.
- 5 When he is judged, let him be condemned,  
And let his prayer for pardon aggravate his crime.
- 6 Let his days be few,  
And let another take his office.
- 7 Let his children be fatherless,  
And his wife a widow; let his children

- Be vagabonds and beggars;  
 Let them be driven from their ruinous habitations.
- 8 Let the usurer seize upon all that he hath,  
 And let strangers rob him of his labour.
- 9 Let there be no one to shew him kindness,  
 No one to pity his fatherless children.
- 10 Let his posterity be entirely cut off,  
 And in the next generation let their name be blotted out.
- 11 Let the iniquity of his fathers be remembered by the LORD,  
 And let not the sin of his mother be blotted out.
- 12 Let them be continually before the LORD,  
 That he may cut off their memory from the earth;
- 13 Because he remembered not to shew kindness;  
 But persecuted the man who was afflicted, and destitute,  
 And broken hearted, in order to destroy him.
- 14 Since he took pleasure in cursing,  
 Let it come upon him; since he delighted not  
 In blessing, let it depart from him.
- 15 Since he clothed himself with cursing as with his garment,  
 Let it sit upon him like the robe which he weareth,  
 And like the girdle with which he is always girded.
- 16 Nay, let it pass like water into his bowels,  
 And like marrow into his bones.
- 17 Such is the requital of those who falsely accuse me before the  
 And speak evil against my life. [LORD,
- 18 But deal thou with me, O LORD,  
 According to thy name; deliver me,  
 O LORD, because thy loving-kindness is comfortable.
- 19 For I am afflicted and destitute,  
 And my heart is wounded within me.
- 20 I am gone off like the evening-shadow when it goeth down;  
 I am driven away-like the locust.
- 21 My knees are weak through fasting,  
 And my flesh hath lost its fatness.
- 22 I am become a subject of reproach unto them;  
 When they see me, they shake their heads.
- 23 Help me, O LORD my God;  
 Save me for thy loving-kindness' sake:
- 24 That they may know, this is thy hand,  
 And that thou, O LORD, hast done it.
- 25 Let them curse, but do thou bless:  
 Let those who rise up against me be ashamed, but let thy ser-  
 vant rejoice.
- 26 Let those who falsely accuse me be clothed with shame,  
 And cover themselves with their own confusion as with a cloak;
- 27 While I greatly celebrate the LORD with my mouth,  
 And praise him among multitudes of people;

18 Because he standeth at the right hand of the poor,  
To save his life from those who would condemn him."

Our Author hath the following note upon the Psalm in general.—“ Dr. Sykes, in the introduction to his Paraphrase on the Hebrews, p. 32, hath observed, that the imprecations to ver. 17th, are not the imprecations of David against his enemies, but of his enemies against him. Before this was observed, nothing was more distant from the thoughts of the learned: and now it is observed, nothing is more obvious.”

But after all that hath been said upon this subject, we do still acknowledge, that we are in some doubt about this matter. From these expressions at the beginning of the Psalm, *the mouth of the wicked is opened against me—They have compassed me about also with the words of hatred—They have rewarded me evil for good, &c.* it should seem most natural to conclude, that what follows is the language of David's enemies: but is there not a difficulty in supposing the 16th verse of our translations, and the 13th of Mr. Green's, to be the words of his enemies? *Because that he remembered not to shew mercy, but persecuted the poor and needy man; that he might even slay the broken in heart.*

It is true the Psalmist complains in the second verse, *the mouth of the deceitful is opened against me, they have spoken against me with a lying tongue.* But this is not quite satisfactory. If what follows the 16th verse, be supposed the language of his enemies, and they had any foundation for the charge, they are all the while only rendering railing for railing, and not (as David seems to complain) hatred for his love. On the other hand, if from the 16th to the 19th verse inclusive, be really David's language, then it should seem, that what precedes might as well be supposed his too: for what can be more strong than the following expressions; *as he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones; let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually?* We do not wonder at all the endeavours which the Admirers of David's character use, to wipe off such disagreeable imputations; and we observe with pleasure, every instance in which they succeed: but after all, were the ingenious conjecture of Dr. Sykes, and others, upon this Psalm to be admitted, there remain many other passages in the same spirit, which cannot be cleared up by this kind of criticism, and must be accounted for in another manner.

## P S A L M. CX.

## A Psalm of David.

*"Who, under the image of a young prince, taking possession of a kingdom, and going forth to subdue all those who oppose him, foretelleth that the Messiah should be exalted to the right hand of God; should be the king and high priest of his Church; and should gloriously establish his kingdom, and triumph over all his enemies.*

- 1 **J**ehovah said unto my Lord,  
Sit thou on my right hand, till I make  
Thine enemies thy footstool.
- 2 Jehovah shall deliver to thee  
The scepter of thy power out of Sion :  
Rule thou in the midst of thine enemies.
- 3 Thy people shall freely offer themselves  
On the day when thou shalt assemble thy forces  
Upon the holy hills. The youth of thine army  
Shall be like the dew from the womb of the morning.
- 4 Jehovah hath sworn, and will not repent,  
Thou art a priest for ever,  
After the order of Melchizedek.
- 5 The Lord on thy right hand, *O Jehovah,*  
Shall smite kings in the day of his wrath.
- 6 He shall execute judgment among the nations ;  
He shall fill the field of battle with dead bodies ;  
He shall smite the HEAD of many countries.
- 7 He shall drink of the brook in the way ;  
Therefore shall he lift up his head.

*Shall be like the dew*) David having spoken of the army and of the day and place of rendezvous in the former part of the period, describes in the latter the state and condition of it, namely, that it should consist of youthful and brave soldiers, and that it should be as numerous as the drops of morning dew. Hushai in his advice to Absalom, uses the same comparison. *Let all Israel be gathered together unto thee, from Dan even to Beersheba—and we will encamp against David with forces as numerous, as the dew which falleth upon the ground.*—This comparison of the Psalmist, which is lost in the Masoretical text, Bishop Hare has nobly retrieved, only by restoring the word מל to its proper place; according to which the passage would stand thus, מל ידרתך ששחר לך טל ידרתך. This is our Author's note.

Dr. Lowth, in his treatise *De Sacra Poesi*, (a masterly performance, full of good criticism, and which our Author might have paid a greater attention to) produces some passages out of other parts of the Old Testament, to shew, that there may possibly be an elipsis of the word מל in the middle clause of the period;

period; and his instances appear to be quite full to the purpose\*. In this case, the proposed transposition would not be necessary; and the sense would have been, *more than the dew-drops from the womb of the morning is the dew of thy youth*.—Dr. Sykes takes the meaning of the place to be this; “as the dew arising from the womb of the morning, or produced by the morning, is the cause of nourishment or growth to herbs and plants, so is thy youth or birth, as a dew to thee, i. e. the cause of the growth and spreading of you and your doctrines†.” The word *dew* is frequently used to signify the cause of growth; as Hosea xiii. and 5. Deut. xxxii. and 2. The Dr. adds—יָרָרָךְ taken for *thy birth*, affords a good sense, yet I rather prefer another meaning. The word יָרָךְ does not only signify to *bring forth*, but to *produce*, or *bring into being*. Thus in Psalm xc. 2. *Before the mountains יָרָרָךְ were brought into being*. Hence, יִלְרֹנֹת, things brought into being: and with the affix י, *thy productions*: all that are born to thee; that which is called in Isaiah liii. 10. *thy seed*; and then the sense is, *As the dew is the cause of growth to the herbs, so shall thy seed, thy disciples, flourish and multiply*.

We only add farther, It hath been remarked upon this difficult passage, that the Syriac, the Septuagint, the Vulgat, the Arabic, the Æthiopic, and Apollinarius, have given this sense of the original מָלַךְ יָרָרָךְ *I begot thee my son*. As in Psalm ii. 7. *Thou art my son, this day have I begotten thee*: and some think it probable, that this is the genuine signification of the text, of which the Syriac gives us the very words, or at least nearly, מְלִיכָא יָרָרָךְ. In support of this they say, though there is now no such word as מָלַךְ, or מְלִיכָא, extant, for a son or child in the slender remains of the Hebrew tongue; yet there are such plain traces of the word, or one very near it in the Samaritan, Syriac, Chaldee, and Arabic languages, that the oldest Interpreters would never have expressed it in this place, if they had not found it here. Upon admitting this, the translation would run, *before the morning star I begot thee, my son*. As we have met with this criticism in the course of our reading, we take the liberty to submit it to the consideration of the learned, without making ourselves answerable for it‡.

Upon the whole, notwithstanding our disapprobation of Bishop Hare's Hebrew metre, we think Mr. Green's translation a valuable performance; and we observe with pleasure, the most learned and respectable part of our Clergy employing themselves

\* *De Sacra Poesi*, p. 88.

† Dr. Sykes's *Introd. to Paraph. on Heb.* p. 39, 40.

‡ For the true meaning and application of Ps. cx. we may refer to the learned Dr. Gregory Sharpe's *Second Argument in Defence of Christianity*; see *Review*, vol. XXII. p. 5.

in elucidating the sacred Text; and removing the difficulties which have hitherto unavoidably attended it: a service well becoming them as Scholars, and Christian Divines; and infinitely better calculated to promote rational religion, than the cruel engines of persecution, which none but the ignorant and lazy, the inhuman and the wicked, would ever wish to employ.

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*Temora, an ancient Epic Poem, in Eight Books: Together with several other Poems composed by Ossian, the Son of Fingal. Translated from the Galic Language, by James M<sup>c</sup>Pherson. 4to. 10s. 6d. in boards. Becket.*

**I**T is a matter of some doubt, whether, on many occasions, people suffer most from the indiscretion of their friends, or the malice of their enemies: at least it is very certain, that in the literary world, merit is frequently more hurt in its reputation by the injudicious and extravagant applause of its admirers, than by the want of taste, judgment, or candour, in those who depreciate or condemn it. The poems of Ossian have unquestionably suffered from this cause. The superlative encomiums lavished on his Fingal, were by no means calculated to establish the lasting fame of this Celtic Bard. The blast was blown too loud and strong to continue, especially as it sometimes seemed to be mixed with the invidious breath of national partiality. It was, indeed, a matter of very little consequence to the world, whether Ossian was of the Hibernian or Caledonian race: and yet, as the cities of Greece are said to have contended about the birth-place of Homer, so we were very near seeing a similar contest between Scotland and Ireland, for the honour of having given birth to this new Homer of the North. And tho' the determination either way, would, in reason, but little affect the merit of his poetry, one would have thought, by the zeal expressed on the occasion, that such merit, in a great degree, depended on the country wherein it was originally produced. We must do the ingenious Translator, however, the justice to say, that he declared this circumstance to be at first not worth disputing about, as the Irish and Scots Celtæ were, of old, one and the same nation. It is true, that he hath now pointed out a number of anachronisms, blunders, and absurdities in the traditional poems of Ireland, in order to invalidate what he calls its pretensions to Ossian: but may we not suppose, that if such poems had been given the world by a Translator of equal ingenuity and abilities, those gross defects would have been justly removed, as the Interpolations of later and meaner Bards. Indeed, notwithstanding all the pains Mr. M<sup>c</sup>Pherson hath taken to

convince



convince the public of the regularity of tradition among the Highland-Songsters, we cannot help thinking, that both Fingal and Temora are (as he confesses of the latter) "in some measure become his own." Not that we mention this to derogate from the merit of the work, or of the Editor; or that we doubt of the authenticity of these poems, farther than what relates to their general form and composition. There is, indeed, very little room for any farther doubt; for we may say, of these poems, as a celebrated French Writer expressed himself, on a different occasion, that they abound with strokes *si grands, si frappans, si parfaitement inimitables, que l'Inventeur en seroit plus étonnant que le Heros*. In like manner, it hath been often observed on this occasion, that to have written thus in the character of Ossian, Mr. MacPherson must have had much greater talents than Ossian himself. We must own, nevertheless, that we should have been pleased to have found our Editor still more explicit on this head; as it was what the public expected, and, perhaps, had a right to expect, after the very favourable reception and encouragement it afforded his design. It is true, he hath here published a part of the original of Temora: but this bears too small a proportion to the whole to be very satisfactory. There is also something singular in his manner of excusing himself from publicly giving any farther proofs of the authenticity, which he confesses to be pretty generally called in question.

"Since the publication, says he, of the last collection of Ossian's poems, many insinuations have been made, and doubts arisen, concerning their authenticity. I shall probably hear more of the same kind after the present poems shall make their appearance. Whether these suspicions are suggested by prejudice, or are only the effects of ignorance of facts, I shall not pretend to determine.—To me they give no concern, as I have it always in my power to remove them. An incredulity of this kind is natural to persons who confine all merit to their own age and country. These are generally the weakest, as well as the most ignorant, of the people. Indolently confined to a place, their ideas are very narrow and circumscribed.—It is ridiculous enough, to see such people as these are, branding their ancestors with the despicable appellation of Barbarians. Sober reason can easily discern, where the title ought to be fixed, with more propriety.

"As prejudice is always the effect of ignorance, the knowing, the men of true taste, despise and dismiss it. If the poetry is good, and the characters natural and striking, to them it is a matter of indifference, whether the Heroes were born in the little village of Angles in Juteland, or natives of the barren heaths of Caledonia. That honour which nations derive from ancestors,

ancestors, worthy or renowned, is merely ideal. It may buoy up the minds of individuals, but it contributes very little to their importance in the eyes of others. "But of all those prejudices which are incident to narrow minds, that which measures the merit of performances by the vulgar opinion, concerning the country which produced them, is certainly the most ridiculous. — Ridiculous, however, as it is, few have the courage to reject it; and I am thoroughly convinced, that a few quaint lines of a Roman or Greek Epigrammatist, if dug out of the ruins of Herculaneum, would meet with more cordial and universal applause, than all the most beautiful and natural rhapsodies of all the Celtic Bards and Scandinavian Scalders that ever existed."

Would it not be natural to imagine from this passage, that Mr. M. Pherson had reason to be dissatisfied with the reception his translation had met with? The contrary, however, is so certain, that we cannot conceive on what grounds of conviction it is, that he casts this oblique satire on the Greek and Latin Writers, and the supposed false taste of admiring their remains. If justice hath been done to the merit of Ossian, why this invidious comparison? Would our Editor insinuate, that the Celtic Bards, and Scandinavian Scalders, have an exclusive title to admiration? These extraordinary pretensions put us in mind of two or three lines of raillery, in an epistle, sent us some time ago, on occasion of the excessive eulogiums which the Connoisseurs of North-Britain, have bestowed on some late poetical productions of their countrymen, and on Fingal in particular, viz.

A Scot's a genius, if he write and read;  
And all's sublime that comes across the Tweed;  
But from the Highlands, 'tis a matchless prize;  
'Tis dropt from heaven; 'twas written in the skies!

We cannot forbear smiling at our Editor's repeatedly telling us, that "more than a common mediocrity of taste is required to relish the poems of Ossian as they deserve." For our part, we will not presume to determine, whether a common or an uncommon mediocrity of taste, be best adapted to this purpose; but we really thought our ingenious Translator a Writer of more delicacy, than to make any performance, *in so great a measure his own*, the criterion of genuine taste in the Reader. Something like this, indeed, is the maxim of Mr. Bayes in the *Rehearsal*, 'Let me hear what he says to my play; and then I shall know what to think of him.'—Jesting apart, however, we hope there was some standard of poetical taste in the world before the poems of Ossian were translated; and that the classical Reader will not be in haste to throw aside entirely the beautiful and perfect models of Greece and Rome, to make way for the rhapsodies,

rhapsodies, however spirited, pathetic, or sublime, of Celtic Bards, or Scandinavian Scalds.

With regard to the merit of the present compositions, and particularly of *Temora*, we have read them with the same sensations of pleasure and disgust, as we experienced in the perusal of Ossian's former pieces. They abound nearly with the same strength of imagery and boldness of metaphor; there is the same repetition of epithets, and barrenness of invention; the same sublimity, and the same meanness.

The poem of *Temora*, we are told, took its name from the royal palace of the first Irish Kings of the Caledonian race, in the province of Ulster; its action being founded on the consequences of a revolution which happened from the murder of one of those Princes, by Cairbar, the son of Borbar-duthul, Lord of Atha in Connaught, who being the most potent Chief of the race of the Firbolg, and having murdered; at *Temora*, the royal palace, Cormac the son of Artho, the young King of Ireland, usurped the throne. Cormac was lineally descended from Conar the son of Trenmor, the great-grandfather of Fingal, King of those Caledonians who inhabited the western coast of Scotland. Fingal resented the behaviour of Cairbar, and resolved to pass over into Ireland with an army, to re-establish the royal family on the Irish throne. Early intelligence of his designs coming to Cairbar, he assembled some of his tribes in Ulster, and at the same time ordered his brother Cathmor to follow him speedily with an army, from *Temora*. Such was the situation of affairs when the Caledonian fleet appeared on the coast of Ulster, the poem opening with the landing of Fingal, and reciting the actions succeeding it. It would afford our Readers, however, but little entertainment, barely to relate the incidents of which the eight books of this poem are composed; we shall content ourselves, therefore, with the relation of a few passages, from which the admirers of Fingal may see that *Temora* bears all the marks of being the genuine production of the same Genius.

There is something pathetic and noble in the relation of Oscar's death, and the behaviour of his father and friend, on that occasion, in the first book.

"We saw Oscar on his shield. We saw his blood around. Silence darkened every face. Each turned his back and wept. The King strove to hide his tears. His grey beard whistled in the wind. He bends his head above his son. His words are mixed with sighs.

"And art thou fallen, Oscar, in the midst of thy course? The heart of the aged beats over thee! He sees thy coming wars.

wars. The wars which ought to come he beholds, but they are cut off from thy fame. When shall joy dwell at Selma? When shall grief depart from Morven? My Sons fall by degrees: Fingal shall be the last of his race. The fame which I have received shall pass away: my age will be without friends. I shall sit a grey cloud in my hall: nor shall I hear the return of a Son in the midst of his sounding arms. Weep, ye heroes of Morven! never more shall Oscar rise!

“ And they did weep, O Fingal; dear was the hero to their souls. He went out to battle, and the foes vanished; he returned, in peace, amidst their joy. No father mourned his son slain in youth; no brother his brother of love. They fell, without tears, for the chief of the people was low! Bran is howling at his feet: gloomy Luath is sad, for he hath often led them to the chace; to the bounding roe of the desert.

“ When Oscar saw his friends around, his white breast rose with sighs.—The groans, he said, of aged chiefs; the howling of my dogs; the sudden bursts of the songs of grief, have melted Oscar’s soul. My soul that never melted before; it was like the steel of my sword.—Ossian carry me to my hills! Raise the stones of my renown. Place the horn of my deer, and my sword within my narrow dwelling.—The torrent hereafter may raise the earth: the hunter may find the steel and say, “ This has been Oscar’s sword.”

“ And fallest thou, son of my fame! and shall I never see thee, Oscar! When others hear of their Sons, I shall not hear of thee. The moss is on thy four grey stones; the mournful wind is there. The battle shall be fought without him: he shall not pursue the dark brown hinds. When the warrior returns from battles, and tells of other lands; I have seen a tomb he will say, by the roaring stream, the dark dwelling of a chief. He fell by car-borne Oscar, the first of mortal men.—I, peraps, shall hear his voice; and a beam of joy shall rise in my soul.

“ The night would have descended in sorrow, and morning returned in the shadow of grief: our chief would have stood like cold dropping rocks on Moi-lena, and have forgot the war, did not the king disperse his grief, and raise his mighty voice. The chiefs, as new-wakened from dreams, lift up their heads around.

“ How long on Moi-lena shall we weep; or pour our tears in Ulin? The mighty will not return. Oscar shall not rise in his strength. The valiant must fall one day, and be no more known on his hills.—Where are our fathers, O warriors? the chiefs

chiefs of the times of old ? They have set like stars that have shone, we only hear the sound of their praise. But they were renowned in their day, the terror of other times. Thus shall we pass, O warriors, in the day of our fall. Then let us be renowned when we may ; and leave our fame behind us, like the last beams of the sun when he hides his red head in the west.

“ Ullin, my aged bard, take the ship of the King. Carry Oscar to Selma of harps. Let the daughters of Morven weep. We shall fight in Erin for the race of fallen Cormac. The days of my years begin to fail : I feel the weakness of my arm. My fathers bend from their clouds, to receive their grey-haired sons. But, before I go hence, one beam of fame shall rise : so shall my days end, as my years begun, in fame : my life shall be one stream of light to bards of other times.”

Book the second begins with an invocation to the ghost of Trenmor, the first king of Ireland, of whom Cormac, the murdered prince (to revenge whose death Fingal invades that kingdom) was lineally descended. This is an admirable exordium !

“ Father of heroes, Trenmor ! dweller of eddying winds ! where the dark-red course of thunder marks the troubled clouds ! open thou thy stormy halls, and let the bards of old be near : let them draw near, with their songs and their half viewless harps. No dweller of misty valley comes : no hunter unknown at his streams ; but the car-borne Oscar from the folds of war. Sudden is thy change, my Son, from what thou wert on dark Moi-lena ! The blast folds thee in its skirt, and rustles through the sky. Dost thou not behold thy father, at the stream of night ? The chiefs of Morven sleep far distant. They have lost no Son. But ye have lost a Hero, Chiefs of streamy Morven !”

The behaviour and attitudes of the heroes, when addressed by Fingal in the beginning of the third book, are remarkably beautiful and characteristic.

“ The Chiefs bend towards their King : each darkly seems to claim the war. They tell, by halves, their mighty deeds : and turn their eyes on Erin. But far above the rest the son of Morni stood ; silent he stood, for who had not heard of the battles of Gaul ? They rose within his soul. His hand, in secret, seized the sword. The sword which he brought from Strumon, when the strength of Morni failed.

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“ On his spear stood the Son of Clatho, in the wandering of his locks. Thrice he raised his eyes to Fingal : his voice thrice failed him as he spoke.—Fillan could not boast of battles : at once he strode away. Bent over a distant stream he stood : the tear hung in his eye. He struck, at times, the thistle's head, with his inverted spear.”

The same Fillan however is afterwards represented, if not in more natural, at least, in more heroic attitudes ; this gallant youth after repeated instances of his valour putting the whole army of the Firbolg to flight.

“ I saw, along Moi-lena, the wild tumbling of battle, the strife of death, in gleamy rows, disjoined and broken round. Fillan is a beam of fire ; from wing to wing is his wasteful course. The ridges of war melt before him. They are rolled, in smok, from the fields.—Wide-spreading over ecchoing Lubar, the flight of Bolga is rolled along. Fillan hung forward on their steps ; and strewed with dead, the heath.”

In the beginning of the last book, we have a beautiful picture of the host of Morven, and the appearance of Fingal with his forces.

“ As when the wintry winds have seized the waves of the mountain-lake, have seized them, in stormy night, and cloathed them over with ice ; white, to the hunter's early eye, the billows still seem to roll. He turns his ear to the sound of each unequal ridge. But each is silent, gleaming, strewn with boughs and tufts of grass, which shake and whistle to the wind, over their grey seats of frost.—So silent shone to the morning the ridges of Morven's host, as each warrior looked up from his helmet towards the hill of the king ; the cloud-covered hill of Fingal, where he strode, in the folds of mist. At times is the hero seen, greatly dim in all his arms. From thought to thought rolled along his mighty soul.—Now is the coming forth of the King.—First appeared the sword of Luno ; the spear half issuing from a cloud, the shield still dim in mist. But when the stride of the King came abroad, with all his grey, dewy locks in the wind ; then rose the shouts of his host over every moving tribe. They gathered, gleaming, round, with all their ecchoing shields. So rise the green seas round a spirit, that comes down from the squally wind. The traveller hears the sound afar, and lifts his head over the rock. He looks on the troubled bay, and thinks he dimly sees the form. The waves sport, unwieldy, round, with all their backs of foam.”

The ending of this book, and with it that of the poem, is peculiarly placid and beautiful.

“ Sons of Morven, spread the feast; send the night away in song. Ye have shone around me, and the dark storm is past. My people are the windy rocks, from which I spread my eagle-wings, when I rush forth to renown, and seize it on its field.—Ossian, thou hast the spear of Fingal: it is not the staff of a boy with which he strews the thistle round, young wanderer of the field.—No: it is the lance of the mighty, with which they stretch'd forth their hands to death. Look to thy fathers, my Son; they are awful beams.—With morning lead Ferad-artho forth to the echoing halls of Temora. Remind him of the Kings of Erin; the stately forms of old.—Let not the fallen be forgot, they were mighty in the field. Let Carril pour his song, that the kings may rejoice in their mist.—To-morrow I spread my sails to Selma's shaded walls; where streamy Duthula winds through the seats of roes.”

These specimens will convince our Readers, that Temora is not wanting in that poetical imagery and sublimity of style, which so eminently distinguished Fingal. We cannot close this article, however, without observing, that as the answers Mr. Macpherson hath made to some objections, thrown out by us on a former occasion, are supported only by mere affirmation, we think it unnecessary to enter into any justification of our former opinion.

*Five Pieces of Runic Poetry, translated from the Icelandic Language.*  
8vo. 1s. 6d. Doddsley.

THE great success of Mr. Macpherson's version of the Erse fragments, having confessedly given rise to the present translation from the Icelandic, the Editor very ingenuously acknowledges it is by no means for the interest of this little work, to have it brought into comparison with those beautiful pieces; after which it must appear to the greatest disadvantage. In this, indeed, we are perfectly of his opinion, and should be so, were the merit of the present performance much greater than it is. The Erse fragments had, besides the advantages they might derive from the Translator, the great merit of novelty to recommend them; whereas every poem here produced hath been already published, accompanied with a Latin or Swedish version: a circumstance which not only takes from the novelty of the work,

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at least with the learned, but hath also obliged the Translator to keep closer to his original; which he could not therefore occasionally embellish, as, it is presumed, Mr. Macpherson may possibly have sometimes done. But, be this as it may, the pieces before us, tho' known to some few of the learned, are rare and singular enough to excite the curiosity of the English Reader, if it be not already sufficiently gratified with specimens of this kind of poetry. There is, however, a considerable difference between these Runic productions and those of the Galic or Erse, as there probably was between the Writers, and the ages in which they lived. With regard to the former; our Editor observes "that the antient inhabitants of the northern parts of Europe are generally known under no other character than that of a hardy and unpolished race, who subdued all the southern nations by dint of courage and of numbers. Their valour, their ferocity, their contempt of death, and passion for liberty, form the outlines of the picture we commonly draw of them: and if we sometimes revere them for that generous plan of government which they every where established, we cannot help lamenting that they raised the fabric upon the ruins of literature and the fine arts:

"There is yet one feature of their character of a more amiable cast, which, tho' not so generally known, no less belongs to them, and that is, an amazing fondness for poetry. It will be thought a paradox, that the same people, whose furious ravages destroyed the last poor remains of expiring genius among the Romans, should cherish it with all possible care among their own countrymen: yet so it was. At least this was the case among the antient Danes, and from the similarity of their religion, manners, and customs, is equally credible of the other nations of Teutonic race.

"The antient inhabitants of Sweden, Denmark and Norway retained their original manners and customs longer than any other of the Gothic tribes, and brought them down nearer to our own times. The remoteness of their situation rendered access to them slow and difficult; nor was it till the tenth and eleventh centuries that Christianity had gained an establishment among them. Hence it is that we are better acquainted with the peculiarities of their original compositions handed down to us, than of any other of the northern nations.

"Of these compositions a great multitude are extant, some of them in print, others preserved in manuscripts, in the libraries of the north. All of them demonstrate that poetry was once held there in the highest estimation. The invention of it was



attributed to the Gods, and ranked among the most valuable gifts conferred on mortals. Those that excelled in it, were distinguished by the first honours of the state: were constant attendants on their Kings, and were often employed on the most important commissions. These bards were called by the significant name of Scald, a word which implies "a smotherer or polisher of language."

"The language in which their productions are preserved, and which once prevailed pretty extensively in the north, is commonly called Islandic: Iceland being the place where it was supposed to be spoken in the greatest purity, and where it is to this day in use. The Islandic is the mother of the modern Swedish and Danish tongues, in like manner as the Anglo-saxon is the parent of our English. Both these mother-tongues are dialects of the antient Gothic or Teutonic; and of so near affinity, that, in the opinion of the learned, what was spoken in one of them, was without much difficulty understood by those who used the other. Hence it is, that such as study the originals of our own language, have constantly found it necessary to call in the assistance of this ancient sister dialect.

"The characters, in which this language was originally written, were called Runic; from an Islandic word that signifies a Furrow. As the materials used for writing in the first rude ages were only wood or stone, the convenience of sculpture required that the strokes should run chiefly in straight lines; and the resemblance to plowing suggested the appellation. The word Runic was at first applied to the letters only; though latter Writers have extended it to the verses written in them."

It is from these verses the specimens here published are taken; one of which we shall quote, to gratify the curiosity of the Reader. It is the Incantation of Hervor, who calls upon her dead father to deliver to her his sword; which is supposed to have been buried with him. The circumstances of this poem are calculated to inspire terror in the highest degree; but for want of imagery in the original, and a poetical turn in the translation, they lose much of their natural effect. We do not think our Editor also very happy in his choice of the pieces here published; remembering to have read some performances in Bartholinus, which, we think, afforded preferable specimens of this northern poetry.

#### The Incantation of HERVOR.

Awake, Angantyr! Hervor, the only daughter of thee and

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Suafa,

Suafa, doth awaken thee. Give me, out of the tomb, the hardened sword, which the dwarfs \* made for Suafurlama.

Hervardyr, Hiorvardur, Hrani and Angantyr; with helmet and coat of mail, and a sharp sword; with shield and accoutrements and bloody spear, I wake you all under the roots of trees †.

Are the sons of Andgrym, who delighted in mischief, now become dust and ashes? Can none of Eyvor's sons now speak with me out of the habitations of the dead? Hervardyr, Hiorvardur!

So may you all be, within your ribs, as a thing that is hanged up to putrefy among insects, unless you deliver me the sword, which the dwarfs made, and the glorious belt.

*[Here the tomb opens, the inside of which appears all on fire, and the following words are sung out of the tomb.]*

ANGANTYR. Daughter Hervor, full of spells to raise the dead, why dost thou call so? Wilt thou run on to thy own mischief? Thou art mad and out of thy senses, who art desperately resolved to waken dead men.

I was not buried either by father or other friends: two which lived after me got Tírfing, one of whom is now possessor thereof.

HERVOR. Thou dost not tell the truth. So let Odin preserve thee safe in the tomb, as thou hast not Tírfing ‡ by thee. Art thou unwilling, Angantyr, to give an inheritance to thy only Child?

ANGANTYR. I will tell thee, Hervor, what will come to pass. this Tírfing will, if thou dost believe me, destroy almost all thy offspring. Thou shalt have a son, who afterwards must

\* By dwarfs the ancient Scandinavians did not mean human creatures short of stature, but a kind of inferior demons, who inhabited the rocks and mountains, and were remarkably expert at forging weapons, proof against all force or fraud. In short, they meant by *duergar*, or dwarfs, something like our fairies—Ought not that to have been a reason for our Translator to have used a different term?

† It was the custom of the ancient Danes to incircle the sepulchre, their kings and heroes with large trees.

‡ Tírfing is the name of the sword.—This is said in order to make † distinct from her purpose; as foreseeing it will prove fatal to her posterity

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possess Tírfing, and many think he will be called Heidræk by the people.

HERVOR. I do by enchantments make that the dead shall never enjoy rest, unless Angantyr deliver me Tírfing; that cleaveth shields, and killed Hialmar.

ANGANTYR. Young maid, I say, thou art of manlike courage, who dost rove about by night to tombs, with spear engraved with magic spells ||, with helmet and coat of mail, before the door of our hall.

HERVOR. I took thee for a brave man, before I found out your hall. Give me, out of the tomb, the workmanship of the dwarfs, which hateth all coats of mail. It is not good for thee to hide it.

ANGANTYR. The death of Hialmar lies under my shoulders: it is all wrapt up in fire: I know no maid, in any country, that dares take this sword in hand,

HERVOR. I shall keep and take in my hand the sharp sword, if I may obtain it. I do not think that fire will burn, which plays about the fight of deceased men.

ANGANTYR. O conceited Hervor, thou art mad: rather than thou, in a moment, shouldest fall into the fire, I will give thee the sword out of the tomb, young maid; and not hide it from thee.

[*Here the sword was delivered to Hervor out of the tomb, who proceeds thus.*]

HERVOR. Thou didst well, thou offspring of heroes, that thou didst send me the sword out of the tomb; I am now better pleased, O Prince, to have it, than if I had gotten all Norway.

ANGANTYR. False woman, thou dost not understand that thou speakest foolishly of that in which thou dost rejoice: for Tírfing shall, if thou dost believe me, maid, destroy all thy offspring.

HERVOR. I must go to my seamen. Here I have no mind to longer. Little do I care, O royal Ancestor, about what sons may hereafter quarrel.

It was usual with the northern nations to inscribe Runic characters on their weapons, in order to prevent their being blunted by enchantment, as also to give them irresistible strength and keenness.

ANGANTYR. Take and keep Hjalmar's bane, which thou shalt long have and enjoy: touch but the edges of it, there is poison in them both: it is a most cruel devourer of men.

HERVOR. I shall keep, and take in hand, the sharp sword, which thou hast let me have: I do not fear, O slain Father, about what my sons may hereafter quarrel.

ANGANTYR. Farewel, Daughter: I do quickly give thee twelve men's death: if thou canst believe with might and courage: even all the goods, which Andgrym's sons left behind them.

HERVOR. Dwell all of you safe in the tomb. I must be gone and hasten hence; for I seem to be in the midst of a place where fire burneth round about me.

To the English translation is added the original, for which the Translator makes the following apology.

“The Editor was in some doubt whether he should subjoin or suppress the originals. But as they lie within little compass, and as the books whence they are extracted are very scarce, he was tempted to add them as vouchers for the authenticity of his version. They have also a farther use.—It has been said by some critics, that the prevalence of rhyme in European poetry was derived from the Latin hymns, invented by the monks in the fourth and fifth centuries: but from the original of Egill's Ode, it will be seen that the antient Gothic poets occasionally used rhyme with all the variety and exactness of our nicest moderns, long before their conversion to Christianity; and therefore were not likely to adopt it from the monks; a race of men whom they were either unacquainted with, or held in derision. Upon the whole, it is hoped that the few pages assigned to the Islandic originals will not be thought an useless incumbrance by any Readers; but, it is presumed, will be peculiarly acceptable to such curious persons, as study the antient languages of the north.” The important uses of which study, says our Editor, have been often evinced by able writers; and that it is not dry or unamusive, it is hoped this little work may demonstrate. Be this, however, as it will, the public is so far obliged to him, as its aim, at least, is professedly to shew that, if these kind of studies are not always employed on works of taste or classic elegance, they serve at least to unlock the treasures of native genius; presenting us with frequent sallies of bold imagination, and constantly affording matter for philosophical reflection, by showing the workings of the human mind in its almost original state of nature.

*Letters concerning the Spanish Nation; written at Madrid during the Years 1760 and 1761. By the Rev. Edward Clarke, M. A. Fellow of St. John's College, Cambridge, and Rector of Pepper Harrow in Surry. 4to. 12s. sewed. Becket.*

**T**HERE are few parts of Europe, with whose internal condition we are so little acquainted, as with that of Spain.

To whatever cause this ignorance of so considerable a nation may be attributed, the want of good accommodations on their roads is certainly a consideration that deters many from visiting a country which, in other respects, would excite and gratify the curiosity of Travellers.

It is true, our trading intercourse with Spain, though it has been on the decline for many years past, is still very considerable; but as these commercial affairs are all transacted at a few of the principal ports, they afford us little insight into the country:—As to persons of rank or fortune, who travel for improvement or pleasure, they find those ends better answered in the more cultivated territories of France, and in the classic regions of Italy.

Hence it is the less to be wondered at, that we are furnished with few accounts of this unfrequented country, and still fewer that are satisfactory\*.—Indeed it is not an easy matter, even for those who visit this country, to gain much intelligence concerning any subject of enquiry, from a people who, as Mr. Clarke observes, are so reserved and ignorant as the Spaniards are: which circumstance, together with their caution towards Heretics, and dread of their infernal Inquisition, are almost insuperable obstacles to a stranger's extracting any material information from them.

For these reasons, the anecdotes and descriptions contained in the letters now before us, cannot fail to prove acceptable to the Public; especially as from the character and situation of the Writer, we may expect that the particulars are authentic, and the representations agreeable to the present state of things in that part of the world.

\* This general ignorance of Spain, in which all her neighbouring nations are alike circumstanced, is to be understood only with reference to the geography and natural history of the country, with the manners and customs of the inhabitants: for the civil history has been written by several Authors, of that nation, who are justly held in high esteem.

Our Author, who, as Chaplain, attended the Earl of Bristol, Ambassador-extraordinary to the court of Madrid, in the years 1760 and 1761, appears to have made good use of the short time of his residence in Spain; which he has employed in forming such observations on the face of the country, the genius of its inhabitants, and the nature of its government, as shew him to be a man of sense, learning, and candour: tho' not, in all respects, an elegant or a correct Writer.

He informs us, in his preface, that while he had the honour to attend the noble Lord above-mentioned, in his embassy, he diligently applied himself to collect such informations, hints, and materials, relative to the present state of Spain, as might gratify the curiosity of his friends, or prove of some utility to the Public; and that, apprehending his stay there would have been of much longer duration, he had formed his original plan of much larger extent than appears from the work now laid before the Public: but that the breaking out of the war prevented the prosecution of his design, in its full extent.

He assures us that he has inserted nothing which he apprehends to be either ambiguous or false; that though he makes no doubt but there are mistakes, yet he is certain of having done all in his power to avoid them; that he has not neglected any assistance which might be afforded him by authentic Writers; and that he is not conscious of having omitted any hints given him by his friends and acquaintance either in Spain or England.

One part of the contents of these Letters appears to be of singular value; being an exact state of the Army, Navy, Finances and Civil-List of the Spanish Court: transcribed from a French manuscript of the greatest authority, entitled *Bilan general des Finances de S. M. C. Don Carlos III. Roi d'Espagne en 1760.* To this is added an account of Spanish money, examined, as we are assured, by Darcy and Jois, bankers at Madrid.

But there is a circumstance in this publication, which affords the Author no small satisfaction; and in which we sincerely sympathise with him. The passage we have in view, is that in which he exults in the "happiness he enjoys in being born a Briton; of living in a country, where he possesses liberty of sentiment and of action, liberty of conscience, and security of property, under the most temperate climate, and the most duly poised government in the whole world. A liberty that cannot become licentious, because bounded and circumscribed, not by the arbitrary will of ONE, but by the wisdom of ALL, by the  
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Due limits of reason, justice, equity and law, where the prince can do no wrong, and where the people must do right: where the *lawless* noble is no more privileged from the hand of Justice than the meanest peasant: where the greatest Minister stands accountable to the Public, and, if he betrays the interests of his country, cannot bid defiance to the just resentments of the Law."

It has been said, that a North Briton is incapable of forming adequate notions of Liberty; but it may be questioned whether any South Briton could have expressed himself with more becoming warmth on the greatest of all blessings! a blessing which he who does not properly value, and would not even die to defend it, is not worthy to enjoy.

We shall now proceed to extract a few particulars from what the Author has said concerning both the Country and the Inhabitants of Spain.

"Upon a review of the whole Country, from Corunna to Madrid, one may say, that Galicia is a fine fertile province; that some parts of it are equal to many in England; but as to Leon, it is a naked, dreadful, barren rock, except where it is covered with a few pitiful firs, or shrubs, such as about Benevente, and Villalpando, and except some few plains, after you have passed Astorga. I turned round to take a view of Leon from one of the highest mountains, and was almost frightened at the sight; a brown horror, as Mr. Pope expresses it, was spread over the whole; sands, rocks, and craggy precipices, formed as savage a prospect as can be imagined. And yet this country was probably once fought for; the inhabitants surely must find a charm in it unknown to us. In one of these villages we found a set of people dressed in a whimsical manner, dancing to rude music; the whole appearance was entertaining and grotesque; the dance artless and odd; its natural simplicity shewed the people in their true character."

The Author then gives some necessary hints to Travellers in a country where public accommodations are so bad: these we omit, as whoever has occasion to undertake such a journey, will find this book not the most useless article in their baggage.

To this slight view of the country, a brief character of its inhabitants will naturally follow.

"The Spaniards have in general an olive complexion, are of a middle stature, rather lean, but well made; they have fine eyes,  
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glossy black hair, and a small well shaped head.—Their cloaths are usually of a very dark colour, and their cloaks almost black. This shews the natural gravity of the people. This is the general dress of the common sort; for the Court and persons of fashion have most of them adopted the French dress and modes.

“As their natural air is gravity, so they have consequently great coldness and reserve in their deportment; they are therefore very uncommunicative to all, and particularly to strangers. But when once you are become acquainted with them, and have contracted an intimacy, there are not more social, more friendly, or more conversable beings in the world. When they have once professed it, none are more faithful friends.— They are a people of the highest notions of honour, even to excess, which is a still visible effect of their antient love of chivalry, and was the animating spirit of that enthusiasm. They have great probity and integrity of principle. As they persevere with much fidelity and zeal in their friendships, you will naturally expect to find them warm, relentless and implacable in their resentments.

“They are generous, liberal, magnificent, and charitable; religious without dispute, but devout to the greatest excesses of superstition. What else could induce them to kiss the hands of their Priests, and the garments of their Monks?—

“The profession of arms is their chief delight; to this darling passion, commerce, manufactures, and agriculture have been always sacrificed. It never appeared more evident than in the Succession war: the Peasant voluntarily forsook the plough, and ran to the Austrian or Bourbon standard. There was no occasion for a haranguing serjeant, or for an officer and a press-war-rant, to call him to the field of action. *A la guerra, a la guerra*, was all the cry.

“It would be unpardonable to pass over that terrible monster begot by ecclesiastical power, or implicit faith, known by the name of the HOLY COURT OF INQUISITION.

“This holy Court consists of an Inquisitor-General; of five Counsellors, whereof one must always be a Dominican; of a Procurator; two Secretaries of the Chamber; two Secretaries of the Council; an Alguazil-Mayor, a Receiver, two Reporters; two Qualificators, and Consulters, and a legion of Familiars or Spies.

“The supreme office of this bloody Tribunal is at Madrid; but there are also inferior tribunals, or inquisitory offices, placed



placed in all the great cities all over Spain. These are the great state-curbs that hold the people in such an implicit religious obedience, and preserve their boasted uniformity of faith. "Among you English, they cry, you have as many religions as districts; but here all is undivided Roman Catholic." 'Tis true, says Mr. Clarke, we English are enemies to all persecuting principles; we breathe the spirit of Toleration and Humanity, and unwilling to roast any man into Protestantism, or to convince by racks instead of Bibles. I saw at Segovia the tragic footsteps of the Inquisition, which once was there, but is now removed, in the badges of 500 Jews who had been burnt in that single office only. The inquisitor Torquemada (according to Madame D'Aurnois's account) in the time of Ferdinand and Isabella, tried above 100,000 souls, of which 6000 were burnt in 14 years time.—

"But now, thank God, these sanguinary acts of faith seem to be growing out of vogue in Spain. There has not been, I am told, an *auto de fe* at Madrid for these twelve years; which was owing to this circumstance: a Jew and his wife, with a daughter of about thirteen years of age, being condemned to be burnt; while the father and mother were burning, they set the child loose from its fetters, and the Priests got round it, with a view of converting it by the united force of their rhetoric, and the terrors of immediately undergoing the same cruel death. The child after seeming to listen a while to their oratory, gave a sudden spring, and vaulted into the midst of the fire; giving a shining example of the force of early piety, of an heroic fortitude equal to that of the most resolute Roman, or the most unshaken martyr.

"The power of this Tribunal now seems hastening to its fall; for the present king of Spain has taken a bolder step to humble the Inquisition, than any of the Philips or Charles's who went before him. The Inquisitor-General having thought proper, last year, to prohibit a Liturgy which the King had licensed, without consulting his Majesty about it; the King, with a very proper spirit, put the Inquisitor under an arrest, and immediately sent him into exile, in a Convent, at a great distance from Madrid. So determined and resolute a measure as this alarmed the whole body of the Clergy; they moved heaven and earth to obtain the Inquisitor's recall; and it was some time before their endeavours had any effect: but the King at length restored him to his liberty: tho' not without extraordinary circumstances of mortification.

If, indeed, this *most catholic* son of the church begins to be so undutiful to his nursing fathers, it is much to be doubted whether he will be thought to deserve the blessings of his mother. The church, poor Gentlewoman! is very unhappy in her children: the *Defender of the Faith* was ungracious enough to turn her out of doors; his *most Christian Majesty* has more than once doubled his fist at her; his *most Faithful Majesty* makes wry faces at her; and now his *most Catholic Majesty* begins to be corrupted by the bad example of his brothers. Such afflictions, added to the infirmities of old age, must certainly contribute to break her constitution very fast.

The following reflections on the state of Spanish Literature, do honour to the Reverend Writer.

“ In regard to learning and the *Belles Lettres*, Spain evidently labours under two material disadvantages; which are the want of a liberty of the press, and the being subject to the censure of the Inquisition. It is easy to imagine how many valuable works of wit, humour, satire, and genius, are entirely rendered abortive for want of this liberty; and though it may be attended with some evils and inconveniences, yet its advantages are evident, from the many entertaining and useful productions, which, in our island, solely owed their birth to it: for as one well said, is it not better for the public, that a million of monsters should come into the world, which are sure to die as soon as they are born, than that one Hercules should be strangled in his cradle? Let us bear patiently with the infamous productions of infidelity and faction, as long as we can receive from the same channel, the admirable discourses of a Sherlocke, or a Hare, the political writings of a Bolingbroke, or a Bath, and the various masterly and elegant compositions of a Lyttelton. What would have become of the wit and buffoonry of Dr. Swift, the elegant observations of Mr. Addison, and the genteel humour of Sir Richard Steele, if their free and unshackled spirits had been chained down like those of the Spaniards? Where would have been those many pleasing and instructive writings which daily sprung up, through this liberty, at different periods, in the many controversial wars which we have had upon subjects of party, politics, learning, and even religion? Would not all these have been destroyed in the bud, if we had seen, as Mr. Pope says, under the throne of Ignorance and Superstition,

Beneath her footstool Science groan in chains,  
And Wit, dread exile, penalties, and pains.  
There foam'd rebellious Logic, gagg'd and bound;  
There stripp'd, fair Rhetoric languish'd on the ground.

“ It

“ It is a matter of much more surprize to me, when I consider things in this light, to find that the Spaniards are advanced so far as they are in arts and science, than to wonder that they are got no farther. If we add to this, the power and uncontroled licence which the Inquisitors and Dominicans have to censure all works printed there, and, if they please, to chastise and punish the Authors, it would surely make a full apology for Spain in this article. I know not well how many licences a book must have, before it can actually pass the press, but I think at least three. It is usually read by as many Censors, and is carefully cleansed by the catholic sponge, before it falls under the eye of the public. The Inquisition never grants any licence, reserving to itself the freedom of condemning or absolving afterwards, as it may judge expedient. The art of this management is apparent. The Index of the *Libri prohibiti* published by the Holy Office is now increased to two large volumes in folio; and a man must fairly turn over all that work, before he can well know what he dare read. The Classics that I opened in the royal Library at Madrid, were anathematized in the title, with these words, *Auctor damnatus*; and many whole prefatory discourses were erased and blotted out, because, as the Librarian told me, *ils font contre notre religion*. I have been told by a Spaniard, a friend of mine, that the Dominican Library, consisting only of books which they have seized, and which of course are forbidden; is one of the largest and finest in Madrid. I have heard many of them own, that the prohibited books were generally the most worth reading. One in particular told me, that as Father Paul's History of the Council of Trent was forbidden to be read any where upon earth, he took it with him, and read it at sea.”

Respecting the Spanish Poetry, our Author remarks, that “ there is a wonderful air of simplicity in their common songs or *seguedillas*: that in some pieces which I read in the *Caxon de Sastre*, or the Taylor's Drawer of Shreds, there was much sentiment, as well as dignity: vast variety of measure, all formed on the old Roman prosody; and in some of them a pleasing air of romance; but grave, majestic, moral, pensive, like the people themselves. Very few attempts to wit or humour, and, I believe, none of drollery or buffoonry. Many upon love, but all in the drapery of the chaste Venus; no *Erycina ridens*, no Corinna, no loose or debauched Euterpe, among that collection of songs of the Spanish Nine.”

To this account of the Poetry of the Spaniards, we cannot omit that of their Theatre.

“ When I went first to the Spanish comedy, it was the season for acting the *Autos*, that is to say, p'ays for the support of the

the Catholic Faith. I found at my first entrance a good theatre, as to size and shape, but rather dirty and ill lighted; and what made it worse, was an equal mixture of day-light and candles. The Prompter's head appeared through a little trap-door above the level of the stage, and I first took him for a ghost or devil, just ready to ascend to the upper regions: but I was soon undeceived, when he began to read the play loud enough for the actors and the boxes too, who were near him. The pit was an odd sight, and made a motly comical appearance, many standing in their night-caps, and cloaks; officers and soldiers interspersed among the dirtiest mob, seemed rather strange. That which answered to our two-shilling gallery, was filled with women only, all in the same uniform, a dark petticoat and a white woollen veil. The side and front boxes were occupied by people well dressed, and some of the first fashion.

"When the play began, the actors appeared much better attired, that is, in richer cloaths, than those in England; and these they change perpetually, in order to let you see the expensive variety of their wardrobe. After some scenes had passed which were tedious and insipid, there came on an interlude of humour and drollery, designed, I suppose, for the entertainment of the pit.—But to quit this interlude, and return to the play: in process of time, and after some scenes had passed, which were long, tiresome, uninteresting, and full of fustian and bombast, the grand scene approached; an actor dressed in a long purple robe, appeared in the character of Jesus Christ, or the *Nuestro Senor*, as they call him; immediately he was blindfolded, buffeted, spit upon, bound, scourged, crowned with thorns, and compelled to bear his cross, when he kneeled down and cried *Padre mi, Padre mi!* 'My father! my father! why hast thou forsaken me?' After this he placed himself against the wall, with his hands extended, as if on the cross, and there imitated the expiring agonies of his dying Lord. And what think you, my friend, was the conclusion of this awful and solemn scene? why really one every way suitable to the dignity and seriousness of the occasion: one of the actresses immediately unbound Christ, divested him of his crown and scarlet robes; and when he had put on his wig and coat again, he immediately joined the rest of the actors, and danced a *seguedillas*.—After this one of the actresses, in a very long speech, explained the nature, end, and design of the sacraments; you must know also, that the Spaniards admit a great number of soliloquies, full of tiresome, and uninteresting declamation, into their plays. In the last scene, Christ appeared in a ship triumphant; and thus the play concluded. I forgot to tell you, that Christ before his passion, preached to the four quarters of the world; Europe and  
America.

America heard him gladly, and received the faith; but Asia and Africa remained incorrigible."

After the above specimen, the English Reader will not conceive a very exalted idea of the Spanish taste for theatrical entertainments.

The diversion of which the Spaniards are most fond, is their bull feast. Of this, accounts are in several places to be met with; and Mr. Clarke gives a particular narrative of that which was exhibited on the public entry of the present King of Spain. His reflections on this amusement, contain a curious etymologic history of it; which he traces from the Roman *Taurilia*.

The nineteenth Letter contains, among other particulars, a circumstantial description of the person and manners of the present Monarch of Spain; an account of the rest of the royal family, and remarks on the court. On the whole, we cannot but consider this series of Letters as a very entertaining collection; for which the public are obliged to the ingenious Author.

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*The Death of Abel, a sacred Poem, written originally in the German Language. Attempted in the Style of Milton. By the Rev. Thomas Newcomb, M. A. 8vo. 3s. sewed. Davis and Reymers.*

**I**F Mr. Newcomb has not succeeded in this translation, he is no less unhappy in the apologies he has made for it: these are, the merit of the original, his own age and infirmities, and the beauty of the type on which his book is printed. Though we can readily allow that the original has merit, that old men are infirm; and that Mr. Newcomb's work is elegantly printed, yet we cannot see how any of these circumstances should entitle him to the indulgence of criticism. The merit of an original is so far from affording any excuse for an indifferent translation, that it renders such a translation still more inexcusable. In such a case, may we not ask the Translator, why he did not avail himself of so many beauties? why he had transfused so little of the spirit, taste, or powers of his Author? and, if he was unable to do any thing of this kind, why he attempted such a task? —The infirmities of age, indeed, afford a plea of a different kind, but even these can only be an excuse for not publishing at all; and surely the beauty of the type is exclusively the Printer's praise. The last new ballad on a bloody murder, or the Ordinary of Newgate's account of the death of Daniel Blake, printed on the elegant type of Dryden Leach, would make as fair

fair an appearance as the Death of Abel ; and the beauty of the letter would plead with equal force in behalf of either composition.

Mr. Newcomb's poetical powers never rose far above mediocrity ; and they now seem to be verging down to a state of the most frigid imbecillity : he was, therefore, surely, very unequal to a subject where pathos and enthusiasm were so essential to excellence. He professes to have attempted this translation in the style of Milton ; but he resembles him in little more than the measure of his verse, if, indeed, that can be called verse, which has no other properties of it than a regular number of syllables, which is neither diversified by the various modulations of harmony, nor polished by the softness of melody, or air. A dull monotonous measurement of syllables, is more disagreeable to a judicious ear than the poorest prose ; since the latter, tho' destitute of every peculiar beauty, would not at least disgust us with that eternal sameness, that unvaried identity of structure and cadence, of which the following description of Cain's sacrifice, may serve as an instance :

The fruits he gather'd from his fields were laid  
By Cain upon his altar ; underneath  
The pile a fire was plac'd ; while on the ground  
Prostrate he threw himself—a dreadful sound  
That moment reach'd his ears, at distance heard  
Amongst the bushes—Next a whirlwind rose  
Furious and loud, which scatter'd thro' the air  
His hated gift, beneath its smoke and flame  
Quite hid and cover'd o'er—He then retir'd  
Amazed.————

But, this passage being merely narrative, possibly the Translator was more confined in his expression than he might be in the open and animated scenes of description : the following quotation, however, from Abel's Hymn, cannot be supposed to lie under any inconveniences of that kind :

Retire, O Sleep, from every drowsy eye ;  
Fly far, ye hovering Dreams ; Reason again  
Resumes her throne, exerts her godlike powers ;  
Just as the fertile earth, the solar beams  
Refresh, and to each flower restore its bloom.  
We hail thee, glorious Sun, whose cheerful eye  
The various beauties of the year unfolds,  
Buried and lost in night's incumbent shade ;  
Thy gifts reanimated nature owns,  
Darting thy golden light beyond the groves  
Of towering cedars ; kindly cheared by thee  
Each object with fresh grace and beauty smiles.  
We hail thee, radiant orb, who dart'st thy beams

O'er all the wide creation, from thy urn  
Pouring a flood of brightness, which unveils  
All nature's opening beauties to the eye ;  
With new-born charms while every object glows.

Retire, Oh Sleep, from every drowsy eye ;  
Fly hence, ye hovering Dreams, to your abode  
In the dark dreary caverns of the night ;  
Then let us close pursue 'em, and enjoy  
A sweet refreshing coolness, while the sky  
Darts, from above, its flaming shafts at noon.

We shall make no remarks on the above passage, but shall leave it to our Readers either to accept it as a confirmation of the judgment we have passed upon the whole book, or to draw conclusions from it more or less favourable to the Author, as they shall think proper.

*Seven Sermons on public Occasions.* By the most Reverend Dr. Thomas Herring, late Lord Archbishop of Canterbury. Now first collected. 8vo. 3s. sewed. Whifton, &c.

**I**T gave us sincere pleasure to see this collection of the Discourses, first separately published, of the late excellent Dr. Herring ; a Prelate of uncommon virtues, a man of extraordinary accomplishments, a candid Divine, a polite Scholar, a warm lover of his country, a true friend to liberty, religious as well as civil ; and, of course, a most sincere HATER OF PERSECUTION. Glorious character ! rarely merited—rarely imitated !

In the preface to this collection we have some memoirs of this amiable person ; by which we learn, that he “ was born at Walsoken, in Norfolk, in the year 1693 ; his father, Mr. John Herring, being then Rector of that parish.

“ He was educated in the school of Wisbech, in the Isle of Ely, under the care of Dr. John Carter, afterwards Fellow of Eton college.

“ In June 1710, he was admitted into Jesus college, in Cambridge : Dr. Warren, afterwards Rector of Cavendish, and Archdeacon of Suffolk, was his Tutor.

“ While he was a member of this college, he took the degree of Bachelor of Arts. But seeing no prospect of obtaining a Fellowship there, he removed himself, in July 1714, to Corpus Christi, or Benet college, of which he was chosen Fellow in  
REV. Apr. 1763. X April

ease and courtesy as before : he knew how to condescend, without detracting from the reverence due to his character.

" The learned Dr. Birch, in his dedication of the life of A. B. Tillotson to our excellent Prelate, observes, " That he resembled him by his known reluctance to accepting the *first* station in the church, with this peculiar circumstance, of having before shewn the highest qualifications for it, by a conduct in the *second*, from which the public safety received its earliest support at its most dangerous crisis."

" The sentiments which B. Burnet \* tells us the same Archbishop entertained of the chief end of the Christian religion are no less applicable to those of our Prelate.

" He judged that the great design of Christianity was to reform men's natures, to govern their actions, to restrain their appetites and passions, to sweeten their tempers, compose their affections, and raise their minds above the interests and follies of this present world, to the hope and pursuit of endless felicity : and he considered the whole Christian doctrine as a system of principles all tending to this end. He looked on our contending about lesser matters, or about subtleties relating to those that are greater, as one of the chief practices of the powers of darkness to defeat the true ends *for which the Son of God came into the world.*"

" But let us hear Dr. Herring's own words, when he was bishop of Bangor.

" It was not the design of Christianity certainly to make a *new* creation in a literal sense, but to restore men to that rectitude of mind and manners, which was the purpose of the *old* one ; for we are naturally formed for the practice of virtue, and, without it, cannot possibly be happy : The gospel, therefore, does not *alter* the nature of virtue, but *establish* its practice, by assuring us, that God is pleased with it, and will, by the secret workings of his Spirit, assist good men in the performance of it ; and that he has made such provision for their reward in another world, that it is become not only our reasonable duty, but under all circumstances, even of the greatest distress, most eligible and advantageous.

" It was before a matter of much difficulty to understand what was properly religion : It had been so obscured and blended with the corrupt additions of men. Our Saviour purified it, taught men what it was, and how to value it ; and, to guard

\* See the bishop of Salisbury's sermon preached at St. Lawrence Jewry, November 30, 1694, at the funeral of archbishop Tillotson.



against the bad practices of designing or superstitious men, added but two positive duties, and those of very plain and easy significancy; and, in their design and operation, perfective of the Christian life.

“ Add to all this that other great doctrine of the Gospel, on which all our expectations of future happiness seem to turn, and that is the mercy and placability of the Deity, who, *though of purer eyes than to behold iniquity*, has yet assured us, that if we *endeavour, faithfully and sincerely*, to do his will; and, from human frailty, fail in the performance, he will consider, and compassionate, and forgive our miscarriages, through the mediation and redemption of Christ Jesus \*.”

Speaking of the worthy Archbishop's character in private life, our Editor observes that

“ No master was ever more carefully obeyed, or more cordially lamented, than he was by all his servants; and indeed he deserved it. He shewed himself a sort of father to them, by making in his will a very handsome provision for all those, who had lived any time with him.

“ In the year 1753 he was seized with a violent fever at Lambeth house, which brought him to the brink of the grave. And though he did in some measure recover, yet from that time he might be rather said to *languish* than to *live*. He retired to Croydon, declined all public business, as far as he could, and saw little other company than his relations and particular friends.

“ After languishing, as we have observed, for about four years, he calmly resigned his soul into the hands of his Creator on March 13, 1757, and was buried in a private manner in the vault of Croydon church, according to the express direction of his will.

“ Though he absolutely forbade a monument, it is hoped that this small one to his memory, of his own raising, will neither be unacceptable to his friends or the public.

“ He left to the incorporated society for the relief of the widows and sons of poor clergymen, the sum of one thousand pounds. And to the master and fellows of Corpus Christi college, in Cambridge, for the time being, the sum of one thou-

\* The bishop of Bangor's sermon before the incorporated Society for propagating the Gospel in foreign parts, February 17, 1737-8.

and pounds, old South-sea annuity stock, intending it (to use his own words) as his acknowledgment for favours conferred on his relations, and as his contribution towards rebuilding the said college. But if, after the lapse of a competent number of years, no prospect arises of building the said college, then the dividends and savings on the said stock are to be disposed of at the discretion of the Master, in the necessary repairs of the old house, or in acts of charity, such as helping poor scholars, or honest decayed servants."

We are also told that he laid out above 6000 pounds in repairing and adorning the houses and gardens at Lambeth and Croydon.

We must not conclude without citing a circumstance mentioned by the Editor, which reflects peculiar honour on the Archbishop's memory, viz. that the dignities conferred on him, were all *unsolicited*, and owing solely to his merit, which alone recommended him.

With respect to the sermons here reprinted, as this is not their first publication, we are not to enter into a particular account of them; they are already in the hands of the public, and are sufficiently known: but for the satisfaction of such as may not have seen them, we shall just mention the occasions on which they were delivered.

The first Discourse was preached before the incorporated Society for the propagation of the Gospel in foreign parts. The second, before the Governors of the several hospitals of the city of London. The third is a 30th of January sermon before the House of Lords. The fourth, was delivered before the Society corresponding with the incorporated Society in Dublin, for promoting English Protestant working schools in Ireland. The fifth, on occasion of the rebellion in Scotland, in 1745. The sixth, a Fast-sermon, at Kensington, Jan. 7, 1748. The seventh, before the Governors of the London Infirmary, for the benefit of that most useful charity; to which also the profits of the present edition will be appropriated.

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*The Antiquities of Athens. Measured and delineated.* By James Stuart, F. R. S. and F. S. A. and Nicholas Revett, Painters and Architects. Volume the First. Folio. 4l. 4s. Subscription.

**I**T is many years since the ingenious Authors of this elegant and accurate work formed the design of visiting Greece, in order

order to take exact admeasurements and delineations of such remains of ancient Architecture, as might be found still subsisting in the city of Athens and the country adjacent; a design for which every lover of the fine arts then admired their spirit and resolution, as much as we must now applaud the care and attention evidently bestowed in the execution of it.

Their motives to so arduous an undertaking do no less honour also to their judgment and taste; there being no part of Europe, as their first proposals truly intimated, which more deservedly claims the attention and excites the curiosity of the lovers of polite literature than the territory of Attica, and its capital, Athens; and this not only on account of the figure it makes in history, from its production of the greatest men both in arts and arms, but also on account of the antiquities still remaining there; monuments of the good sense and elevated genius of the Athenians, as well as the most perfect models of what is excellent in Sculpture and Architecture. It is very justly observed, indeed, that of all the countries which were embellished by the Ancients with magnificent buildings, Greece appears principally to merit our regard; since, if we believe the Ancients themselves, the most beautiful orders and dispositions of columns were invented in that country, and the most celebrated works of Architecture were erected there; to which may be added, that the most excellent treatises on the art appear to have been written by Grecian Architects.

Now Athens having the manifest superiority over the other parts of Greece, our Artists, we are told, resolved rather to examine that spot than any other; flattering themselves, that the remains they might find there, would excel in true taste and elegance every thing before published. We are farther informed, also, that they were so happy as to find them fully answer their highest expectations.

Lest they should be conceived, however, to have thought too highly of the Athenian buildings, and should thence suffer by the over-hasty opinions and unadvised censures of the inconsiderate, they judged it expedient to give their reasons and authorities for holding these antiquities in such high estimation; especially as such reasons might serve, at the same time, as an apology for themselves, and the best justification of their undertaking.

We are persuaded that the Reader will not be displeased at our transcribing this part of Mr. Stuart's preface, although our quotation must be conceived in some measure defective, for want of the several classical annotations by which it is illustrated.

removal of the arts, has been in the possession of Barbarians; and Artists capable of such a work, have been able to satisfy their passion, whether it was for fame or profit, without risking themselves among such professed enemies to the arts as the Turks: the ignorance and jealousy of that uncultivated people, rendering an undertaking of this sort dangerous.

Again, "Among the Travellers who have visited these countries, some, it is true, have been abundantly furnished with literature; but they have all of them been too little conversant with painting, sculpture, and architecture, to give us any tolerable ideas of what they saw. The books, therefore, in which their travels are described, are not of such utility, nor such entertainment to the public, as a person acquainted with the practice of these arts might have rendered them. For the best verbal description cannot be supposed to convey so adequate an idea of the magnificence and elegance of buildings; the fine form, expression, or proportion of sculpture; the beauty and variety of a country, or the exact scene of any celebrated action, as they may be formed from drawings made on the spot, with diligence and fidelity, by the hand of the Artist."

These were the considerations which first determined our Artists to engage in a work of so much hazard, labour, expence, and time. In regard to the last, indeed, the delay occasioned by the great accuracy which they had prescribed themselves, and other causes, subjected the publication of their work to the circumstance of being anticipated, in some measure, by another hand. Monsieur Le Roy, (an Artist of that ingenious and volatile nation, who are so ready to catch at the hints of others, to put something in execution, and then to claim the merit of the whole) conceived the same design, set out for Athens near four years after them, made his drawings, returned to Paris, and, for the honour of his country, published his *Antiquities of Athens*, long before our tardy English Artists could get theirs through the press.

It remains, however, to be considered, on a fair comparison of the labours of the different Artists, whether the precipitancy with which Mr. Le Roy executed his work, hath not, in a great measure, defeated the design of it; which undoubtedly was, or at least ought to have been, to take exact admeasurements, and give accurate drawings, of those remains of ancient art, they went professedly to copy. And here, as it is not unreasonable to expect, our English Artists have evidently the advantage. Mr. Le Roy's work, it is true, is greatly superior in point of scenery; his views are beautifully picturesque; the drawings executed with taste, and the engravings masterly. In this respect,

spect, the present work is most defective; the general views are stiff, and indifferently designed: Mr. Stuart, indeed, seems to apologize for this, by saying, that "the views were all finished on the spot;" and in these, preferring truth to every other consideration, he hath taken none of those liberties with which, Painters are apt to indulge themselves, from a desire of rendering their representations of places more agreeable to the eye." Ease and correctness of drawing, however, are in all cases indispensable; and wherever human, or other animal, figures are introduced, they ought certainly to be as well designed as any other part of the work; otherwise, while we admire the beauty of the landscape, or the elegance of the buildings, we are offended with the monstrous images of men or cattle, that disgrace the foreground of the piece. This is a very general and capital defect in most of our English views of buildings. It is not expected, indeed, that Architects should be always masters of this kind of drawing; but, for the reason just given, they ought either to get these figures inserted by other hands, or leave them entirely out; which, in our opinion, is frequently most advisable, as they only serve to divert the eye from the principal object of attention; and, if not very well done, cannot fail of disgusting persons of the smallest degree of taste.

In the capital and most essential parts of this undertaking, however, our English Artists indisputably bear away the palm. In the preservation of the due proportions in the architectural parts of the work, Le Roy can hardly be named in the comparison; his shameful negligence in taking his measures, or carelessness in laying them down, being evident on sight, to those who have any knowledge of architecture.

Mr. Stuart hath taken the pains, indeed, to point out a multiplicity of these blunders, as also many distortions and misrepresentations in his views, of which we cannot pretend to judge. The French Artist appears to have given us an inaccurate picturesque representation of what the ruins of Athenian architecture now are; our English Artists, on the other hand, seem to have been more solicitous to give us an exact and faithful representation of what they were in their ancient splendour: doubtless, a nobler and more satisfactory design. Of this, the Doric Portico (supposed to be the remains of a temple dedicated to Rome and Augustus) the temple of the winds, and the Choric monument of Lyficles, are elegant and beautiful instances; the latter being one of the most exquisite pieces of monumental architecture that we ever saw delineated.

The Sculpture exhibited in this volume, and which served as ornaments to the several buildings described, hath also its merit; tho'

tho' we think it greatly inferior, as well in design as execution, to the architecture; the drawings of which are as well finished, and the engravings as elegant and exact, as any we remember to have seen.

On the whole, we esteem this volume as a very valuable acquisition to the Lovers of antiquities and the fine arts; and, hoping soon to see a completion of the work, we recommend it as a proper companion to those noble descriptions of Palmyra and Balbec, by Mr. Dawkins and Mr. Wood; those Gentlemen having early encouraged our Artists in the prosecution of a design so worthy of the most distinguished patronage.

## ACCOUNT of FOREIGN LITERATURE.

*L'Art de sentir et de juger en matiere de Gout.* 12mo. 2 Vols.  
A Paris, Pissot. Or,

A Dissertation on Sensibility and Judgment, in matters of Taste.  
Imported by Becket and de Hondt.

**F**EW subjects have been more agitated, and less understood, than the objects and principles of Taste. To discover the truly beautiful in the works of nature and art, and to trace the sources of that sublime pleasure which the contemplation of it bestows, may be reckoned among those pursuits, which require the most comprehensive abilities of the human mind. The man of taste himself is frequently but ill qualified to explain either the cause of the pleasure he feels or the beauty he contemplates, and still less to shew how they are connected. The philosopher, on the other hand, who is in other cases familiar with the *arcana* of nature, is generally in this too ignorant of the effect to be able to investigate the cause. It is impossible also for him to reason here on the experience of others, as it is impossible for a man of taste to convey his sensations to one who is destitute of those finer feelings. It is only, therefore, from an uncommon genius, in which are united the most exquisite and refined sensibility, with the strongest sense and clearness of understanding, that we are to expect a satisfactory treatise on this subject. 'Till such a phenomenon appears, we must be content with those partial and imperfect illustrations, which are occasionally afforded by Writers of less general abilities.

With regard to the Author of the present work, he appears to be possessed of a much greater share of taste than philosophy;  
and

and is accordingly more entertaining than instructive. He affects, indeed, some precision of method, but is frequently wanting in precision of sentiment; appearing rather solicitous to embellish his performance with beautiful images, than to give his Readers any exact images of the Beautiful. There is, notwithstanding, a great deal of merit in this performance; of which our Readers may form some judgment from the following sketch of his plan and specimen of his style.

Our Author hath divided his treatise into four books, to which he hath prefixed, as an introduction, some preliminary considerations, tending to prove the possibility and practicability of giving an exact and precise idea of Taste. In book the first, he shews the necessity of recurring to the laws of the beautiful, in order to discover those of taste; taking into consideration their several relations to each other, and deducing the consequences obvious from such consideration. He here examines also, into the origin, cause, principle, and nature of taste.

In his second book he treats of invention, imitation, enthusiasm, and the sublime; illustrating his arguments by examples from the best Writers, and corroborating them by the testimony of ancient and modern Critics.

In book the third he lays down the rules and proceeds to their application in judging of works of taste. He goes on next to consider the merit of expression and composition, and to inculcate the expediency of criticism, and the necessity of inspiring princes with an ardour for the cultivation of taste.

In his fourth and last book, he treats of the relation between taste and genius; of true and false delicacy of taste, and of the interesting, or pathetic, in writing.

As a specimen of our Author's style and manner, we shall beg leave to quote in his own words the following passage from his chapter on enthusiasm.

After having given two examples of poetical enthusiasm, one from the *Æneid*, of Virgil, and the other from the *Athaliah* of Racine, he proceeds thus.

“Voilà dans l'enthousiasme, ou plutôt dans sa naissance, deux opérations sensibles. Un grand tableau présenté à l'imagination, un désir violent de le rendre aussi vivement qu'on le conçoit, sans savoir comment ou le pourra, mais un désir si ardent, si passionné,

sonné, si despotique, qu'il élève celui qu'il anime au dessus de son être. Tout est pénible alors ; la disposition des parties principales, l'ordre dans lequel il faut les placer, le ton, les nuances, la coloris que l'on doit leur donner : ces détails essentiels épuisent & fatiguent en absorbant. On cherche, l'on reconte ; on perd, on retrouve ; on préfère, on abandonne, on reprend ; on produit avec complaisance, on rejette avec douleur, mais par nécessité, même ce qui est Beau, parce qu'il seroit déplacé.

Mais lorsqu' après avoir flotté quelque temps entre le Beau que l'on aperçoit, & la difficulté de le rendre, l'esprit saisit le moyen de concilier la Beauté avec la difficulté, l'yvresse dans laquelle la satisfaction de cette découverte jette l'ame peut à peine s'exprimer. C'est cette yvresse, cet enchantement, qui suspendant en elle tout autre sentiment la mène pour ainsi dire par la main, & lui sert de guide dans l'égarement où elle est plongée.

“ Cet esprit supérieur occupé à créer des Beautés du premier ordre, paroît dans un si grand délire à ceux qui le considèrent, qu'on le prendroit pour un insensé, si l'on n'étoit pas sûr que sa raison fait alors les plus nobles fonctions. Tous les sens de son corps, toutes les facultés de son ame, se réunissent alors, sur l'objet qui l'absorbe, & ne font & ne peuvent faire de fonctions, qu'autant qu'elles ont un rapport immédiat avec l'expression qui l'occupe. Dans ces moments d'enfantement, les heures sont des instants, les besoins se taisent ; tout ce qui-nous environne, est aussi loin de nous, que s'il en étoit séparé par un intervalle immense. On ne voit plus qu'une seule chose dans la nature, celle que l'on veut peindre. Que l'on parle à cet heureux enthousiaste, il n'entend pas ; que l'on présente des objets devant ses yeux, il ne les voit pas. Pour lui rendre l'usage de ses sens il faut l'agiter avec violence, & ce n'est qu'avec un regret amer qu'il reçoit cette restitution. ‘ Laissez-moi, dit-il avec douleur, en empruntant les paroles du grand Scipion, dans ce songe sublime & céleste qui lui fait faire Cicéron, laissez moi dans le délire délicieux où vous me voyez ; je vous en conjure, ne me tirez pas d'un songe si agréable.’ ”

From this passage the judicious Reader will see that, if our Author cannot accurately define what enthusiasm is, he can at least give us an unexceptionable specimen of it.

MONTHLY



## MONTHLY CATALOGUE,

For APRIL, 1763.

## RELIGIOUS and CONTROVERSIAL.

Art. I. *Reflections on Death.* By William Dod, M. A. Chaplain to the Lord Bishop of St. David's. 12mo. 2s. 6d. Newbery.

THESE reflections were first retailed in the Christian's Magazine, and are now collected into a volume, to frighten his Majesty's subjects with dismal ideas of Death, and horrible pictures of Damnation. Orpheus, we find, was not the only person that ever visited hell, and came back again. Mr. Dod, it seems, has been there too, tho' he does not expressly acknowledge it; for otherwise, how could he have been able to describe so exactly the state of the damned; where immortal souls are roasting, or broiling, or boiling, it is not certain which, "in a lake which burneth with fire and brimstone! Oh! says he, who can dwell with *everlasting burnings!*—Who can dwell where devils and condemned shall mix their mutual and insulting taunts and upbraidings; where there shall be no society, but a society in common accusations, and where, every gentler passion expelled, the tumultuous workings of despairing minds shall miserably confuse and distract each other! There too the passions which were indulged and mortified on earth, shall become severe tormentors, ever craving, yet never finding gratification."—Strange that spiritual Beings should want animal gratifications; that a roasted soul should be calling for a wh—, or raving after a bag of money! Those, indeed, who were lovers of the bottle in this world, may well retain their affection for it in the next, where there are such *flaming provocatives*: a sad place, indeed, for *ibristy souls*; for Mr. Dod assures us, there is not even a drop of *water* to be had.—But to be serious, for notwithstanding the mistakes of such Writers, the subject is too serious to be ludicrously treated; and, indeed, it is not the subject, but the absurdity of those who presume to instruct us concerning it, which excites our *risibility*, and, to say the truth, our *resentment* also: for who that hath a due regard for the honour of the infinitely good and gracious Being we adore, and for the amiable Author of the religion we profess, can unconcernedly hear such gross misrepresentations of both? According to those who form their notions upon a literal interpretation of some figurative passages in the holy Scriptures, which they do not understand, the benevolent God (whom they ignorantly worship) is a dreadful and vengeful Deity, the object of fear and of horror, not of gratitude and love: and the meek and blessed Jesus is the unrelenting executioner of the most cruel sentence that could possibly enter into the hearts of men, or Beings worse than men, to conceive.—We would recommend it to all such Dealers in Hell-torments, to study the sacred writings throughout, and to endeavour to attain a right understanding of those divine Oracles, in which they will certainly find a more benevolent system: a system that will correct and allay the heat of their abundant zeal for the horrors of damnation, and all those

dreadful

dreadful doctrines which tend to drive weak minds to despair, instead of reforming the guilty, who are seldom affected—we might say, *never properly affected*, by denunciations of this kind.—*Men*, however misled by their passions, are to be treated as rational creatures, and not terrified like *school-boys*.

Art. 2. *The active and passive Righteousness of Jesus Christ, proved to be the only meritorious and material Cause of the Justification and Salvation of Believers,—from Jer. xxiii. 6. Being the Substance of three Sermons on that Text. Lately preached at Ravinstone in the County of Bucks.* By Bar. Burton, Vicar of Ravinstone. 12mo. 9d. Fuller.

Curious orthodox stuff; the right original sort; such as would rejoice the heart of old Owen himself, were he now living. A fine reverend Tritheist, this same Master Burton; and a fine figure he would have made in the last age! But, alas! the times are changed! Owen is gone! Behmen is gone! Law is gone!—all, as the Poet says,

Flown o'er the backside of the world, far off,  
Into a Limbo large and broad ———

And in time we shall lose poor Mr. Bar. Burton also: and who then will, like him, stand forth, singly, quite alone, in these heterodox days,—in defence of those good old doctrines which nobody understanding, every body (as in duty bound) must admire the more, for that very reason,—as the *divine* Herbert wisely singeth,

And what ye cannot comprehend admire.

In conformity to which *admirable* rule, we do highly reverence these three Discourses; and do recommend them to our Readers accordingly.

Art. 3. *Twenty-one Sermons.* By the late Rev. Innes Pearse, M. A. of Tadley, Hants. 8vo. 5s. few'd. Buckland, &c.

The Editor of these posthumous Sermons, is the Rev. Mr. Thomas Gibbons, who has prefixed to them some account of the Author, with a recommendation of the Discourses. “Good sense, says he, evangelical sentiment, proper and animated enlargement, and an uniform and strong vein of practical godliness, are, if I mistake not, the true characteristics of the subsequent Discourses.” Such is Mr. Gibbons’s character of Mr. Pearse’s productions, to which we have very little objection.

Art. 4. *The Duty of a real Christian, both in Faith and Practice, upon Gospel Principles, for promoting a devout and holy Life, in a new and easy Method, adapted to all Capacities, containing all Things essential to Salvation. With Prayers for Morning and Evening, and on several Occasions. Necessary for all Families.* 12mo. 3s bound. Dilly.

The spirit and tendency of this work will appear from the following short specimens.

*c Of Original Sin.*

"Mankind being thus corrupted by original sin, and the infection of Adam derived on all his unhappy posterity, every man corrupts himself more and more by actual sin. The longer he lives, and the more he acts, the more he increaseth that original stock of sin conveyed to him by the first transgression. Wherever such a man moves, he acts in his own corrupt sphere. Even in his very prayers, and other religious acts, which one might think should raise him *above himself*, and the common level of natural depravation, he is not able to rise above his own corrupt center. Though he seems to move out of it, it is but by fits and starts; and in all such specious performances, he is like a spider, which, indeed, in moving up and down spins a web, but out of its own bowels; being, notwithstanding its busy and restless activity, fastened by a continued thread to its own earthly principle.

"Thus the *natural man* in the best of his actions, never leaves nor forsakes himself. He may kneel, prostrate himself, look up to heaven, knock his breast, sigh, groan, and perform his prayers, and other devotional acts with much affectation, strictness, and severity; yet all this may be no more than so many hypocritical, customary, and counterfeit acts of worship. He sings and pray in the old man. His charity may be the work of the old man; who in the midst of lifeless formalities maintains his ground, and flatters the soul into a confident belief of her being in a good state."

*Of the Nature and Offices of Jesus Christ.*

"Great is the mystery, God manifested in the flesh." "What can be more surprizing, or unaccountable in the world, had we no other light, than mere nature, to direct the enquiry, than to find out how the son of God could become the son of man; that he by whom the world was made, should himself be made of a woman: that a mere woman could receive the person in her womb, whom the heaven of heavens cannot contain; and bring him forth, as a new-born babe, who was from everlasting: that the Creator should be humbled into a creature: that he, who was before Abraham, should come into the world two thousand years after Abraham: and that he should be brought lower than the angels, who is God over all, blessed for ever.—This is a mystery for us to wonder at, but not to be seen through by frail nature."

*Of Regeneration, or the New Birth.*

"The new birth admits of no delay or backwardness. He that is become a *new creature*, is ready to every good work; ready in mind, ready in spirit; not only to be bound, but to die also for the name of the Lord Jesus. The *new creature* hath the reins of his mind girt up, for the heavenly work unto which he is called. He doth not put off God with promises, which he never intends to perform; nor doth he refuse present duty. He never loiters, nor grumbles, when called by Providence and duty. He does not presumptuously dally with temptations; nor pa y with his spiritual enemy."

*Of the Law of Faith, &c.*

The only means whereby God could restore man to his first estate, that he should take the nature of man unto his own divine nature, which nature, united to the godhead, he might be able to take upon the guilt, and suffer the punishment of sin. For this cause you  
v. Apr. 1763. Y have

have read, that God gave his only Son to be made man, and to die for our sins.

"By faith in this death of the Son of God, salvation is brought to mankind. For, it delivereth the sinner from all manner of guilt of sin, whether original or actual; whether past, present, or to come. Further, as this mediator doth redeem us from death, and endue us with perfect righteousness by his death; so by virtue of the holy Spirit, proceeding from the divine nature, the believer is endued (altho' not at first) with perfect holiness, and preserved for ever from falling from this state."

*Of Assurance or Certainty of Salvation.*

"This illumination of the mind is the most sensible and evident thing in regeneration, and it is that, whereby they, that deny the work of the holy Spirit in renewing the faithful, may most plainly be convinced: for, nothing can be more wonderful, than that men, who before were dull, rude, simple, and unlearned, yea incapable of any kind of knowledge, should on a sudden become able most steadfastly to comprehend in their minds, and very sensibly to express in words the hidden mysteries of the christian religion. Yet, we know this to be true both by experience, and by the evidence of the apostle, who writeth, *That the spiritual man discerneth all things, because he hath the mind of Christ*, 1 Cor. ii. 15, 16. A knowledge that cometh not by any natural strength or means, but it is the gift, and cometh by the work of God, speaking to us in his holy word."

*Of Self-denial and Mortification.*

"When the disciples of Christ could not cast the evil spirit out of a man, that was a lunatic, he not only tells them, that it was thro' want of faith; but also gives them an important instruction in these words, *Howbeit, this kind goeth not out, but by prayer and fasting*, Matt. xvii. 21. Which scripture shews, that *fasting* is not an occasional thing, adapted only to the service of two or three days in the year; but that it is a proper way of devotion, or a right method of applying to God. And if that prayer be most prevailing, and enters farthest into heaven, which is attended with fasting, it must be confessed, that fasting is to be a common ordinary part of our devotion. Is it powerful enough to cast out devils, and to cure lunatics; and shall we neglect this duty, when we pray against the evil tempers and passions which possess our hearts, and against the temptations which distract our minds?"

*Concerning Faith.*

"Do I steadfastly believe, that God has an only Son, that was made man?"

"Do I believe that this Son was God from all eternity, and died for the sins of mankind in his human nature?"

"Do I, without wavering, believe in the holy and undivided Trinity, or three persons, Father, Son, and Holy Ghost, in the Godhead, and that those THREE are only ONE God?"

*Concerning Works.*

"Have I wounded, maimed, murdered, or challenged any person to fight?"

"Have I taken any thing to shorten my life, or entertained any thoughts of destroying myself, before my appointed time shall come?"

"Have

"Have I delighted in impure thoughts? in immodest discourse, songs, and books? in unchast embraces, and other actions tending to enflame lustful desires?—"

"Have I stolen other people's,—or received stolen goods?—Have I given false evidence," &c. &c.

Of prayers, not a few are interspersed in this manual; among which are some for the principal feasts and fasts of the church.

Art. 5. *An Answer to the Reverend Mr. John Wesley's Letter\* to William Lord Bishop of Gloucester; concerning the Charges alleged against him, and his Doctrine, in a Book entitled, The Doctrine of Grace†, &c.* By Samuel Charndler. 8vo. 6d. Nicoll.

There is something very impertinent in this Mr. Charndler's taking upon him to write an Answer to a Letter addressed to another person; but we doubt there is something worse than *impertinence* in this affair. There is an appearance of forgery in the name affixed to this officious pamphlet. We suspect there is no such person as Samuel Charndler, and that the Writer, whoever, or whatever, he is, intended to impose his flimsy scribble upon the public, as the production of the learned Doctor Samuel Chandler.—Such low and despicable practices reflect the greatest scandal upon literature.

\* See Review for last month, page 235.

† See Reviews for November and December last.

POLITICAL.

Art. 6. *A Letter to the Right Hon. Ch—s T——nd, Esq;* 8vo. 6d. Nicoll.

Smartly and severely censures the extreme economy, as the Author conceives it, observed in the reduction of our forces. He acknowledges himself interested in the subject; and he warmly reproaches Mr. T——nd for having deserted the interest of the army; he who was heretofore looked upon as the *soldier's friend*, his *patron*, his *protector*! "Unfortunately for me, says this spirited Writer, I am in one of the sixteen regiments which *You*, Sir, have been the means of breaking. To you, therefore, and almost to you alone, to you their patron, their advocate, their protector, are the Officers of sixteen corps indebted for their present distress, and future misery. They are to support their poverty with dignity. They are to starve like Gentlemen. If I may judge from my own feelings of the sensibility of others, by their own expressions of what they feel, you, Sir, have much to fear from their resentment, at least from their despair."

But our Letter-writer does not confine his view of the subject to the partial interest of the army. He considers it more extensively, and endeavours to shew, that the public in general, are, or may be, too much affected by so large a reduction of our brave, victorious troops. He particularly insists on the necessity of maintaining an adequate force for the security of our extensive conquests in America; where, he observes, we

have about an *hundred thousand new subjects*, all Roman Catholics, enthusiastic, bigotted, and superstitious, in proportion to their ignorance. This, undoubtedly, is a circumstance that the Administration will duly attend to; as popish Priests in general, are too well known to be much trusted by Protestants; especially those Priests who, as our Author justly remarks, have not only corrupted the native honest simplicity of the Indians, but added the horrors of French Christianity to the barbarism of Savages.

As to the main question concerning the Reduction of our Forces, and the number expedient to be kept up in time of peace, it is not debated in this little pamphlet; in which the Author is rather intent upon ridiculing the timidity of those who are afraid of a standing army; and on vindicating our military Gentlemen from the aspersions of popular Declaimers, who represent them as enemies to civil liberty,—as the ready instruments of tyranny and oppression.

**Art. 7.** *A Letter from a Gentleman in Town, to his Friend in the Country, occasioned by a late Resignation.* 4to. 6d. Becket, &c.

This is one of the most shameless Advocates who have yet appeared on behalf of the late Minister. He presages that “some hard-ruled King will one day arise, and more than revenge the wrongs of his predecessor.” We are not among those who are terrified by this prediction; and we will venture in our turn to foretel, that whenever such a King comes, he will find a hard-mouthed people. Among other merits which he ascribes to the late Minister, he tells us, “He has retired without place or pension, disdaining to touch those tempting spoils which lay at his feet.” Who but the most flagrant Zealot could presume to make a merit of this circumstance? What pretence could the Minister of a day, make to a place or pension on his retirement from such a short-lived administration? Away with such impudent insults on the understanding of a free and intelligent people!

**Art. 8.** *Le Montagnard Parvenu; or the new Highland Adventurer in England: His accidental Rise from Obscurity; his glaring Progress to Power; the Ways and Means.* 8vo. 1s. Morgan.

The Author rails at Lord Bute, and the Scots, with some spirit; but it is the spirit of Billingsgate. He is a harsh, uncandid, and indelicate Writer: if it be not too great a compliment to style him a *Writer*. Poor Scotland! how unfortunate art thou in having produced a B——! Poor B——! how unhappy art thou in being a Scotsman!

**Art. 9.** *A Definitive Treaty of Peace and Friendship, between his Britannic Majesty, the most Christian King, and the King of Spain. Concluded at Paris the 10th of February, 1763. To which the King of Portugal acceded the same Day.* 4to. 2s. Owen and Harrison.

A subject of discord.

Art.

Art. 10. *A Letter to the Right Hon. the Earl of Halifax, on the Peace.* 8vo. 1s. Newbery.

Most plentifully lauds and praises the Earls of Halifax and Bute: his Majesty too, coming in for a royal share of adulation.

To what purpose these effusions of flattery are so abundantly poured forth, may easily be guessed. But is not this a mean unmanly way of soliciting a great man's favour? In general we may observe, that did the great man possess but half the genuine worth and virtue with which his Flatterers are pleased to compliment him, his delicacy would never bear with such fulsome daubing.

If satires and libels are deemed an abuse of the press, we think these slavish, fawning productions are still more intolerable.

Some Rakes and Libertines are most fond of preying on beauty and innocence; and so it is with these diabolical Corruptors of the mind, who often endeavour to debauch the most amiable and worthy characters. It is true, their manner is generally so gross, and their selfish views are so obvious, that shallow, indeed, one would think; must be the penetration of those who are duped by them. But, nothing so credulous as self-love.

P O E T I C A L.

Art. 11. *Every Man the Architect of his own Fortune: Or, the Art of Rising in the Church, a Satire.* By Mr. Scott, Fellow of Trinity College in Cambridge. 4to. 1s. Doddsley, &c.

"The plan of this poem, says the Author, consists of two opposite characters; one, that of a base, venal, time-serving *Scoundrel*, who would *dash through thick and thin*, to come at preferment; the other, that of a worthy conscientious, honest man, who cannot pull down his thoughts to the wicked, *dirty, palting business of life.*"—Very good! though, to be sure, not very elegantly expressed.

The worthy, conscientious, honest man here spoken of, is the Author himself, of whom we are obliged with the following favourable portrait:

No sly Fanatic, no Enthusiast wild,  
No Party-tool beguiling and beguil'd;  
No slave to pride, no canting pimp to power,  
No rigid churchman, no dissenter sour,  
No fawning flatterer to the base and vain,  
No timist vile, or worshipper of gain;  
When gay not dissolute, grave not severe,  
Tho' learn'd no pedant, civil tho' sincere;  
Nor mean nor *haughty*, be the Preacher's praise,  
That—if he rise, he rise by manly ways:  
Yes, he abhors each sordid, selfish view,  
And dreads the paths your men of art pursue.

But who are those *Scoundrels*, who *dash through thick and thin to preferment*? Why, those are any, or all of the Clergy beside, except the Author's father, who, he tells us, dignifies the gown.—We are really sorry to see a young man, of no mean parts, so entirely possessed with the *cæcus amor sui*, as this Writer seems to be, in almost all his works.

Sorry we are likewise, that he stands not in more credit for his consistency than for his modesty; since, at the same time that he has taken upon him to abuse his brethren for their temporizing arts, and unmanly flattery, he has cast about to compliment the Archbishop of Canterbury, and the Earl of Bute. And it is remarkable enough, that this very Mr. Scott seems to have gone out of his way, a patron-hunting, in almost every poem that he has published.

As to the piece before us, it is a feeble imitation of Pope, brightened up a little in some parts, with scraps of sentiment, and half lines parodied or picked out of the original. *Unus et alter affuitur Pannus.*

Art. 12. *The Temple of Venus, a gentle Satire on the Times.* By the Author of the Meretriciad. 4to. 1s. Moran.

A dull dirty rhapsody. "Fruits of false heat, and footerkins of wit."

Art. 13. *Poems on sacred Subjects, viz. the Benedicite paraphrased, the Lord's Prayer paraphrased, Nunc dimittis paraphrased, Balaam's Blessing on Israel, Numbers xxiv. v. 5, 6, 7, 8, 9. A Hymn, the Trials of Virtue, the Ignorance of Man, Verses written originally in Persic, Matthew xi. 28. Come unto me all ye that labour, &c.* By James Merrick, M. A. Fellow of Trinity College, Oxford. 4to. 1s. Doddsley.

The intention of these poems is good, and the execution is tolerable.

Art. 14. *The Foundlings, an Elegy.* 4to. 6d. Flexney.

*Scriptorum Chorus omnis amat Nemus et fugit urbem.* This Foundling-man locks the door of his garret, as soon as he feels the muse coming upon him, flies down five pair of stairs, and runs with such prodigious haste out of town; that when he gets into the fields, he is quite out of breath:

Far from the madding tumults of the town,  
Which where bright thought should reign usurp the seat;  
Far from those tempests which reflection drown,  
I seek with *breathless haste* a calm retreat.

As soon as he is arrived at this calm retreat, down he lies, supine upon a moss-grown bank, where Phœbus himself durst not shew his face, except when conducted by the master of the ceremonies, Mr. Breeze:

There on some moss-grown bank supinely laid,  
Where close entwining boughs exclude the day;  
Save when by quick short fits amid the glade,  
Sol feebly darts a breeze-conducted ray.

Sol, however, is not the only impertinent intruder. Mrs. Luna, proud of her silver spangled petticoat, makes her appearance, and, like another Lady *\*\*\**, brings a whole train along with her. Nay, she raises typhoons and devils and all, enough to fright an innocent Bard out of his wits:



Or when the silver-mantled Queen of night,  
In silent pomp leads forth her shining train ;  
When fancy'd spectres guilt-struck minds affright,  
Then wakeful stretch'd along the désart-plain.

But ample amends are made him by the enjoyment of Lady *Lonely Contemplation*, who acted as midwife at the birth of Mrs. *Science*. The heavenly sweets of this Lady it seems, unlike those of other Ladies, never cloyed our vigorous Bard in the least :

Thee, lonely Contemplation, to enjoy,  
To whom fair Science owes her humble birth ;  
Thy heavenly sweets to taste, which ne'er can cloy,  
And rapture-borne range far above the earth.

That confounded noise which drove him so precipitately out of town, is now so dwindled away, that it has scarce more effect upon the air than the found of St. Paul's clock upon Windsor terrace :

Now the hoarse murmurs of the distant throng  
Subsiding, faintly strike the distant air ;  
And that rude din which erst impell'd so strong,  
Now scarcely undulates the whispering air.

Now it is that *lonely Contemplation* begins to work, and the poor town pays for it ; a sad scene, a giddy scene of wretched grandeur and glittering woe ; over which a black cloud is suspended, like Sancho Páncha hanging by his breeches from the oak :

Here let me rest - hence view with thought serene,  
Those realms of wretched grandeur, glittering woe ;  
A sable cloud o'erhangs the giddy scene,  
And sheds dark influence on each mind below.

It is not long, however, before he discovers a chimney on fire, in a house that was built by Mr. *Virtue*, an ingenious Designer ; and the light streaming from thence is a great consolation to him. The name of the mistress of this house was *Charity*, and the maid's name *Innocence*.

But see—pure glory streams along the plain,  
From yon blest pile which *Virtue's* hand did raise ;  
Where *Charity* extends her welcome reign,  
And *Innocence* her tender rule obeys.

In the yard belonging to this house were two large mastiff bitches, called *Cruelty* and *Necessity*, that wanted to devour a number of poor children, who were screaming out to Heaven, in the apartments :

From Cruelty's ensanguin'd jaw secure,  
Whose rage too oft Necessity commands ;  
There rest the helpless offspring of the poor,  
Thence lift to Heaven their aid imploring hands.

These same children being snatched from the root from whence their existence rose, as links broken from the long chain of nature, are like saplings which the tempest blows down from an oak, and scatters abroad, till the west wind drives 'em into a snug corner ; where they soon forget to mourn, and are ready to burst with gratitude,

Snatch'd from the source whence their existence rose,  
 (Links broke abrupt from nature's lengthen'd chain)  
 Like tender saplings which some tempest blows,  
 Torn from their oak, and scatters on the plain.  
 Till on the Zephyr's friendly bosom borne,  
 Into some shelter'd covert of the grove;  
 Where taking root they soon forget to moan,  
 And seem to burst with gratitude and love.

*Anne satis est, Lector? si plus velis, cape Libellum.*

- Art. 15. *Matthæi Prioris Almae Libri tres Latine versus donati Opera et studio Thomæ Martin, A. B. &c.* 8vo. 1 s. Hawes, &c.

Had Prior's *Alma* been originally written in Latin verse, a good reason might have been given for translating it into English; but why Mr. Martin has given himself the trouble to turn it out of a living language into a dead one, we cannot so easily conceive. If he did it in order to embellish Prior's thoughts, by the superiority of *classical* expression, we doubt he has miscarried in his design.

- Art. 16. *The late Administration epitomised; an Epistle to the Right Hon. William Pitt, Esq;* 4to. 1 s. Bathoe.

Worse, a thousand times worse, if possible, than the Bell-man's verses.

- Art. 17. *A Song to David.* By Christopher Smart, M. A. 4to. 1 s. Fletcher.

From the sufferings of this ingenious Gentleman, we could not but expect the performance before us to be greatly irregular; but we shall certainly characterise it more justly, if we call it irregularly great. There is a grandeur, a majesty of thought, not without a happiness of expression in the following stanzas.

Sublime—invention ever young,  
 Of vast conception, tow'ring tongue,  
 To God th' eternal theme;  
 Notes from yon exaltations caught,  
 Unrival'd royalty of thought,  
 O'er meaner strains supreme.

His muse, bright angel of his verse,  
 Gives balm for all the thorns that pierce,  
 For all the pangs that rage;  
 Blest light still gaining on the gloom,  
 The more than Michael of his bloom,  
 Th' Abishag of his age.

He sung of God, the mighty source  
 Of all things, the stupendous force  
 On which all strength depends;

From

From whose right arm, beneath whose eyes,  
All period, power, and enterprize  
Commences, reigns, and ends.

The world, the clustering spheres he made,  
The glorious light, the soothing shade.

Dale, champaign, grove, and hill;  
The multitudinous abyss,  
Where secrecy remains in bliss,  
And wisdom hides her skill,

Tell them, I AM, Jehovah said  
To Moses; while earth heard in dread,  
And, smitten to the heart,  
At once above, beneath, around,  
All Nature, without voice, or sound,  
Replied; O Lord, THOU ART.

There is something remarkably great, and altogether original, in the last quoted stanza.

We meet with some passages, however, in this performance that are almost, if not altogether, unintelligible. Now Readers probably will see into the Author's reason for distinguishing his seven pillars or monuments of the six days creation, by the seven Greek letters he hath selected. These, we conjecture, are made choice of, as consecrated for the following reasons. *Alpha* and *Omega*, from a well-known text in the Revelation. *Iota*, *Eta*, and *Sigma*, because they are used to signify our Saviour, on altars and pulpits. *Theta*, as being the initial of *Thou*, God; and *Gamma*, as denoting the number *three*, held sacred by some Christians,

Our Poet's allusions also, in this little piece, relate frequently to subjects too little known, and far fetched. Thus, "For adoration beasts embark," &c. We remember to have somewhere read, a strange story of a certain quadruped which puts to sea on a piece of timber, in order to prey on fish. But we have no account of such embarkation in any natural Historian of credit.

Again,

For adoration, in the skies,  
The Lord's Philosopher espies  
The Dog, the Ram, the *Rose*.

Now it is possible that many of his Readers may not know any thing of a constellation called the *Rose*; which is a name given it by a particular Astronomer, instead of another much better known.

It would be cruel, however, to insist on the slight defects and singularities of this piece, for many reasons; and more especially, if it be true, as we are informed, that it was written when the Author was denied the use of pen, ink, and paper, and was obliged to indent his lines, with the end of a key, upon the wainscot.

Art. 18, *The Prophecy of Genius. Inscribed to the Reverend Author of the Prophecy of Famine.* 4to. 6d. Cade.

Abuses Churchill for being abusive. Like the old woman who apologized

logised to the Lady for her daughter's unpolite delivery of a message :  
 ' Indeed, Madam, says she, I'm sorry to say it ; but Nanny has no  
 ' more manners than my —.'

Art. 19. *The rural Conference, a Pastoral. Inscribed to Mr. C. Churchill.* 4to. 1s. 6d. Williams.

An absurd medley of poetry, politics, love, and lampoonery. The Author abuses Lord Bute most outrageously : but that Nobleman may think himself well off, that so mean a Writer did not take it into his head to draw the pen in his Lordship's defence. In that case, the East would have been scandalized indeed : at present, nobody's reputation will suffer, except the Author's.

Art. 20. *Ode on the Duke of York's second Departure from England, as Rear Admiral.* Written aboard the Royal George, by the Author of the Shipwreck. 4to. 1s. Millar.

There is no species of writing requires so much delicacy and art as panegyric ; nor any kind of poetry more nice and difficult than the Ode : if our ingenious Bard, therefore, hath not succeeded so well on this, as on a former, occasion, it must not be imputed to the want of poetical abilities in general. He seems to possess all the native fire and sensibility of true genius ; there is an ease and dexterity, however, as well as a kind of artificial propriety, to be acquired in the practice of every art ; and which, we doubt not, by application, and a little critical information, our Author may attain. His friends will probably inform him of those exceptionable short rhymes and splay-footed lines, into which he hath, in all probability, been led by preceding Ode-Writers : we shall only quote the concluding passage of his poem, relative to himself and patron :

No happy son of wealth or fame,  
 To court a royal Patron came !  
 A hapless youth, whose vital page  
 Was one sad lengthen'd tale of woe,  
 Where ruthless fate, impelling tides of rage,  
 Bade wave on wave, in dire succession flow,  
 To glittering stars and titled-names unknown,  
 Referred his suit to thee alone.  
 The tale your sacred pity mov'd ;  
 You felt, consented, and approv'd.  
 Then touch my strings, ye blest Pierian Quire !  
 Exalt to rapture every happy line !  
 My bosom kindle with Promethean fire,  
 And swell each note with energy divine.  
 No more to plaintive sounds of woe  
 Let the vocal numbers flow !  
 Perhaps the Chief to whom I sing,  
 May yet ordain auspicious days,  
 To wake the lyre with nobler lays,  
 And tune to war the nervous string.  
 For who, untaught in Neptune's school,

Tho' all the powers of genius he possess,  
 Tho' disciplin'd by classic rule;  
 With daring pencil can display  
 The fight that thunders on the wat'ry way,  
 And all its horrid incidents express?  
 To him, my Muse, these warlike strains belong!  
 Source of thy hope, and Patron of thy song.

Art. 21. *The Poetical Calendar, &c.* Vol. III. for March.  
 12mo. 1s. 6d. Coote.

This volume contains some tolerable pieces; particularly the *Kite*, a mock heroic poem, written by Dr. Bacon: of which, with several other pieces, Messieurs Fawkes and Woty have plundered the *Gentleman's Magazine*.

## MISCELLANEOUS.

Art. 22. *A Repertory of the Endowments of Vicarages in the Diocese of Canterbury.* By Andrew Coltee Ducarel\*, L. L. D. F. R. S. and F. S. A. Commissary of the City and Diocese of Canterbury. 4to. 2s. Rivington.

This performance is given as a specimen of the method which the Editor proposes to follow, in a general Repertory, or List, of the Endowments of Vicarages throughout the kingdom; a work intended, says the learned Editor, for the service both of Vicars and of their Parishioners. The former, he observes, usually come into their Livings unacquainted with the particulars of their legal incomes; most of which being small and unsufficient, they are thence sometimes tempted to demand more than their dues. While, on the other hand, those who should pay them, take advantage of the Minister's ignorance or doubt concerning his rights, and refuse to acknowledge them. The discoveries of Endowments, therefore, he conceives, will tend, not only to the right determination of law-suits, but to the prevention of them, by shewing both parties, to what they are entitled: and thus, will be of common benefit, to the Clergy, as well as to Impropiators, and to the rest of the Laity. For these reasons, he hopes the public will approve this specimen of his undertaking; that the several Bishops would favour him with the names, and dates, of all Endowments in their respective Registries; and that the same assistance will be given him by such of the Nobility, Clergy, and Gentry, as have in their custody ancient records of any kind, in which Endowments are entered.

\* Author of a *Dissertation on some Anglo-Gallic Coins*; see *Review*, vol. XIX. page 305.

Art. 23. *The Rudiments of Music; or, a short and easy Treatise on that Subject. The third Edition; with considerable Additions; particularly Instructions for Song; and a Plan for Teaching a Number of People collectively, the Four Parts of Psalmody.* By Robert Bremner. To which is annexed, a Collection of the best

best Church Tunes, Canons, and Anthems. Small 8vo. 2s.  
Printed for the Author, at the Harp and Hautboy in the  
Strand.

Though there have been two former impressions of this little treatise, as appears by the title, yet this being the first publication of it in London, it has some claim to our notice.

Any person who is capable of the least perception of harmony, or knowledge of music as a science, cannot but be sensible what must be the effect of a number of people joining to make a noise, under the notion of praising God, without having any settled principles to govern their voices, or to regulate their time: and under the conduct of a Leader who has none for himself, beyond a conceited caprice, ever altering for the worse. Such was the state of Psalmody lately in Scotland, when a respectable committee, composed of the principal Magistracy of Edinburgh, undertook a reformation of church-music. These Gentlemen selected a number of psalm-tunes, which, with a proper introduction to music, were by their appointment published by Mr. Bremner, then living at Edinburgh. The great sale of this work, and the effects of it in general, gave the best sanction to the undertaking and execution.

Mr. Bremner having now opened a music-shop in London, has published a new edition of his work, for the benefit of English congregations; many of which, both of the establishment and the dissenters, may, we apprehend, considerably improve their psalmody, by attending to the very plain and practical rules contained in this judicious tract.

Art. 24. *The Jests of Beau Nash, late Master of the Ceremonies at Bath.* 8vo. 1s. Bristol.

There is great difference between telling a story, and printing it. In the latter case, we miss the arch look, the expressive tone, and the significant gesture, the essential salt and seasoning, without which, the well-told tale, the smart repartee, and the humourous jest, are insipidly repeated on paper. Few are able to *write*, though many can *bit off*, a joke *vis-à-vis*, with tolerable success; and there is no doubt but Nash himself, who probably threw out many of the *bons mots* here published, with that native pleasantry and humour, which could not fail to raise the laugh, or work whatever effect he intended, would have made no better figure in print than the humble Editor of his "*Witty Sayings*."

"Some of these jests, says the Editor, have, indeed, been often repeated in company, and a few of them have found their way into some novels; but none, that I know of, have ever been inserted in the books of Jests."—And if a great number of those which are inserted in this book had been left out of it, the public stock of wit and humour would have sustained very little diminution. Some of the repartees and jests, however, are passable enough; of which the two following are inserted as specimens.

"Mr. Nash being one day at a public entertainment, where a Gentleman was present who sat several hours without speaking a syllable; and, as from the character of the person, there was great reason to suspect that his silence was owing to a supercilious contempt of the company,

pany, Nash determined to shew his resentment the first opportunity that offered. Accordingly, when supper was brought in, Mr. Nash was remarkably assiduous in helping the Gentleman to the best upon the table, taking care to supply his plate when he saw it near empty. Upon this one of the company desired to know his reason for this extraordinary attention to the silent person. To which Nash replied, *I assure you, it is from the tenderness of my disposition, for I cannot bear to see dumb creatures want.*

Mr. Nash soliciting a Nobleman for a subscription to a public charity, his Lordship being somewhat out of temper, put him off, telling him he would consider of it; but Nash begged hard for a positive answer then, yes or no. To which the Nobleman replied, *No, I tell you, no:—I thank your Lordship,* says Nash, taking out his list, *how much shall I set you down?* What do you mean, said the Peer, *I gave you a negative?* My Lord, returned Nash, *you said no, twice; and I need not inform your Lordship, that two negatives make an affirmative.*

The recital of a piece of a wit, or a jest, should always end with the expression or action on which the humour turns; but a dull Story-teller ever concludes with a tail-piece of insignificant circumstances; and spoils all, with an assurance that ‘the Gentleman was so well pleased with the smartness of the repartee, that he put his hand in his pocket (as the present performance somewhere has it) and gave the fellow a crown for his wit.’—We have taken the liberty to dock this Gentleman’s tails, in both the foregoing instances.

Art. 25. *The History of France, from Pharamond to Charles IX. Translated from the French of Bossuet, Bishop of Meaux.* Edinburgh. 12mo. 4 vols. 12s. Donaldson.

We are given to understand, in the preface, that the work now before us, though it hath Mr. Bossuet’s name to it, was the performance of a young person of a very extraordinary rank: no less than the Dauphin, only son of Lewis XIV. and grandfather of Lewis XV. now reigning. This anecdote we have in an extract of a letter from the Bishop of Meaux to Pope Innocent XII. relating the manner in which the Dauphin’s studies were conducted: the following is part of it.

“We have taught him history; and as that is the school of human life, and of politics, we have done it with great exactness: but we have been chiefly careful to teach him that of France, which is peculiarly his own. We have not, however, given him the trouble to peruse books, and excepting some national authors, like Philip de Comines, and du Bellai, of which we have made him read the most beautiful passages, we have ourselves been at the fountain head, and have extracted out of the most approved authors, what might be most useful to make him understand the series of affairs. Of these, we recited by word of mouth, as much as he could easily retain; we made him repeat what we had recited: he wrote it in French, and then turned it into Latin. On Saturday, he read over, without interruption, the whole he composed during the week; and our work increasing, we divided it into books, which we made him read over again very frequently †.”

† *Vid. the Bishop’s whole letter, in tome ii. of Recueil des œuvres de M. Bossuet.*

A person must be little acquainted with the method in which the studies of *royal pupils* are conducted, not to be able to judge, how far such a work as this may properly be said to be the performance of the Dauphin: he must be less acquainted with the manners of a court and of courtiers, not to know with what address an artful prelate, writing to the Pope, would acquit himself, and in how favourable a light he would endeavour to place the abilities of his pupil; and least of all must he be acquainted with the character of Mr. Bossuet, not to know what sort of a history to expect, when he was the fountain-head from which it was to flow.—The ingenious writer of the *Letters concerning mythology*, hath strongly marked the character of this prelate, and, in a very agreeable manner, contrasted it with another, archbishop Fenelon's, in almost every respect its opposite: with this we shall dismiss the present article.

“Bossuet,” he says, “was a prelate of vast parts, learned, eloquent, artful, and aspiring. By these qualities he rose to the first dignities in the *Gallican* church; while another of *finer* fancy, and better heart, humble, holy, and sincere, was censured at Rome, and disgraced at the French court. Both were entrusted with the education of princes, and acquitted themselves of those duties in a very different manner. The one endeavoured to make his royal pupil noble, virtuous, and just, a father to his people, and a friend to mankind, by the maxims of his inimitable *TELEMAQUE*. The other, in his *discourses upon universal history*, is perpetually turning his princes eyes from mankind to the CHURCH, as the sacred object of his care, from whose everlasting stem whoever separates is lost; and for whose interests, in the extirpation of heresy, and aggrandizement of her ministers, he is like his father, Lewis XIV. to exert all the power he has received from God †.”

† *Vid. Let. concerning Mythol. 16th letter; and Disc. sur l'hist. univers. part ii. § 12.*

Art. 26. *The School for Wives, in a Series of Letters.* 12mo. 3s. Doddsley.

To treat this little production with any degree of severity would be unpardonable, as it is the performance of a lady; and, if we may be permitted to judge from the prevailing spirit and tendency of the piece, a lady of most amiable disposition and character. A critical reader would perhaps be inclined to censure the style in which the letters are wrote, as formal and stiff; destitute of that ease, which we always expect from a female pen, and especially in compositions of this kind; and not sufficiently diversified for the variety of characters that are introduced. The open and unartful manner, in which the fable itself is conducted, will likewise be judged an imperfection.

But, if without the spirit of criticism, and with a disposition in favour of virtue, the female reader can overlook these defects, and resign herself to the conduct of our amiable instructor; who, not from the love of fame, but a much nobler principle, is here dispensing the wisest and most important maxims; she may hope, if not *delighted* with the elegance of her entertainment, to be *improved* by it. In every attempt to communicate the sage instructions of virtue and wisdom, and especially



cially to the gay and unthinking part of mankind, for whom this species of writing seems principally intended, we could wish to see the *utile* and the *dulce*, the improving and the entertaining agreeably interwoven: at the same time, where a performance discovers internal marks, that it was the principal intention of its author to promote virtue and good manners, and is in some good measure calculated to answer this worthy purpose; we do not think ourselves at liberty to speak of it in that *pert* and *fiippant* manner, which those, who value themselves for their critical skill, sometimes do.

Art. 27. *The Lady's Compleat Letter-Writer; being a Collection of Letters written by Ladies, not only on the more important, religious, moral, and social Duties, but on Subjects of every other Kind that usually interest the Fair Sex.* 12mo. 2s. 6d. Lownds.

Collected from former compilations of the same kind, from Richardson's letter-writing novels, and from our best periodical papers. This book may afford both amusement and instruction to the young ladies of the present age, who have greatly the advantage of their grandmothers, in regard to models for epistolary writing. In the last age, the poor pedantic academy of compliments, or such like trash, contained the best forms and rules for managing every kind of correspondence; but in these more cultivated times, the case is greatly altered. However, after all, a knowledge of true politeness, and the manners by which persons, in what is called *genteel life*, are distinguished, can only be attained by mingling, and freely conversing, with such persons, upon an equal footing.

Art. 28. *Every Woman her own Broker; or, a new Guide to the Alley: Illustrated with Examples in real Life. Containing proper and necessary Instructions for every Woman, and plainly pointing out the Method of making the most of her own Charms, without the Assistance of Female Brokers, Tally-Women, &c. &c.* 12mo. 3s. Cooke.

Need we inform the reader, that this work has no relation to the transactions of Change Alley? The title sufficiently intimates its designation to a different quarter of the town. The ladies of a certain stamp are much obliged to this writer for his kind hints; but the pimps and bawds will not thank him for endeavouring to spirit up the said ladies to the laudable resolution of trading wholly on their own account; and not to suffer the brokers of Drury Lane and Covent Garden to run away with the greatest part of the produce of their labour and industry. Get a'l you can, and keep what you get, is the *moral* of this precious performance.

Art. 29. *Critical Observations on the tragic Opera of Orion; in a Course of Letters to a Country Gentleman: In which the Poetry, Music, Translation, Performers, and Decorations of that Piece, are impartially examined; with a Word or two on Artaxerxes.* 8vo. 1s. Fourdrinier.

The

The literary composition of those Italian operas that have been exhibited on the English theatre was always beneath the dignity of criticism; and tho' the opera of *Orion* approaches somewhat nearer to common sense, it is sufficiently ridiculous to save its credit as an opera. This letter writer has made some silly observations about it, and about it, and seems in all respects unqualified for the office of a critic. He tells us, that *the moral of this opera is good*; — would he not find a moral in a puppet-shew? — that *this is not the first time an English ear has been delighted with the concord of sweet sounds*; — how wonderful! — that *Mr. Bottarelli's great abilities depend on a paltry pension*; — more astonishing still! But let us not be too rash in our judgment, for this author tells us, that "to be capable of judging right in an affair of this nature, there needs a clear head, that can patiently apply various antecedent incidents to posterior causes." If there be any sense in this jargon, it means, that we should apply what is before us to what is behind us. We take the hint, and shall make the application accordingly.

Art. 30. *The Universal Director; or, the Nobleman and Gentleman's true Guide to the Masters and Professors of the liberal and polite Arts and Sciences; and of the mechanic Arts, Manufactures, and Trades, established in London and Westminster, and their Environs.* By Mr. Mortimer. 8vo. 5s. Coote.

The plan of this work is certainly a good one; and if the design be not fully completed in this first edition, in which are many defects, there is no doubt that it will, in the future impressions, be carried as far towards perfection, as the fluctuating nature of such a compilement will admit.

Mr. Mortimer, to whom the public are also obliged for the book entitled *Every man his own broker* †, has divided his work into three parts; the first of which contains, in alphabetical order, the names and places of abode of the most eminent artists in painting, architecture, sculpture, drawing, modelling, engraving, &c. To these are annexed, the masters and professors in music, medicine, surgery, &c. The second part contains the principal mechanic artists and manufacturers; and the third consists of separate lists of the merchants, bankers, agents, attornies, brokers, and notaries; with the most eminent warehousemen, and shopkeepers in London and Westminster.

† See Review, vol. xxiv. p. 442.

Art. 31. *The dramatic History of Master Edward, Miss Ann, Mrs. Llwhuddwhydd, and others, the Extraordinaries of these Times. Illustrated with Copper-plates.* 12mo. 3s. 6d. sewed. Waller.

An imitation of *Tristram Shandy*, attempted in low humour, with tolerable success. The persons meant by *Master Edward* and *Miss Ann*, are Mr. *Shuter* the comedian, and Miss *Nancy Dawson* the hornpipe dancer. The copper-plates are many in number, and most of them very droll ones.

(The Remainder of the Catalogue, with the Sermons, in our next.)

# THE MONTHLY REVIEW,

For M A Y, 1763.



*Debates of the House of Commons, from the Year 1667 to the Year 1694. Collected by the Hon. Anchitel Grey, Esq; Vols. VII. and VIII.*

(Article continued from Page 267.)

THE volumes now under our consideration, contain many curious particulars with relation to a part of the English history, which, perhaps, will ever remain somewhat dark and obscure—We mean, the account of the Popish Plot, which distracted the furious Partizans of those days, and has since divided such as take blind zeal and prejudice for their guide.

They who have taken the pains to examine the evidence with respect to this mysterious affair, will probably entertain no doubt that a conspiracy was formed by the Papists, though, perhaps, they will not give credit to all the circumstances related by the desperate and profligate Informers, who turned Evidence on behalf of the Crown.

These Informers, however, did not render very acceptable service to his Majesty: and it is well known, that he was extremely anxious to have suppressed the intelligence he received in relation to this conspiracy. He was violently offended with the Secretary, who, contrary to his desire and command, communicated the affair to the House of Commons. Charles, who was not deficient in point of sagacity, well knew, that the House, under the mask of affected zeal for the security of his person, would sift this affair to the bottom, and discover many

secret and scandalous intrigues carried on, by himself and his Ministry, with the popish party: to which he was ever, in his heart, most favourably inclined. Nevertheless, his partiality to the Papists, does not seem to have arisen from any religious motive; for with regard to religion and morality, no man, perhaps, was ever more loose and indifferent. But he had been taught, during his residence abroad, that spiritual subjection was the best preparative to make way for the invasion of civil liberty: and Charles, who knew not how to govern like a British King, was ambitious to tyrannize like an Eastern Sultan. Indeed, such is the pride and folly of mortals, that the desire of power is as boundless, as the capacity of employing it rightly, is limited: and this insatiable appetite for arbitrary sway, makes vain Sovereigns continually struggle to render millions dependent and wretched, which, when they have unhappily effected, their inhuman triumph does not add one jot to their own felicity.

It must be remembered, however, to the honour of Charles, that he shewed some humanity in discountenancing the evidence against his Queen, who was accused of being concerned in the conspiracy. When we consider what little affection he bore to her person, and that, in all probability, he would gladly have been released from so un-endeared a companion, we must give him some little credit for having sheltered her innocence, when he had so plausible a pretext of copying the cruel example of his arbitrary predecessors, the eighth Henry.

Of all the Informers who gave evidence in relation to the plot, Oates appears to have been the most daring and intrepid; and the countenance which the Commons afforded him, increased the natural audacity of his disposition to such a degree, that he lost the respect due to that assembly, as may appear from the following account of his behaviour at the bar of the House.

“ Mr. Oates at the bar, gave a large narrative of the beginning and proceeding of the plot, since penned by himself and printed. Then, he complained, that he was under several discouragements; as, for instance, from the Earl of Danby. Mr. Oates, being in the Privy-Garden, the Earl of Danby, passing by, said, ‘ There goes one of the Saviours of England; but I hope to see him hanged within a month.’ Then he informed the House, ‘ That five years ago he had some knowledge of the plot, by one Everard, a prisoner in the Tower; where he was kept four years and a half, for endeavouring to discover the plot. That Mr. Edward Sackville, a Member of the House, did revile him, being the King’s evidence, and swore, ‘ God damn him, it was no plot, and they were sons of whores  
“ who

“ who said that there is a plot, and that Oates was a lying rogue.”

“ That Mr. Henry Goring, the younger, met him in the Lobby, when he was newly elected, and desired him to use his interest to get Sir John Gage bailed.” He replied, “ That he would not use his interest to get traitors bailed; and that he was no man to do it, because he had accused him.” Who replied, “ That Mr. Oates was a rascal, and a lying rogue; and he swore, “ by God, he believed not Mr. Oates, though the House did,” and called him, “ base impudent fellow.” Mr. Oates returned Mr. Goring ill language; but left that to Mr. Goring to repeat. He spoke of it in the country, “ that the King had justified him when he had abused Mr. Oates,” and leaves it to Mr. Goring’s honour to deny it. He added, “ I desire to be removed from Whitehall, and to make use of the liberty the law allows me. I have been threatened with carrying to the water-side, and to be sent down the river; and can give good reason why they intend me for a sacrifice. I have been baffled and abused, and hindered from serving my country. *The King holds his crown by the same title I hold my liberty.*”

These words gave offence to many; and, on a subsequent day, he was reprimanded for them by the Speaker; to whom .

Mr. Oates answered.] “ I am sorry I gave offence to the House, in what I said, but it was my conscience, and it was truth; and though I may not say it here, I will say it elsewhere, and believe it too.”——This bold reply produced the following debate.

Mr. Secretary Coventry.] “ Pray consider what the House will come to, if persons be permitted to speak here at this rate.”

Sir Robert Howard.] “ Mr. Oates went very high in his expressions the other day, and you gave him a gentle reprimand; but now he has asserted the judgment of the House of Commons and his judgment to be different. He says, ‘ That he would say the words elsewhere.’ Let him know, that the House will not suffer it. It is a high thing, and I would have him told of it sharply by the Speaker.”

Sir Robert Peyton.] “ It will be very hurtful to give any discouragement to the King’s evidence. It has already gone all over the city.”

Sir John Ernly.] “ He tells you, notwithstanding your tenderness

derness in reprimanding him, 'that he will say the words elsewhere.' Send for him, and give him a reprimand."

Mr. Garroway.] "I would not enter into a debate of this nature. Mr. Oates is a passionate man, and none of the best natured men; but no man can regularly censure Mr. Oates, but he must debate the merits of the thing he has said. Send for him in, and only admonish him to use better language for the future, but I would by no means enter into the argument of the merits of the thing."

Mr. Secretary Coventry.] "This language is like a woman indicted for being a whore, and she says, 'She is as honest as any woman in the highest place.' This is very indecent."

After a great deal of idle altercation on this subject, Mr. Oates was called to the bar, and received a second reprimand from

The Speaker.] "I am commanded by the House to tell you, that the House is not satisfied with the reply you made when you was reprimanded for what you said the other day, and it does not become you at all. You came not here to expostulate, but to obey the orders of the House."

After this gentle reprimand, for a rudeness which, on any other occasion, would have made him a prisoner to the Sergeant at Arms, he was permitted to give evidence against several Members who had spoken ill of him, and intimated their disbelief of the plot: and in consequence of his testimony, some were expelled the House.

In the course of these enquiries, the House became more and more inflamed against the Ministry.—They renewed their addresses for the removal of the Duke of Lauderdale; and came to several warm resolutions against the Earl of Danby, who had pleaded his Majesty's pardon to their impeachment. In particular, they

"Resolved, That no Commoner whatsoever shall presume to maintain the validity of the pardon pleaded by the Earl of Danby, without the consent of this House first had; and that the persons so doing, shall be accounted Betrayers of the Liberties of the Commons of England."

They extended their zeal farther, and made a severe scrutiny into the application of the *secret service* money, by which they detected many of the tools of ministerial power. Sir Stephen Fox, (one of their Members) through whose hands this money

passed, was very unwilling to make any discovery; but the House, with becoming spirit and resolution

“ Ordered, That Sir John Hotham, Sir Roger Peyton, and Sir John Holman, do accompany Sir Stephen Fox to Whitehall, and that he do bring his *Leidger Book*, *Cash-book*, and *Journal*, and his Receipts for money by him paid, ‘ for secret service ;’ [and he is enjoined not to go out of the company of the said Members, before they return to the House; and that no Member do depart the service of this House, until Sir Stephen Fox, and the other Members, do return.]

After some time——

“ Sir John Hotham, and the rest, returned from Whitehall, and report, That, according to order, they attended Fox to Whitehall. They were not half a quarter of an hour there, but Fox called his servants to bring such books as they had in their custody, and sent for other servants that had the rest. Some great books were brought into the room; but whilst he sent for the acquittances, the Lord Chamberlain came in, and spoke to Fox. Fox said, ‘ These Gentlemen are some Members of the House, and I shall not speak without their hearing.’ My Lord Chamberlain said, ‘ I take notice that you are employed to search for books and papers, but you shall not take any away out of Whitehall.’ I replied, ‘ Some, it seems, do make friends of the unrighteous mainmon: your Lordship has quick information of what we came about, for our House doors were shut.’ My Lord Chamberlain saw the mistake, and would have debated some things; but I said, ‘ I was not sent to argue this, or that, but to obey my order.’ My Lord Chamberlain was very desirous to tell us, why those books were not to be taken out of Whitehall; but I said, ‘ Let me have what your Lordship would say in writing, and I will inform the House of it.’ But what he said was, ‘ That he dared not consent that any books should go out of Whitehall, without the King’s orders; nor that we should inspect any books, without the King’s command.’ I had forgot one thing that my Lord Chamberlain said, viz. ‘ I would not do any thing that should look like the displeasure of the House of Commons; but, I believe, if the House address the King, they may have their desire.’”

The House being thus disappointed of the books, the Clerk was ordered to read over the names of the Members of the last Parliament, and Fox, on pain of their displeasure, was compelled to charge those who had received *secret service* money, and he named *seven and twenty* who had annual pensions, to various amounts.

The arbitrary behaviour of the Judges of these times, likewise, afforded matter of parliamentary enquiry; and there are some spirited debates on that subject, which our limits will not allow us to abridge. Neither have we room to give extracts from the curious debate concerning the *Petitioners* and *Abborers*, which ended in the following just and noble resolutions.

“Resolved, *nemine contradicente*, [That it is, and ever hath been, the undoubted right of the subjects of England, to petition the King, for the calling and sitting of Parliaments, and redressing of grievances.

“Resolved, *nemine contradicente*, That to traduce such petitioning, as a violation of duty, and to represent it to his Majesty as tumultuous and seditious, is to betray the liberty of the subject, and contributes to the design of subverting the ancient legal constitution of this kingdom, and introducing arbitrary power.”

These resolutions require no comment. Nothing can be more evident, than, that to deny the subjects right of petitioning, is to destroy the very essence of freedom. But thanks to the brave Patriots of 1688, this right is fully established by the *revolutional Magna Charta*.

In the course of their enquiries, the House found, that the Court and its Dependents, were all strongly inclined in favour of the popish party: and to prevent the dangers which might arise from a Successor, who was a bigot to that religion, a bill was brought to exclude the Duke of York from the succession to the Crown. This occasioned violent clamour, both within doors and without, and the coffee-house Politicians expressed their zeal in such bold terms, as reached the notice of the House.

“Sir Robert Clayton gave the House information, that there were some at the door, who could give an account of the scandalous deportment of one Mr. Joseph Pagget, a Minister, in matters relating to the Votes of this House.

“Mr. Loe, an Evidence.] On Tuesday night last, I was at a coffee-house in St. Michael's-alley, where I had some acquaintance with me; where, calling for the Votes of the House, they found them thus abused. “The vote of the Duke's being a papist, and the hopes of his coming such to the Crown, &c. were underwritten, ‘a damnable lie.’ The vote of Defence of the King's person, &c. ‘viz. 1648.’ A bill brought in to disabie the Duke to succeed, &c. ‘Voted like rogues.’

“Another



“ Another Evidence.] I went to Edwin’s coffee-house in St. Michael’s-alley. I saw the Votes, at another table in the room, abused (as has been related.) I asked the woman, ‘ who had abused the Votes?’ Her husband answered, ‘ Somebody has played the rogue with them.’ Three at the other table were gone, but she said, ‘ That a Minister called for pen and ink, and wrote it.’

“ Mr. Loe again.] I saw the Minister write upon the Votes, and cross them. I know not the Parson’s name; but his brother has a living in Leicestershire, and his name is Joseph Pagget.”

In consequence of this information, the person accused was sent for in custody; but it does not appear what became of him. The clamour, however, excited by the adherents of the Duke, did not deter the House from proceeding with the bill; and, on the *third* reading, the following debate arose.

“ Sir Leoline Jenkins.] This bill is of the greatest consequence that can come into Parliament, and withal, you are about to do an act of injustice, great and severe, upon the offender. But, by the way, I will offer something of the prudential consideration of it, but crave leave to enter my dissent to the justice of it, and the oath of allegiance I have taken to his Majesty. I will not offer to your consideration, that this Prince you are about to disabie to succeed, &c. is the son of a King, a glorious Martyr, a Prince that has fought your battles, and no crime against him in your eye, but his being perverted to popery from the Protestant religion. But the difficulty I struggle against is, so great a desire in the House to pass this bill. But I cannot satisfy myself in the justice of this way of proceeding. What is essential justice to a man in his place? It is always essential justice to hear a person before you condemn him. God, though he knew the heart and crimes of Adam, did not condemn him before he had heard him. It seems hard to me, that this law against the Duke should come *ex post facto*, which is not only banishment, but disinherison; a thing strange in our books of law, that there should be two punishments for one crime. I observe next, that *by the fundamentals of the Government, how can you make a King by Parliaments?* I have always taken it, that the Government had its original, *not from the People, but from God.* Religion vests that veneration in us for the Government, that it will be much less, when we see it from the people, and not from God immediately. Several settlements have been made by Act of Parliament, of entail of the Crown, which still do assert the Successor; but no precedent can be found, where a Prince in proximity of blood to the Crown

has been set aside. I do not know how to reconcile this to the oath of allegiance I have taken to the King, and so often repeated, which is always taken in the sense of the Lawgiver and Imposer. The person is next in blood to succeed to the Crown, and when I swear allegiance, it is not only to the King, but 'his Heirs and Successors;' and there can be no *interregnum* in our Government. When one King is dead, the other next in blood must succeed; and who can dispense with my oath of allegiance? All the Members of the House make profession of being of the church of England. I am afraid the church of England will receive a great blow by this bill. The reason of one of the great beauties of the church of England, is, that it is safe and secure in the matter of allegiance to all—Government must be either active or passive. If we are to defend a King made by act of parliament, as this bill imports, that law will receive a blemish; for we are not to do evil that good may come of it, if there be any good in the bill! But I know of none; and therefore I move to throw it out."

When we consider the absurdity, the baseness, and the falsity of this harangue, we are amazed that it was not received with the highest indignation. It is scarce credible, that any one should ever have had the impudence to assert in the face of an English Parliament, that no precedent could be found, 'where a Prince in proximity of blood to the Crown, had been set aside.' The infamous arguments, however, of this wretched Lawyer, and worthless Citizen, were in part answered by the late Attorney-General,

"Sir William Jones.] — It is absolutely necessary that you pass this bill; it is far from my nature to inflict any severe punishment; but this bill is not a punishment without hearing the Duke (as has been alledged.) We do not punish the Duke as a criminal, but we are preventing the evil that is likely to befall us from that religion he professes. Jenkins made an argument against this bill, from the oath of allegiance, as if we were perjured in maintaining this bill. It is the first time I ever heard that those oaths were to bring in popery, but to secure us from popery; and he urges much the point of 'lawful Successor to the Crown.' But is any man the King's lawful Successor till the King is dead? *Nemo est Hæres Viventis*, is a maxim in Jenkins's own law (the civil.) But when I take the oath of allegiance, that oath did never bind to above one person at a time. I am not obliged to any allegiance till that Successor comes to act. Therefore, I am not at all afraid that this bill is against the oath of allegiance.—As to the objection of 'Presumptive Heir,' &c. I never, in all my life, in books, met with such an expression,

expression. Sometimes there is mention made of ‘*Heir apparent*,’ and I wonder that any man should call the Duke so, when it may be but a name. As to the other objection, ‘that this bill may fall to the ground, because it is like the act of perpetuity of the late long Parliament,’ there is no reason for that consequence. There is no need of executing this bill in the King’s life time. Then only this law is in force, after the King’s decease.—One thing farther is objected, ‘That if this bill pass the Parliament, there will be a sort of “loyal men,” who will not obey this law: I have a wrong notion of this word “loyal,” if that be so. He is loyal to the King that obeys his laws; and he is otherwise that does not. This is a thing that may terrify a man that understands not the nature of it.—It is for the benefit of the King and protestant religion, that this bill pass, and I am for it.’

These arguments, no doubt, had their weight. After many tedious and futile harangues by the Partizans on each side, which we have neither room nor inclination to abridge, the bill passed; and Lord Russel was sent up with it to the Lords. The Lords, however, thought proper to throw it out; and we may venture to pronounce, that the part which Lord Russel took in the bill of Exclusion, was, in a great measure, the cause of his death in the year 1683, when he was beheaded for treason, after a show of trial, by a packed Jury and corrupt Judges. Soon after, the gallant Sydney, who supported the same noble principles, was sacrificed by the same vile instruments.

On the death of Charles, the Duke of York was proclaimed King, by the title of James the second; and having summoned a Parliament, such arts were used, and the elections so successfully managed, that the King said, ‘There were not above forty Members but such as he himself wished for.’

He proved, however, to have been somewhat mistaken in his calculation, for he did not find them altogether so obsequious as he hoped. For they would not allow him to dispense with the Test Act, which they opposed very strongly in their address of thanks for the suppression of the late rebellion. To this the King made the following answer.

“I did not expect such an address from the House of Commons, having so lately recommended to your consideration the great advantages a good understanding between us had produced in a very short time, and given you warning of fears and jealousies amongst ourselves.

“I had reason to hope, that the reputation God had blessed me with in the world, would have created and confirmed a greater confi-

confidence in you of me, and of all that I say to you : 'but, however, you proceed on your part, I will be steady in all my promises I have made to you, and be very just to my word in this, and all my other speeches."

The Parliament, however, were too wise to rely on his royal word, which he had more than once forfeited ; and the King finding both Houses so fixed, that he could carry nothing in either of them, without giving way to the Test, he prorogued the Parliament, and kept it on foot by repeated prorogations for about a year and a half, without holding a session.

We must not omit to take notice, that Mr. Grey, the Compiler of these Debates, not being a Member of King James's Parliament, the proceedings therein are taken from the Journals of the House, and the Histories of the Times. The debates of this Parliament, however, contain nothing very interesting : but the King's arbitrary proceedings after the prorogation, raised such a glorious spirit of liberty, as made way for the happy Revolution, which will be the subject of the remaining article.

[*To be concluded in our next.*]

*Poems and Translations*, by Francis Hoyland, B. A. 4to. 2s. Bristow.

*Nesutum volo, nolo Polyposum.*

MART.

Give me a nose like other people,  
Not one so large as Strasburg keeples.

**T**HIS Gentleman, who petitions for a competence of nose, has most cruelly disappointed us by his motto. On sight of so droll a sign, we expected to have been entertained within, in the Cervantian or Shandyan taste, and were not a little surprised when the first thing that presented itself was, the 104th Psalm !

*Lord remember David and all his troubles !* What has he not endured from pious Poets, and wicked Historians ? while those have murdered his writings, and these his reputation ! The grandeur, the majesty, the sublimity of his poetry, have been totally lost in every attempt to reduce them to modern numbers ; and his images have either languished under imbecillity, or have been distorted by bombast.

He

He, as a curtain, stretch'd on high,  
The vast cerulean canopy,  
And gave with fires to glow :  
'Twas he, tremendous Potentate,  
Built on the waves his hall of state,  
Wide as the waters flow.

In the early state of poetry, when the analogy of style and sentiment were as little regarded as any other refinement, this mixture of expression, the grand with the familiar, was frequently admitted ; but he must know very little of the genius of modern poetry, or of the reigning taste, who can expect any toleration for it now. Thus, in the stanza above-quoted, when the Translator mentions the Almighty's building *a hall of state* upon the waves, the image becomes ridiculous, because the analogy of style and sentiment is destroyed.

He walks upon the wings of wind,  
And leaves the rapid storms behind :  
Their Monarch's awful will  
Seraphs await in dread suspense ;  
And, swifter than the lightning's glance,  
His mighty word fulfil.

In the Bible translation thus. *Who maketh the clouds his chariot, and walketh upon the wings of the wind. Who maketh his angels spirits : his ministers a flaming fire.* This is very great ; but Mr. Hoyland, in his translation, has blundered the first part, and has misunderstood—the latter. While he represents the Almighty as walking *upon the wings of wind*, which is badly expressed, he tells us at the same time, that he leaves the storms behind ; by which he must necessarily infer, that the wind goes before the storm ; which is neither sense nor philosophy.

The other verse, viz. *He maketh his angels spirits, and his ministers a flaming fire*, the Translator has not understood ; therefore his paraphrase is altogether foreign to the purpose. This verse is, in the Hebrew, an *Hypallage*, and the expression when inverted, will unfold this sense. He maketh spirits [q. f. the winds before-mentioned] his messengers ; and flaming fires [q. f. lightning, &c.] his ministers.—This is much the most obvious interpretation, and it is perfectly agreeable to the subject which the royal Writer had before him, viz. the power and grandeur of the Supreme Being in the visible creation.

The two following stanzas are more correct, and are not without poetical merit :

But when the sable hand of night  
Has quench'd the sickly rays of light,

Fierce

Fierce thro' the devious wood,  
The lion, gaunt with hunger, scours ;  
The desert trembles as he roars,  
Invoking heaven for food.

But soon as springs the roseate dawn,  
To gild with light the verdant lawn,  
The growling monsters fly ;  
Heaven-taught, they shun the ways of men,  
And, stretch'd along th' ensanguin'd den,  
In horrid slumbers lie.

We are next presented with a translation of the Cyclops of Theocritus, which is unequally done. In the following lines, however, the uncouth Lover expostulates with his Nymph, in a manner not unentertaining ; and the argument in the last verse, proves that the honest Cyclops, though so deeply in love, was no fool.

I guess, dear Nymph, the cause of all your scorn,  
No winning charms my homelier face adorn ;  
One black continued arch from ear to ear  
My eyebrow spreads, horrid with shaggy hair ;  
And stern the ball, that solitary glows  
Amid my front ; and flat and large my nose.  
But, tho' my features are not form'd for love,  
Vast is my wealth, and surely wealth may move.

This pastoral, which abounds with elegant description, and exhibits a natural picture of the passion of love, was addressed by Theocritus to one of his medical friends, and its end was to prove, that, in love-complaints, there was no physic equal to melody and song. Agreeably to which we find the poor Cyclops much better towards the end of his ditty, comforting himself with the hopes of obtaining a land Nymph at least, if his salt-water Love should reject him. What say you, Lovers ! is there not some truth to be collected from this fable ?

After this translation appears another, of the fifty-sixth Ode of Anacreon ; we believe this Ode is spurious ; but whether the original be genuine or not, the translation merits no farther mention.

The Ode to a Guardian Angel, which follows this, is an original performance. The subject is capable of many beauties ; but the Poet has uttered nothing upon it either beautiful or new, so that here we have no room to praise the fertility of his imagination.

In the Elegy entitled Rural Happiness, he has succeeded better.

— Around, in prospect wide,  
The subject meads and forests lie,  
And rivers, that forget to glide,  
Reflecting bright th' inverted sky ;

And mingled cottages appear,  
Where Sleep his genuine dew bestows ;  
And young Content, a cherub fair,  
Still smooths the pillow of Repose.

Here Peace and heaven-born Virtue reign  
Unrival'd : on the margin green  
Of curled rill, in grove, or plain,  
The smiling pair is ever seen.

The negative happiness of rural life, and its exemption from those evils that are found in the public and promiscuous commerce of men, gave the Author an opportunity of delineating those passions that are so destructive of human happiness :

Av'rice, with fancy'd woes forlorn,  
Meagre his look, and mantle rude ;  
And blear-ey'd Envy, inly torn  
By the fell worm that drinks his blood.

Mistaken Jealousy, that weeps  
O'er the pale corse himself has gor'd ;  
And dire Revenge, that never sleeps,  
Still calls for blood, still wakes the sword.

Restless Ambition, stalking o'er  
Th' affrighted globe : when'er he frowns,  
Subverted monarchies deplore  
Their slaughter'd Kings and blazing towns.

Loud Discontent, and dumb Despair ;  
Suspicion glancing oft behind ;  
And slighted Love, with frantic air,  
Blaspheming Heaven and stars unkind.

Thrice happy Swains ! your silent hours  
These midnight furies ne'er molest ;  
Furies, that climb the loftiest towers,  
And rend the gorgeous Sultan's breast.

The verses sent to the Reverend Mr. Haggit, with a book of Heraldry, are of the epigrammatic kind

'Twas once observ'd (as story says)  
To Philip's warlike son ;  
" While all in purple garments shine.  
" Antipater has none."

The King reply'd, " By rich attire  
" Our grace let others win ;

" He,

"He, tho' in humble vesture clad,  
"Is purple all within."

'Tis Guillim's case: a cover fair  
He values not a pin;  
For, tho' in tatter'd binding clad,  
He's *grandeur* all within.

Here the epigram might have ended; but the Author has added the following stanza:

Hard fate! that he, who gives to all  
Arms, motto, crest, what not?  
That he, great source of honour, 's doom'd  
Himself to want a *coat*.

There are some spirited lines in the little poem *On the Death of a notorious Bawd*:

MOLL KING's no more!—Prepare, ye fiends below!  
To make your fires with tenfold ardour glow;  
Heap on the sulphur blue, and bid the bellows blow.  
MOLL KING's no more!—malignant fame around,  
With raven-voice proclaims the dismal sound:  
Each batter'd Templar, smit with boding fears,  
Her flapping pinions at his casement hears;  
And, wildly starting, drops the lifted dose,  
His slacken'd fingers trembling for his nose.

Dr. Rock is one of the chief Mourners on this melancholy occasion:

And well her tragic fate may wound his soul,  
Whose orgies taught his rapid wheels to roll.  
Around her grave, by blushing Cynthia's ray,  
Lascivious Pan, and frolic satyrs play:  
Brisk fluttering sparrows chirp, and bill around;  
And toads engender on the tainted ground.  
There hot Eringoes rise——

Next follow some verses *on an old Maid who chewed Tobacco*, which we do not admire; and a Riddle, which we have not read.

Mr. Foster's poem on the Birth of the Prince, ranks with the Oxford and Cambridge verses on the same occasion: (see Review for January last.) As soon as this Prince was born, the nightingale forgot that she had been robbed of her young, and fell to singing; the rivers flowed with milk, honey dropped from the oaks, and the clustering fruits cried, come and eat us.

This is not the only indifferent poem that Mr. Hoyland has imprudently admitted into his collection. It is followed by some silly Psalms, written by one J. Cayley, A M. who, envying the



the fame of Sternhold and Hopkins, cruelly resolves to pluck the laurel from their brows, and to place it upon his own. This resolution he has even declared in an advertisement, wherein he signifies his intention of translating the whole book of Psalms to be sung or said in churches. Specimen.

O happy man! who, free from vice,  
With cautious fear has trod,  
Whom sinners never could entice  
To make a mock of God!

Would nine, would nine hundred such Poets make one Tate?

*Smuggling laid open, in all its extensive Branches; with Proposals for the effectual Remedy of that most iniquitous Practice: Comprehending, among other Particulars, the Parliamentary Evidence of some of the most notorious Smugglers; and a large Sheet, shewing, in one View, the whole State of the Tea Importation, Consumption, and Revenue, from Midsummer 1745, (when the Reduction of Two Shillings per Pound took place) to new Christmas 1763. 8vo. 4s. sewed. Owen.*

THE professed design of this publication, is to suggest the means by which the Revenue may be improved; Merchants and Traders put upon a fair and equal footing; and thousands of public robbers reclaimed from their dangerous practices, and rendered useful members of society: a design truly laudable; especially at this juncture, when, as the Editor\* observes, the enormity of the national debt, the absolute necessity of immediately reducing it, and the methods of doing it with certainty, are become objects of the most interesting consideration.

How far this work may be of use towards accomplishing so desirable an end, we cannot take upon us to say: that it sets forth a number of abuses, however, which ought long since to have been remedied, is very evident, as well as that the removal of such abuses must have been attended with very salutary consequences, both to the fair trader and the public.

The first part of this collection contains two Reports made in March 1745, and in June 1746, to the House of Commons, by the Committee appointed to enquire into the causes of smuggling &c.

In the second, we have several interesting letters to the Lords of the Treasury, and to the Commissioners of the Customs, concerning the practices of smuggling, carried on, and the outrages committed, in the Isle of Man. "In which Reports and Letters, with the papers thereto annexed, the Reader will find (to use the words of the preface) an abundance of particulars not only new, but useful and curious. He will see in what manner the laws, for levying the taxes, and guarding against frauds, have been suffered, for a long course of years, to be trampled upon, to the manifest detriment of the fair Trader: the very affecting diminution of the revenue; and the utter disgrace of government. He will see, with astonishment, those laws violated by avowed and open acts of force. He will see too many instances of the infringement of those laws, through the fraudulent connivance of those very Officers who were appointed to secure the strict observance of them. In a word, he will see the revenue plundered in so bare-faced a manner, and in such a variety of shapes, that he will be struck with amazement, that practices so opposite to all principles of government, and pregnant with evils of such fatal consequence, could have been permitted to reign so long. And, finally, he will discover very probable methods proposed, for collecting the *old taxes*, in a due and regular manner; whereby the frequent imposition of new ones, so oppressive to our manufactures, and so destructive to our trade, might have been spared; and the loss of some important branches of our commerce thereby prevented."

The third part of the work consists of the late Admiral Smith's proposal, for employing two thousand and sixty Sea-officers and men, in sixty vessels, to be stationed on the coasts of Great Britain and Ireland, to prevent the running of goods, off and on the said coasts.

The fourth and last part consists of the single Sheet mentioned in the title-page; in which we have a striking proof of the political maxim, that in the arithmetic of the customs, two and two frequently make but one, while one and one make four: it appearing, from this account, that for some years before the passing the act for reducing the excise on tea, both the custom and excise on that article, put together, produced but little more than 170,000*l.* sterling, *communibus annis*; whereas so great has been the increase of this branch of the revenue from that period, that upwards of 5,500,000*l.* have been paid into the Exchequer more than probably would have been, if that act had not passed. On the other hand also, the East-India Company has increased its importation of tea within that time, near fifty-three millions of pounds weight.

On the whole, this publication contains ample materials for instruction, as well with regard to the grievances complained of, as the means of redress; of all which, therefore, we hope proper notice will be taken by those whose duty it is to profit from such information.

We cannot dismiss this work, however, without observing how cautious all Authors and Editors ought to be, (during the present fluctuating state of posts and places) in regard to whom they dedicate their labours; especially if they make any dependence on the aid and assistance of their Patrons to carry their designs into execution: thus we cannot help thinking the present public-spirited Editor a little untimely, in dedicating his performance to the Right Hon. Ch—s T———d, First Lord of Trade and Plantations.

*A second Dissertation against Pronouncing the Greek Language according to Accents.* In Answer to Mr. Foster's Essay on the different Nature of Accent and Quantity. 8vo. 2s. Millar.

THE disputes of Philologists, like those of Divines, are, for the most part, very uninteresting, yet the former, like the latter, are frequently carried on with a degree of acrimony, which under any circumstances would be blameable, but which the insignificance of the subject renders altogether ridiculous. It has not seldom happened, that a controversy about the family of a word, has been the source of family reflections between the Disputants; and while they have been defending the concord of a sentence, they have broken the harmony of society.

In the course of our critical labours, we have frequent occasions of making these reflections, and we could not but repeat them when, on turning over the pages before us, we found that one article in the contents was, the *unhandsome expressions* made use of by Mr. Foster.

Before we enter into the merits of this dispute, we must apologize to the greater part of our Readers, for enlarging upon a subject from which they can neither derive entertainment or instruction. The nature of our work obliges us to this, particularly in the present instance, as the subject, however unimportant it may appear to some, seems to have drawn the attention of the two Universities.

In the eleventh volume of our Review, we gave a pretty full account of a Dissertation against pronouncing the Greek language  
 Rev. May, 1763. A a guage

guage by modern accents. This book was written by the Author of the present Dissertation, which he therefore calls a second. In his former work, his design was not to write against all use of accents, some being necessary in every language, as continued monotonies are incapable of harmony. His principal aim was to shew, that the modern way of applying accents to the ancient Greek language, is wrong. First, because it is arbitrary and uncertain; secondly, contrary to analogy, reason, and quantity; and, thirdly, contradictory to itself.

In our opinion, the Author of the Dissertation brought proofs sufficient to support these several assertions. He farther observed, that it was in vain to pretend, that accents, as they are now used, are consistent with quantity; because quantity is seldom the rule for the placing of accents. That if the pronunciation is genuine and rational, when accents and quantity agree, it must necessarily be otherwise when they do not—that one of them must give way to the other: and if quantity do this, then it will be at variance with itself: and if accents give way, then they are nothing as to pronunciation. He, moreover, observed very justly, that no man can read prose or verse according to both accent and quantity, since every accent, if it is any thing, must give some stress to the syllable upon which it is placed; and every stress that is laid upon a syllable, must necessarily give some extent to it; for every elevation of the voice implieth time, and time is quantity.

Henninius, and others, before the Author of the Dissertations, had argued against the modern use of Greek accents: and their arguments were principally founded on this circumstance, viz. That no accents appear in ancient MSS. Inscriptions, or Medals; from whence they concluded, that they were entirely unknown to the ancient Greeks; and upon the authority of manuscripts they maintained, that accents were not in common use till after the seventh century.

To combat these opinions, and to defend the present system of Greek accentuation, Mr. Foster took up the pen, and wrote an Essay on the different nature of accent and quantity\*, in which he attempted to prove, that elevation and extension of sound are different, and, contrary to the opinion of the Author of the Dissertation, that the former does not imply the latter.

In this Essay Mr. Foster expresseth, somewhat violently, his displeasure with the University of Oxford, for printing two or three Greek books without accents, under the Vice-chancellor's *Imprimatur*, challenging the Editors of those books, to “step

\* See Review, vol. XXVII. p. 3:3.

forth from behind their shield of *Academiae Auctoritas*, and fight with him in the cause."

O glorious challenge! thrice gallant Foster! thou illustrious Hero of dots and points! thou brave Defender of innocent Oxytones! How shall we praise thee for thy peerless prowess!

How dull and insensible to such merit is the Author of the second Dissertation, when upon the glorious challenge he thus coldly expresses himself—"Alas! what modest Author or Editor will venture to offer any thing to the public, if, for so harmless a thing as printing a Greek book without accents, he must be charged with *unfaithfulness*, and with *giving up*, and *by a kind of breach of trust*, *destroying what he should look on as a sacred deposit in his hands*?"

"By these expressions, which are not intended, by any means to be understood hyperbolically, it appears that Mr. Foster considers the printing of Greek books without accents, as a crime not at all inferior to sacrilege."

Does he, indeed? Well, and granting that he does, what bold man will assert the contrary? Is not your Greek Testament, Sir, printed with accents?—suppose it is—Are not the accents then a part of the text? To be sure, if it is printed with accents—And is not the text sacred?—certainly—Then the accents are sacred: *ergo*, to take away the accents would be sacrilege.

This point you see, Reader, is as clear as the day; therefore let us hear what the Author of the second Dissertation has farther to say to this matter.

"But in the name of plain common sense, where is the unfaithfulness? where is the breach of trust? where is the destroying a sacred deposit by such a practice? If any unfaithfulness, any breach of trust, any destroying a sacred deposit does, in respect to accents attend the printing of Greek books, there is much more reason to lay these crimes to the charge of those who print them with accents. The oldest and best Greek manuscripts that we have, are without accents. And if the Editors of Greek books from such manuscripts, had printed them as they found them, they would have printed them without accents. If they had done this, they could not possibly be charged with unfaithfulness, breach of trust, and destroying a sacred deposit. The plain quere then here is; whether they have not justly incurred these charges, by putting into their editions from manuscripts that are more recent, and not so good, accents which are not in the oldest and best manuscripts.—Did not Dr. Græbe print at Oxford, under the Vice-Chancellor's *imprimatur*,

the Septuagint translation of the Old Testament with accents, tho' the Alexandrian manuscript from which he printed it, and which his edition is intended to represent, has them not? Mr. Foster might, and with more justice too, have, in this case, laid a charge of unfaithfulness, breach of trust, and destroying a sacred deposit."

Very true, Sir, very true! but Dr. Grabe could not be deemed guilty of sacrilege for all that; which we have fairly proved upon your party. For sacrilege is taking away something that is holy; but Dr. Grabe added something—not very sacred perhaps, yet surely very harmless; for what were they but a few innocent dots and points?

The Author of the second Dissertation, after having employed several pages in disputing about the sense and proper acceptance of certain passages in Dionysius Halicarnassensis and Quintilian, which, in our opinion, are very little to the purpose, comes at length to the main point, viz. the consideration of the nature, power, and force of the acute accent.

"That the elevation and depression of sounds are distinct from the continuance of them, is a point which no body will deny. But yet what may be expressed by mere sounds, cannot equally be expressed in the pronunciation of words and syllables. On this is founded the difference between vocal utterance and singing. When words are set to music, then they are sung, and the modulation is, strictly speaking, *μουσική*. But when words are only uttered, then the modulation is only said to be musical; a modulation which bears some relation, and resemblance, to music; as all sounds do.——For this reason speaking is called *μουσική τις ἐπισήμη*, Dionys. *λογωδῆσι μελος*, Aristoxen. *Quidam Cantus obscurior*, Cic. *quasi quidam Cantus*, Diomed. lib. II. de Accent.——There is as much difference between musical and music, as there is between poetical and poetry. So that when any term which is proper to music, is applied to accentual pronunciation, it ought to be understood in a qualified sense, i. e. with such allowances as the difference, or *ποσότης*, between them requires. Otherwise there will be no difference between speaking or pronouncing and singing: which is the very thing to be avoided. *Sit autem imprimis Lectio virilis—non tamen in Canticum dissoluta, nec plasmate, (ut nunc a plerisque fit) effeminata. De quo Genere optime C. Cæsarem prætextatum adhuc accepimus dixisse: SI CANTAS, MALE CANTAS: SI LEGIS CANTAS.* Quint. Instit. lib. i. c. 8.

"Those that have endeavoured to give an idea of the Greek accents, by comparing them with the notes that are used in music,

fic, have, so far as illustration goes, done very well. But if we carry this farther, and to a degree of strictness, we shall do very ill, because this will confound vocal utterance with singing."

Having thus defined the difference between vocal utterance and singing, our Author proceeds to observe, that the ear is the proper judge of quantity, and of the power and force of accents.

"According to Cicero and Quintilian it is the best judge. 'Aurium est admirabile quoddam, artificiosumque Judicium, quo judicatur.' Cic. de Nat. Deor. l. ii. 58. 'Quarum est Judicium superbissimum.' Orat. S. 44. Quintilian speaks of the *Aurium Mensura* as the rule, by which verses were made before the invention of feet. 'Poëma nemo dubitaverit impedito quodam initio fufum, et Aurium Mensura, et similiter decurrentium Spatiorum observatione esse generatum; mox in eo repertos pedes.' And he allows the same judgment of the ear as to compositions in prose. 'Quem in Poëmate locum habet Verificatio, eum in Oratione compositio.' Optime autem de illa judicant Aures, quæ et plena sentiunt, et parum expleta desiderant."

Τεκμήριον μέγας ακού.— is δὲ τὸ κριθεῖν ἐν τῇ ακού, τὸ ποσὸν ἐν τῇ φωνῇ. ὅς γάρ τις ἔχει τῇ ἐκαστίας ἐκτετατὰ τοῦ συνήθητος φωνῇ σχήματα. ἢ τὰς συλλαβὰς ὅπως προσελαβὼν κριθεῖ ακού. Longinus. Edit. Hudson. Præf.

Having adduced these proofs, from different Writers, that the Ear is the proper judge of quantity, he enters more particularly into the nature and elements of it.

"Grammarians divide quantity into short and long. But Philosophers consider syllables more accurately, and observe many degrees in each of the orders of short and long syllables.—To explain this, I must go back to the very elements of quantity. And in doing this I shall follow, and enlarge upon, the principles of Dionysius.—This method will bring the present disquisition into a narrower compass, give a clearer view of the subject matter of it, and enable the Reader to judge of himself of several things, which Mr. Foster has advanced in different parts of his Essay, without my referring to them particularly: which would be tedious and unpleasant, both to the Reader and myself.

"The following paradigm exhibits to the eye a progression of quantity from the shortest to the longest syllable:

	ἡμίφωνα	
	ἄφωνα καὶ ἡμίφωνα	ῆ
οἰ δος		ἦ λαῖο
ἐο δος		λη γω.
τρο πος		ωλη γη
ερο φος		Σπλη νῆς
ὄτ'		Σπλω
		Σφρεξ

Let us now make some observations.

“ I. The several consonants that are joined in the same syllable with the vowels *ο* and *η*, are so many additions, that make themselves sensible to the ear.—They are called \* *πρόσθηκαι ἀκυσταί*, and *ἀιθηταί*. And so *ρο* is longer than *ο*, *τρο* longer than *ρο*, *ερο* longer than *τρο*, *λη* longer than *η*, *ωλη* longer than *λη*, *Σπλη* longer than *ωλη*; and *ὄτ'* is longer than *ερο*, *Σπλω* longer than *Σπλη*, and *Σφρεξ* longer than *Σπλη*.

“ II. A Consonant joined with a vowel, but following it in the same syllable, makes that vowel longer than any number of consonants do, that are placed before it.—The reason of this is, that the vowel, being the most essential part of the syllable, the voice always hastens to seize it.—And, in order to do this, it flurs over all the consonants that are placed before it; so that the voice suffers little or no delay. But the case of the consonant that follows is not the same. It cannot be flurred over; but must be pronounced full and distinct: otherwise it would run into, and be confounded with, the following syllable. By this means the voice is delayed more in the latter than in the former part of the syllable: and *ὄτ'* is longer than *ερο*, and *η* longer than *Σπλη*.—For this reason a short vowel can be followed but by one consonant in the same syllable, tho' it may be preceded by more.—

“ III. Tho' these several differences are sensible to an attentive ear, yet, as they are too nice for common use, Grammarians have made but one general division of syllables into short and long. And when they say, that a long syllable has twice the time of a short syllable, this must be understood in a general sense, and in relation principally to the vowels that are in them; as they are long or short, either by nature or position. As *ω* has twice the time of *ο*, and *η* twice the time of *ε*: and *ο* and *ε*, when they are followed by two mutes, are reckoned equal to *ω* and *η*.—But, in a strict sense, there are several de-

\* Dionys. sect. 15.



degrees of length in each of the orders of short and long syllables, according to the several sensible additions that are made to vowels.—This is evident from the above paradigm, and the first observation. And hence it follows, that tho' *ω* has twice the time of *ο*, yet it has not twice the time of *εφω*,—because *this* has the sensible additions of three consonants: nor has *εφω* twice the time of *εφω*, because tho' *ω* has twice the time of *ο*, yet *εφω* has not twice as many, but only the same sensible additions that *εφω* has.—

IV. In general, every sensible addition that is made to the latter part of a syllable, must cause a more sensible delay in the pronunciation of it, and make it proportionably longer than any addition that is made in the former part of it.—And this seems to me to be the case of the acute accent. For the pronunciation of a syllable depends upon the body of the syllable sounded. Now this body is made up, not only by the letters in the syllable, but also by the stress that is added to it, or by the delay that is caused by the acute accent. And every such delay is a *βραδύτης τῆς τῆς χρονης.*"

This curious analysis of the elements and properties of quantity, leads the Author to the point where it behoved him to exert his utmost powers against his antagonist, and to maintain his prime principle, viz. that elevation of voice must necessarily imply continuance of sound, and that the time or quantity must be lengthened by such elevation. But he goes on to shew what powers the ancient Grammarians ascribed to the acute accent.

"The ancient Greek Grammarians did not think that the acute accent was a mere elevation of the voice. They ascribed to it a power of lengthening syllables, and making short syllables long. They did not say, that this accent was pronounced long or short, according to the length or shortness of the syllables with which it was joined. For then the accent would have been said to be pronounced long, because the syllable with which it was joined was long; but, on the contrary, they said, that a short syllable became long, because it was joined with an acute accent. They must therefore have ascribed to this accent a power of making short syllables long.

"And it is observable, that they never ascribed to the grave accent any power as to quantity. And yet, if this accent be the reverse of the acute, (as Grammarians represent it) it would, one would think, follow, that a grave would have been presumed to have a power of making a long syllable short, as the acute was thought to have of making a short syllable long.—But this has never been suggested. And I cannot assign any reason for

this, but that it was thought there was a peculiar power in the acute accent, which, by the stress it laid upon a short syllable, did, in all cases, make it longer than short, and, in some cases, long. For in all the ways of making a long syllable short, which Grammarians mention, they never say, that this was done by virtue of the grave accent.

“ The Metrici did not allow themselves so great a latitude in the time of syllables as the Rythmici. And yet they gave a greater length to a short syllable, when it had an acute, than they did to the same syllable, when it had not that accent.”

Here the Author introduces several passages from the ancient Grammarians, which confirm the above doctrine of accents, and for which our Readers, as we shall not quote them, are desired to give him credit.

“ All, says he, that I produce these authorities for, is to shew the sentiments of the ancient Grammarians on this subject. And if we admit the system of accents which we have received from them, there seems to be the same reason to admit what they teach concerning the power of the acute accent.”

His defence of the signification which, in his first Dissertation, he had ascribed to a passage of Dionysius Thrax, appears to us to be very just.

“ To prove that the ancient Grammarians thought that the acute accent gave a greater extent, or quantity, to syllables, I had produced the following passage from Dionysius Thrax.

Τὸν πρὸς ὃν ἄδουμεν ἐν τῇ φωνῇ ἐνυῦτεραν ποιεῖται ———

This hath been objected to by Mr. Foster: though he owns at the same time, that if Dionysius had here said *φωνῇ μακρότεραν*, instead of *ἐνυῦτεραν*, it might have been some confirmation of my assertion.—If so, I am content to leave it to the Reader, after he has perused the above citations [the citations we have mentioned] and what I shall add here, whether Dionysius by *ἐνυῦτεραν* did not mean the same thing as if he had said *μακρότεραν*.—I apprehend here, that *φωνή* doth not signify a mere sound, but the enunciation or vocal utterance of a word or syllable.—When, therefore, it is said, that a tone or acute accent makes the enunciation, or vocal utterance, of a word or syllable *ἐνυῦτεραν*, this cannot signify *ἰσχυτέραν*, less *βαρύτεραν*, and much less *βραχύτεραν*. What then can it signify but *μακρότεραν*?—*ἐνυῦς* in general signifieth extension every way. But sometimes it signifieth extension only in breadth, in contradistinction to height.

If I have committed any fault here, it must be in my understanding

standing Dionysius Thrax in the same sense in which the Scholiast upon Hephæstion, and Eustathius would have understood him. Dionysius was giving a grammatical definition. And accordingly, I understood ἐνυτύραν to mean the same thing here as μακρότεραν: and for the same reason, and upon the same authorities, I still understand it in the same sense; and think it very expressive of the idea intended to be conveyed.

“As to Mr. Foster’s saying, that ἐνυτύς relates to a measure of the voice, totally distinct from the height and length of it, though joined with them both, and referring to his first chapter, and to Scaliger, for a full explanation of this, I do not apprehend that what is there said by Mr. Foster, can be applied to the present case. For what Mr. Foster there advances, and would support by the authority of Scaliger, is, the emphasis: whereas by the *afflatio vocis in Latitudine*, Scaliger means the breathings in general, and not what is peculiarly called the emphasis. For this regards but one particular syllable or word, or part of a sentence, whereas the *afflatio vocis in latitudine* of Scaliger, regards every syllable, and makes part of their body: and it is the vocal utterance of this body, which he calls quantity.—Besides, the emphasis is not ranked by the Grammarians among the *προσώδια*, but by the Rhetoricians among the figures of speech.

“To give a farther support to this ἐνυτύς, or emphasis, Mr. Foster produces a passage from the 20th chapter of Aristotle’s Poetics; where he is treating of the powers and letters of speech; and says;

Ταῦτα δὲ διαφέρει σχήμασι τι τῷ γόματι, καὶ τόποις, καὶ δασύτητι, καὶ ψιλότητι, καὶ μήκει, καὶ βραχύτητι, ἵτι δὲ καὶ ἐξυτύτη, καὶ βαρύτητι, καὶ τῷ μίσει.—

Aristotle mentioneth here several distinct things, which together make up the body, or quantity, of every syllable: but from none of these can the emphasis possibly be made out.—I suppose Mr. Foster would ground it upon the δασύτης and ψιλότης; but I am persuaded, every unprejudiced Reader will understand these to mean only the breathings, or aspirations.

“It will not be improper to consider and produce here what the same Scholiast upon Hephæstion saith, concerning the rough breathing; which, with him, is the fourth way, by which a short syllable may be made long. For in this, as well as in the case of the acute, a like effect proceeded from a like cause, viz. a sensible addition of time.

Αὕτη τοῖσι ἡ δασυία, ὑπεκκινήσι, καὶ μαλακκινήσι, καὶ στροκκινήσι, τῇ βραχυίᾳ ἢ μακροῖ ἀνάγει· ἐπικκινήσι μὲν. ὡς ἐπὶ τῷ

“Ὅς ὁ ταυτὶ ἔρμαινε καλὰ φρεῖα, καὶ καλὰ θυμόν.

στροκκ-

ἡ ἀκροτάτη γὰρ ὅτι τῷ σίγῃ, τὸ μὲν εἰς ἀρχὴν ἢ μέσους τὸ δὲ ὡς ὁ αὐτὸς  
 σπινθὴς παραλαμβάνεται, τῆς διέσεως συλλαβῆς τὸ οὐ μόνον ἰσχύει, καὶ μὴ ἐπι-  
 φερόμενον δοῦν συμφύσει· ἀλλ' ἡ δασυία ἐπικειμένη ἐμφαντοῦσιν αὐτῇ τῇ σπινθὴς  
 καὶ τῇ διασείσει τῶν φωνητικῶν ὁργάνων, τῶν μάλιστα διαλυομένων ἐν τῇ ἀκροτάτῃ  
 τῷ πλεονέκῃ σπινθὴς.

“ It was therefore upon the general principle, that every sensible addition gave some time and length to syllables, that the acute accent was allowed to have this peculiar power, by reason of the *Δίεσις* καὶ *διαλύσεις* τῆ *χαρακτῆρος* αὐτῆς, of the stress which it laid, and of the consequent delay which it caused in pronunciation.

In the times of the *οἱ παλαιοί* of Heliodorus, of the Scholiast upon Hephæstion, of Eustathius, &c. we see that the acute accent was considered as having the power both of making short syllables long, and of shortening the adjoining syllables. And it must have been in pursuance of this doctrine that some Latin Poets, from Plautus down to the ecclesiastical Poets, when they made use of Greek words, followed a quantity which was directed by the Greek accents, and not by the nature of the syllables either in the Greek or Latin.

“ Joseph Scaliger, in his *Ausoniana Lectiones*, has collected a good number of these. I shall therefore produce him here in proof of the present observation.

“ In iisdem Græcis Nominibus non quantitatem, sed Accentum spectabant. Quia, ut etiam notat Servius in libello de Accentibus, Latini eundem Accentum, quem Græci habent, effe-  
 runt in Græcis nominibus. Verbi gratia, quia Græcis Vox hæc *ἰδῶλα* habet Accentum in prima, Latini quoque eodem Accentu extulere, *idola*. Quæ quidem Vox semper est dactylus apud Prudentium. Græcis dicitur *Εὐριπίδης*: eodem Accentu Latini semper extulerunt. Propterea penultimam producit Sidonius, non quantitatem, sed Accentum Latinum (Græcum) secutus. Item Græci pronuntiant *Ἀράλος*, nomen ejus, qui scripsit *φαινομένα*. Sidonius contra veterum Latinorum morem, qui mediam semper produxerunt, corripit. Denique inspicere totum Sidonium, totum Prudentium, & alios: invenies semper eos non Syllabas Græcas, sed Accentum Græcorum esse secutos. Sic Ausonius in voce *τρίγωνος* facit; quia Accentus non est in media, quæ longa est, propterea eam corripit. Quis audebit dicere Ausonium ignoratione literarum Græcarum hoc commisisse? Nemo sanus quidem, ut puto. Sed iis temporibus stulte videbatur non ibi producere syllabam, ubi accentus esset, quia is est mos Linguae Latinæ. Adeo ut Plautus in hoc secutus sit iudicium vulgi: quia non cum doctis, sed cum Plebe sibi rem esse videret. Nam semper apud illum Phædromus est dactylus,  
 quia

quia Græce Φαίδωμος. Item quia Φίλιππος dicitur Accentu in prima, eodem modo mediam corripit. Et nunquam aliter invenies apud Plautum, quin mediam in nomine Philippus corripuerit. Quod mirum est in positione. Sed quærenti causam Accentum semper prætexet."

"The Reader will do me the justice to observe, that I do not produce this to justify such a practice, but to shew that the antients did not think that the acute Greek accent was a mere elevation of the voice. Though I think it proves a great deal more. For how can it be conceived, that Latin Writers could lay such a stress upon acuted Greek syllables as made the short syllable with which it [the Author means the accent] was joined, long, and the following long syllable short, unless the Greeks of their times did so? But whether these were faults in a language that could support itself upon its own natural quantity, is another thing. However, it is not improbable, that our strong acute accent took its rise from that practice. And the use of it, with such a power, was confirmed from the consideration of the nature of modern languages, which, without such an accent, are not capable of affording any tolerable harmony.

"I take this to be generally true as to most, if not all, modern languages. For when this acute accent is placed indifferently on all syllables, whether they be naturally short or long, and the short syllables are *then* pronounced long, this can proceed from nothing but the power and force of the acute accent.

"But without launching out into unnecessary discussions, I keep, in the present argument, to the single point of our own acute accent; which is the accent we use in pronouncing the Greek language. Though I cannot but observe here, that Mr. Foster is mistaken when he says, that this practice is entirely our own, owing to the nature of our English pronunciation, p. 149. for foreigners do the same. Voss. de Art. Gram. l. ii. c. 20.

"This Mr. Foster calls an abuse.—But when one speaks of an abuse, this must refer to a standard, which is fixed and allowed. For nothing can be reckoned wrong, but what departs from what is allowed to be right. But where is this standard? has it ever been fixed? Has Mr. Foster discovered it? One ought to think he has. For he all along speaks upon a supposition, that an acute accent may be sounded in such a manner as will not make the short syllable upon which it is laid, appear long to the ear. This then must be deemed the standard accent: and in reference to this it is that our accent, upon account of its carrying a greater stress, is an abuse. I will not carry this  
so

so far as to say, that Mr. Foster would have us alter our accent in the pronunciation of our own language. But then I must say, that he would have us pronounce our own language by one accent, and the Greek language by another. If he does not mean this, he means nothing. And if he means this, he saith nothing against those who are not for pronouncing the Greek language according to accent. For all of them, by *this*, mean the present modern acute accent, which carrieth such a stress as makes the syllable upon which it is laid, sound long to the ear: and it is by this sound that the ear judges of [measures] quantity."

Thus hath the learned and judicious Author of the second Dissertation brought sufficient proof from ancient authorities, &c. that the acute accent implied quantity, or extension of sound; and, perhaps, this method of proof is more satisfactory than if he had entered into a philosophical discussion of sounds, and proved, that elevation of voice must necessarily imply continuance of time. That, however, he might have done demonstrably enough.

He next proceeds to state the case of the debate concerning accentual pronunciation.

"To form a just notion of the true state of the debate between us, who are against pronouncing the Greek language according to accents, and those who are for it, it will be necessary to consider in what we agree, and in what we disagree.—Both sides allow the use of accents in the pronunciation of the Greek language.—Both sides allow, that the elevation and depression of the voice are, in their nature, distinct from the continuance of such elevation or depression; i. e. from quantity. [Here our Author seems to be inconsistent with himself.]—Both sides allow, that each accent, considered of itself, is capable of two modifications in point of time; and may be varied to the compass of four or five notes. And both sides allow, that in pronouncing the Greek language accents are not to interfere with or spoil quantity: but we differ in this: that *we* assert, that so far as the argument from accent goes, our acute accent carrieth such a stress with it, as makes every syllable over which it is placed, sound long to the ear, and so spoils the quantity: and Mr. Foster asserts, that the acute accent ought, when it is placed over a short syllable, to carry with it but half the stress, or time, which it carries with it, when it is placed over a long one, and that by this the quantity would be preserved.

"Now, upon this state of the debate, which is the only true one, it is very obvious to observe, that by the acute accent we mean that accent which we moderns use in pronouncing our own language,

language, and which doth, in all cases, sound the syllable over which it is placed, long; and that Mr. Foster means an accent which is not in use with us. In relation, therefore, to the accent which *we* mean, and which we all use, I really cannot see that there is any difference between us and Mr. Foster, if he abides by the principles which he hath laid down, and the concessions which he hath made. For he alloweth, that the accent we use, doth make all syllables sound long to the ear, and that *if the voice is retarded in some syllables, by what cause soever that delay be occasioned, there is truly and formally long quantity.* But this is the very thing we contend for; and from which we strongly conclude, that the Greek language ought not to be pronounced according to accents, meaning our acute accent. As for those accents which Mr. Foster mentions, and which are to be lengthened or shortened, we have nothing to do with them in the present debate. They are quite another thing. Whatever becomes of them, our position is proved upon this principle, which we both admit, viz. that *our* acute accent maketh all syllables long, and that this spoils the Greek quantity."

Having thus stated the case of the debate, and defended his own position, the Author proceeds to consider, that accent which Mr. Foster defends, and would substitute in the place of the modern Greek accent.

"The accent of Mr. Foster is to be high, quick to the sense, sharp, instantaneous, and *even when it is joined with a long syllable, tho' the duration of the sound be long, the power and effect of the acute is short and quick to the sense, occasioned by a high note succeeding a low one, or rising above the grave tone of voice; the perception of which transition is sudden and instantaneous, before the continuance of the note is determined one way or the other, for long or short.* And this, Mr. Foster saith, *he clearly perceives, and more clearly than he can perhaps express.* But men of common understandings will not, I am apt to think, clearly perceive what an accent this is; and much less will they be able to make any use of it in speaking.

"To make out the former part of his description of the acute accent, Mr. Foster hath subjoined a long note, to shew that  $\acute{\epsilon}\xi\upsilon\varsigma$  in its consequential figurative sense, signifieth sometimes quick and hasty. But he might have spared himself the trouble of proving what no body does or will deny. It will also be readily allowed, that  $\acute{\epsilon}\xi\upsilon\varsigma$ , in its peculiar musical sense, is used for an high tone, without any consideration of length. But then we must remember, what I mentioned before, that vocal utterance is not singing. And because words, borrowed from music, are used to express the tones of the voice in speaking, we are  
not

not therefore to conclude, that they are to be taken in their original strict sense, when they are used in this way. For every thing that is musical is not music; as every thing that is poetical is not poetry.

“ When Mr. Foster saith, that *tho’ the duration of the sound of the accent, when joined with a long syllable, be long, the power and effect of it is short*, to me, and, I am apt to think, to every Reader, this is the same as if he had said, that though the sound of it be long, yet the sound of it is short. For I take it, that the sound of the accent is the same with the power and effect of it; or, however, that they are inseparable. A vowel that is followed by two half vowels, as in *contemnit*, the instance produced by Mr. Foster, is not, indeed, in strictness, so long, as if it were followed by two mute consonants; but still if it be in the order of long syllables, the acute accent that is over it, or joined with it, cannot have both a long and a short sound, but must necessarily be sounded long throughout the whole body of the syllable.

“ What makes Mr. Foster’s description of his accent the less intelligible, is, that he alloweth it to have one measure of time\*. For, upon this, one cannot avoid asking, how an accent that hath one measure of time can, on the one hand, be quick, short, and instantaneous? and, on the other hand, how the duration of the sound of it can be long? For it should seem, that in the former case, it would not have one time; and in the latter, that it would have two times. And besides all this, if this acute of one measure of time, be placed over a long syllable; as it will then reach and operate over but one half, and the first half of it, what is to become of the remaining half? Is it to have no accent? Yes, it must certainly have some accent. But this cannot be another acute. It must then be a grave, but an acute and grave over a long syllable are a circumflex.

“ If in any other instance I have mistaken the meaning of Mr. Foster, I ought to produce some excuse of my own. But in the present case, I do not apprehend there is any need of doing this. For I cannot but think, that my inability to comprehend his meaning, if I do not comprehend it, is sufficiently excused by his confession of his inability to express it.”

After these strictures on Mr. Foster’s definition of the accentual tone, the Author of the Dissertation acknowledges, that the subject is still incumbered with difficulties, which he knows not how to remove, and thinks it better to make this acknowlege-



ment, than with a profession of removing difficulties, to suggest what he cannot *clearly express*. He then sums up, by way of corollary, the principal points he has had in view, viz. that the ear is the proper judge of sounds; that the acute accent which we use, makes all syllables with which it is joined, sound long to the ear; and, therefore, the Greek language ought not to be pronounced according to it; because, by this every short syllable that has an acute accent will sound long.

Having thus brought before our Readers the principal arguments on which this debate is founded, and reduced them within as short a compass as the nature of the thing would admit, we shall dismiss the article with the following observations, which we recommend to the Disputants, and submit to the Public.

It is obvious, that in all living languages the pronunciation is perpetually changing; and though custom is the *jus et norma dicendi*, yet in this there are continual innovations arising from various causes. The cant of foreigners, the jargon of mercantile conversation, and the mixture of provincial dialects, will overcome all the efforts of the learned to preserve the usual accentuation of their language, and to keep it agreeable to nature and time. If we attend to the polysyllables in our own language, we shall find that numbers of them have changed their accent within the course of one century: for instance, the words *acceptable*, *corruptible*, &c. are now *acceptable*, *corruptible*, notwithstanding that this accentuation is inconsistent with analogy and quantity. Numbers of instances to the same purpose might be produced. And is it not to be supposed, that the same causes would produce the same change of pronunciation in Greece, in so long a period, as from the days of Homer to the seventh century? Is it not to be supposed, that the Greeks of the lower empire, in teaching foreigners their language, would place the accent agreeably to the pronunciation which then prevailed? and that this pronunciation must differ widely from that of former times?—Hence, in some measure, may arise that inconsistency between the laws of quantity and the present mode of accentuation.

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*Conclusion of the Compleat History of England.* By T. Smollett, M. D. Vols. III. and IV. Article continued from page 256.

**I**N our introduction to the review of the two preceding volumes, we took notice of the many difficulties with which a

Writer must engage, who records events still recent in memory, and the farther we proceed, the more instances we find of these difficulties still increasing. Every one knows, that the first volumes of this History were dedicated to a certain Minister, who was at that time the idol of popularity. Every one likewise knows the use he made of the public partiality in his favour. Our Historian, with many others, had lavished encomiums on a character which seemed so well to deserve applause. But alas ! before he had compleated his history, the patriot Statesman degenerated, and gave the lie to the Historian. Under such circumstances, it is a hard task for a Writer to maintain a proper consistency of judgment, and at the same time preserve a due regard to historical truth. Nevertheless, our Historian has acquitted himself with no small degree of skill and address. He has marked the deviations of the Minister's conduct, and has left the Reader to correct the description of his character.

Having epitomized the contents of the Commons address to his Majesty in the year 1759, the Writer makes the following remarks—"Very great reason, indeed, had his Majesty to be satisfied with an address of such a nature from a House of Commons, in which Opposition lay strangled at the foot of the Minister; in which those Demagogues, who had raised themselves to reputation and renown, by declaiming against continental measures, were become so perfectly reconciled to the object of their former reprobation, as to cultivate it even to a degree of enthusiasm, unknown to any former administration, and lay the nation under such contributions in its behalf, as no other Ministry durst even meditate: Thus disposed, it was no wonder they admired the moderation of their Sovereign, in offering to treat of peace, after above a million of men had perished by the war, and twice that number been reduced to misery; after whole provinces had been depopulated, whole countries subdued, and the victors themselves almost crushed by the trophies they had gained."

Here it is observable, that to avoid any direct imputation on the Minister's character, the Writer very artfully chooses to speak in the plural number: And he charges "those Demagogues," who had declaimed against continental measures, with the inconsistency of cultivating them to a degree of enthusiasm—An inconsistency for which one alone was responsible. With the same caution, he makes the following spirited and striking reflections on the supply granted for the year 1759.

"On the whole, the sum total granted in this session of Parliament, amounted to fifteen millions five hundred three thousand five hundred and sixty-three pounds fifteen shillings and nine

nine pence half-penny : a sum so enormous, whether we consider the nation that raised it, or the purposes for which it was raised, that every Briton of a sedate mind, attached to the interest and welfare of his country, must reflect upon it with equal astonishment and concern : a sum considerably more than double the largest subsidy that was granted in the reign of Queen Anne, when the nation was in the zenith of her glory, and retained half the Powers of Europe in her pay : a sum almost double of what any former administration durst have asked ; and near double of what the most sanguine Calculators who lived in the beginning of this century, thought the nation could give without the most imminent hazard of immediate bankruptcy. Of the immense supply which we have particularised, the Reader will perceive, that two millions three hundred forty-four thousand four hundred and eighty-six pounds, sixteen shillings and seven pence three farthings were paid to foreigners for supporting the war in Germany, exclusive of the money expended by the British troops in that country ; the number of which amounted, in the course of the ensuing year, to twenty thousand men ; a number the more extraordinary, if we consider they were all transported to that continent during the ad———n of those those who declared in P——— (the words still sounding in our ears) that not a man, not even half a man should be sent from G—— B——— to G———, to fight the battles of any foreign E——r. Into the expence of the German war sustained by Great Britain, we must also throw the charge of transporting the English troops, the article of forage, which alone amounted, in the course of the last campaign, to one million two hundred thousand pounds, besides pontage, waggons, horses, and many other contingencies. To the German war we may also impute the extraordinary expence incurred by the actual service of the militia, which the absence of the regular troops renders, in a great measure, necessary ; and the loss of so many hands withdrawn from industry, from husbandry, and manufacture. The loss sustained by this connection is equally grievous and apparent ; the advantage accruing from it, either to Britain or Hanover, we have not discernment sufficient to perceive, consequently cannot be supposed able to explain."

Here we cannot but applaud the Historian's warmth against the *excess* of zeal with which the continental measures were at this time prosecuted. Nevertheless, we cannot agree with those who conclude that the Minister could not, consistent with his declaration, afford *any* assistance to the continent. The change of circumstances might undoubtedly, to a certain degree, justify an alteration of policy. When we had secured the primary objects which regarded our own interest and security, then, and

Rev. May, 1761.

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not till then, it was just and politic to afford succour to our continental allies. No reasonable man, however, will attempt to vindicate the immense profusion, both of men and money, lavished for purposes which, at most, were but of a secondary nature. The almost incredible load of debt which that Minister has entailed on posterity, will ever be a discount on his successes. Had the war continued, we must have been beggared by our victories; and a man, who is a stranger to the artifices of party, must be at a loss to account for the prejudices against the late peace; which, considering the many enormous pressures we laboured under, is neither disadvantageous nor dishonourable.

As a great part of the volumes is filled with a detail of military operations, which are yet fresh in every body's recollection, and give little occasion for historical comment, we purposely omit them, and proceed to take notice of the Writer's animadversions on incidents of domestic concern. Among these, the most remarkable occurrence, is the death of the late King. An event, which, as our Historian observes, for a moment obscured the splendor of Great Britain's triumphs; and could not but be very alarming to those German allies, whom her liberality had enabled to maintain an expensive and sanguinary war of honour and ambition. Our Historian's portrait of this Prince must not pass unnoticed.

“ Thus died George II. at the age of seventy-seven, after a long reign of thirty-four years, distinguished by a variety of important events, and chequered with a vicissitude of character and fortune. He was in his person rather lower than the middle size, well shaped, erect, with eyes remarkably prominent, a high nose, and fair complexion. In his disposition he is said to have been hasty, prone to anger, especially in his youth, yet soon appeased; otherwise mild, moderate, and humane: in his way of living temperate, regular, and so methodical in every branch of private oeconomy, that his attention descended to objects which a great King, perhaps, had better overlook. He was fond of military pomp and parade; and personally brave. He loved war as a soldier; he studied it as a science; and corresponded on this subject with some of the greatest Officers whom Germany has produced. The extent of his understanding, and the splendour of his virtue, we shall not presume to ascertain, nor attempt to display;—we rather wish for opportunities to expatiate on his munificence and liberality; his generous regard to genius and learning; his royal encouragement and protection to those arts by which a nation is at once benefited and adorned. With respect to his government, it very seldom deviated from the institutions of law; or encroached upon private property;

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or interfered with the common administration of justice. The circumstances that chiefly marked his public character, were a predilection for his native country, and a close attention to the political interests of the Germanic body: points and principles to which he adhered with the most invincible fortitude; and, if ever the blood and treasure of Great Britain were sacrificed to these considerations, we ought not so much to blame the Prince who acted from the dictates of natural affection, as we should detest a succession of ve—I M——rs, all of whom, in their turns, devoted themselves soul and body, to the gratification of this passion, or partiality, so prejudicial to the true interest of their country."

Leaving our Readers to judge for themselves whether this character is, upon the whole, just, impartial, and well delineated, we shall only observe, that the Historian expresses himself with too much reserve, when he says, that "his Majesty's government *very seldom* deviated from the institutions of law; or encroached upon private property; or interfered with the common administration of justice." For our parts, we do not recollect a single instance of any encroachment on private property, or of any interfering with the common administration of justice. If any such can be produced, they are not to be imputed to his Majesty, of whom it is notorious, that when any thing *new* was proposed to him, he always scrupulously enquired, whether the proposition was conformable to law.

In recapitulating the events of the late reign, the Writer makes many pertinent and political reflections. It produced, as he justly observes, many revolutions, as well in the internal schemes of oeconomy and administration, as in the external projects of political connections; revolutions that exposed the frailties of human nature, and demonstrated the instability of systems founded upon convenience. In the course of this reign a standing army was, by dint of ministerial influence, grafted on the constitution of Great Britain. A fatal stroke was given to the liberty of the press, by the act subjecting dramatic writings to the inspection of a Licensor. The great machine of corruption, contrived to secure a constant majority in P——t was overturned, and the inventor of it obliged to quit the reins of government. Professed Patriots resigned the principles which they had long endeavoured to establish, and lifted themselves for the defence of that fortress against which their zeal and talents had been levelled. The management of a mighty kingdom was consigned into the hands of a motley administration, Ministers without knowledge, and men without integrity, whose councils were timid, weak, and wavering; whose folly and extravagance exposed the nation to ridicule and contempt; by whose

ignorance and presumption it was reduced to the verge of ruin. The kingdom was engaged in a quarrel truly national, and commenced a necessary war on truly national principles; but that war was starved, and the chief strength of the nation transferred to the continent of Europe, in order to maintain an unnecessary war, in favour of a family whose pride and ambition can be equalled by nothing but its insolence and ingratitude. While the strength of the nation was thus exerted abroad, for the support of worthless allies, and a dangerous rebellion raged in the bowels of the kingdom, the S——n was insulted by his M——rs, who deserted his service at that critical conjuncture, and refused to resume their functions, until he had truckled to their petulant humour, and dismissed a favourite servant, of whose superior talents they were meanly jealous. Such an unprecedented secession at any time would have merited the imputation of insolence; but at that period, when their S———n was perplexed and embarrassed by a variety of dangers and difficulties; when his crown, and even his life, was at stake, to throw up their places, abandon his councils, and, as far as in them lay, detach themselves from his fortune; was a step so likely to aggravate the disorder of the nation, so big with cruelty, ingratitude, and f———n, that it seems to deserve an appellation which, however, we do not think proper to bestow."

This description is, unhappily, as just as it is animated. When we consider how jealous the people of this kingdom are of any attempt which has the most remote tendency to the invasion of liberty, we are amazed that an act for licensing dramatic writings, should ever have been suffered to pass, or to remain so long unrepealed! The fatal consequences of it were very ingeniously, though perhaps too ludicrously, exhibited by the Earl of Ch——d; and the event has justified his Lordship's sentiments. Since the *imprimatur* of a Chamberlain has been necessary, our dramatic pieces have been tame, flimsy, frigid, and enervate. Well may our Historian call this, "a fatal stroke." With the same propriety may he inveigh against "professed Patriots," and a "motley administration." It is our misfortune, that, to describe the political conduct of the present times, we need but copy the description of preceding annals.

Having recapitulated the events of the late reign, the Historian gives an account of the Commerce of Great Britain.—He likewise describes the state of Religion and Philosophy—Metaphysics and Medicine—Agriculture, Mechanics—and, lastly, takes a view of Genius in writing, which, as he remarks, spontaneously arose, and though neglected by the Great, flourished  
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under the culture of a Public which had pretensions to taste, and piqued itself on encouraging literary merit. We cannot, however, concur with our Author in his judgment concerning the respective merits of our modern Writers: but to point out the particulars wherein we dissent from him, might seem invidious, and would lead us into too large a field of criticism.

When he enters on the history of the present reign, our Author seems to glow with more than common ardour: and in describing the virtues of our present Sovereign, he rises even to rhapsody. This, however, is one of the very few subjects on which, perhaps, enthusiasm may expatiate, without transgressing the bounds of truth. But when he transfers the rapture of encomium from the Sovereign to Lord B—, we question whether his zeal, or his *gratitude*, does not run riot.

Having described the sensations of the people, on the contemplation of their Sovereign's perfections, he proceeds as follows.

“ Thus affected, they could not withhold their approbation from those who had contributed to render him so worthy of the throne which he now ascended. Their blessings were liberally poured forth on that excellent Princefs, who watched over his infancy with all the tenderness of maternal zeal; whose precepts enlightned his morals; whose example confirmed his virtue. Their veneration was extended to all those who had so effectually laboured in his improvement; to the venerable Prelate\* who had superintended his education; to the noble Lord† who had been appointed the Governor of his youth. But their applause was in a special manner due to the ability, assiduity, and unremitting attention of John Earl of Bute; a Nobleman of such probity as no temptation could warp; of such spirit as no adversity could humble; severely just in all his transactions; learned, liberal, courteous, and candid; an enthusiast in patriotism, a noble example of public, an amiable pattern of domestic virtue. His inviolable attachment to his Sovereign's father was founded on personal regard, sustained by his love of liberty and independence, which no consideration of interest could ever induce him to forego. His affection for the father devolved upon the son, whom he may be said to have cultivated from his cradle. He concurred in forming his young mind to virtue; in storing it with ideas and sentiments suitable to his birth and expectation; in improving his taste, and directing his pursuit of knowledge. He was the constant companion of his solitude,

\* Dr. Thomas, now Bishop of Winchester.

† The Earl of Harcourt.

whom he honoured with his friendship; the bosom-counsellor, on whose judgment and fidelity he with the most perfect confidence reposed. These connections being considered, the Earl of Bute could not fail of being admitted to a share in the administration, when his Master ascended the throne; and this was a circumstance not at all disagreeable to the former Minister, with whom he had lived on terms of friendly communication."

Here the Writer evidently gives way to fancy, or at least, indulges some partial propensity, which makes him insensibly swerve from the strait line of historical truth. Whether Lord Bute deserves the character here given, we will not pretend to determine: But whatever his deserts may be, it is certain that the tribute of public applause was *never* paid to his merits. On the contrary, his Majesty had scarce ascended the throne, before jealousy took the alarm, and raised a general outcry against this nobleman. How justly the clamour was founded, is not for our consideration; but to this moment we feel the fatal effects of the early prejudices conceived against this Bosom-counsellor: And perhaps if our Author had continued his history yet farther, he might have found reason for altering his opinion of his Lordship, as he did for changing his sentiments with regard to the preceding Minister.—Moderation, the strongest proof of a chastized judgment, is one of the most essential requisites of an Historian; particularly of one, who publishes the history of his own times.

We shall close our extracts from this work, with an account of the circumstances of Mr. Pitt's resignation.

"Mr. Pitt having noted in the Catholic king's conduct, many flagrant instances of partiality, in favour of the enemies of Great Britain; and received intimation that a private treaty was lately concluded between the courts of Versailles and Madrid; is said to have expatiated upon these particulars in council; to have proposed that an armament should immediately proceed to the Mediterranean, and strike some stroke of importance, without further formality, in case the ministry of Spain should refuse to give instant satisfaction to the court of Great Britain. He observed, that such a spirited measure would either intimidate the court of Madrid into compliance, so as to detach it intirely from the interest of France, or oblige them to hazard their homeward bound fleets, loaden with treasure, to the chance of being taken by the English cruisers; as well as to expose their sea-ports to the operations of the British armament, before they could be put in a proper posture of defence. He declared that should his proposal be rejected or post-



postponed, he would resign his employment, and withdraw himself from his Majesty's councils; and the same declaration was made by the earl Temple, after he had harangued in support of the Secretary's advice. The other members considered this proposal as a delicate step not to be hazarded in the present conjuncture. The Spanish king's partiality in favour of France was at best but doubtful, and the contents of the late treaty between the houses of Bourbon were altogether unknown. When one state has cause of complaint or suspicion against another, the law of nations, and of reason, prescribes, that recourse should be first had to expostulation and demands of satisfaction. When these are refused, the power aggrieved is at liberty to redress itself by force of arms, after having given fair warning of hostile intentions, according to the forms established among civilized nations. Unless these forms are observed, there is no faith in the law of nations, no security for commerce, and no difference between the justifiable operations of war, and the most arbitrary acts of piracy and usurpation: for if every power is at liberty to interpret its pretended grievances into aggression, and to retaliate this supposed aggression by immediate acts of hostility, commenced without remonstrance or denunciation; all those individuals, who by commerce and communication sustain the intercourse among the nations, forming as it were one great community of human nature, must be perpetually exposed to violence and peculation. Thus trade and navigation will be discouraged; the interests of humanity decline, and mankind relapse into a state of the most selfish barbarity. England has nothing to fear from a war with Spain, begun under proper auspices, and maintained on British principles; on the contrary, Spain has every thing to fear from the naval power of Great Britain, both in Europe and America. But at a juncture when England is already exhausted by such an expensive war as history cannot parallel; when she groans under a debt of one hundred and thirty millions: when she has undertaken to meet the power of France on the continent, where alone that power can be formidable, and where alone she is unequal to the expence which a war with that nation would occasion; to precipitate herself into a rupture with Spain, whose treasures will enable France to protract that expence, is a measure which England ought to avoid with all the caution that is consistent with the dignity of her own importance. Some regard was likewise due to the following considerations. England, at this period, derived considerable advantages from her trade with Spain. A great number of British merchants and factors were settled in different parts of that kingdom, and concerned in the remittances by the *flota* from the West-Indies: all these would have been inevitably ruined by a precipitation of

hostilities. The catholic king had a numerous navy; and the active commerce which his subjects had lately carried on, afforded a sufficient number of seamen to equip a very formidable squadron, to act in conjunction with the other enemies of Great Britain."

If these were the arguments used by those who opposed Mr. Pitt's spirited proposition, we do not scruple to censure them as weak and frivolous. The measures which Mr. Pitt recommended, are justified by the best Writers on the law of nations; and had they been pursued, there would not have been the least colour for stigmatizing them as acts of piracy and usurpation. Neither was there any pretence for alleging that in consequence of a rupture with Spain, her treasures would enable France to protract the expence of the war. Considering the partiality which the Spaniards had for some time so clearly manifested in favour of our enemies, there could be no doubt, but that they had already assisted them with money, and would continue to supply them, whether we came to a rupture with them or not. But tho' Mr. Pitt's council appears to have been justifiable, abstracted from the event, yet we are far from thinking, that it's being rejected, especially by so large a majority, was a sufficient ground for his abrupt resignation: and we rather consider it as the ostensible, than the real motive.

We wish our limits would allow us to extend our remarks on this history; which upon the whole does credit to the Writer's abilities. Had he composed it with less rapidity, it would have approached much nearer to the perfection which it's title promises. But though we cannot always applaud the rectitude of his judgement, nor the precision of his ideas, yet we seldom fail to admire his vivacity of sentiment, and peculiar glow of expression. He is ever most excellent, when he addresses himself to the passions: And in his reflections on the bill for the relief of debtors, he has drawn a description of a man of sentiment and sensibility labouring under the misery of imprisonment, which is so exquisitely pathetic, that is impossible to read it without shedding tears of sympathy at every line. At the same time he is greatly to be blamed for commemorating events too unimportant to fill the pages of history: and for other improprieties and inaccuracies which we have occasionally taken notice of, in this and the preceding article.

With all it's imperfections however, surely this work might have claimed the public notice, without borrowing aid from a set of wretched prints, of which scarce any bear the least resemblance to the originals, or display any merit in the engraving.

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An historian should draw pictures with his pen; and the engraver should only be called to his assistance, where charts and maps are necessary to illustrate the work.

*Propositions for improving the Manufactures, Agriculture and Commerce of Great Britain.* 8vo. 1s. 6d. Sandby.

**I**F the observations and reflections contained in this pamphlet are not altogether new, they are not the less interesting and important. The sensible and ingenious Author, indeed, appears to have consulted the best Writers, as well as persons of the most consummate experience, on the several subjects of his animadversion. He hath placed these, also, in so clear a light, and shewn their mutual dependence on each other so strongly, that, we should be sorry any slight defects in the matter or manner of his remonstrances, should prevent their being as universally read and attended to, as the importance of the several objects of them undoubtedly requires.

The Author hath divided his performance into five sections; in the first of which he takes a general review of the political situation of this kingdom; which is by no means so promising as some sanguine patriots are pleased to represent it. According to this Writer, we are approaching the crisis of our fate; that æra being near at hand which will doom this mighty empire to future glory, or inevitable destruction. "Many, says he, who are lulled into a state of security, will start up and say, that our military power, and our trade were never greater, nor individuals never richer than at present. It is true: but this was nearly the state of the republic of Genoa within a very few years before it was intirely stript of all its foreign settlements and commerce, and sunk into an inactive and despicable state, in which it has ever since continued.—Thus, tho' the late war has been the most successful to us of any war we were ever engaged in, and, in the opinion of unthinking people, tended to raise us to honour and prosperity; yet, as it was carried on at an expence much beyond what the public revenue would admit of, if we do not immediately retract our expences, and study every art of œconomy, this war must unavoidably prove the destruction and desolation of this island.—Our expences, particularly in Germany, were made without measure, because without controul, as any person may soon be convinced, who looks into the forage, artillery, hospital, and other contingent-accounts."

Deplor:

Deplorable, however, as our situation is, (and our Author makes it out to be bad enough) he tells us not to despair; because we have it still in our power to pay our debts, raise this island to a degree of splendor \* unknown to former ages, and give laws § to all the maritime powers in Europe."

He then instances the situation of France under Henry the fourth, when its glory was retrieved by the honesty and abilities of the duke de Sully; and again under Lewis the XIV. when Colbert was called to the superintendency of the finances: from which examples he infers how much it is in the power of an honest and able Minister to sooth the distresses of his country, and to raise her to power and grandeur; especially under a prince who may resolve to support him against the cabals of the court and the factions of the state; as was the case both with Sully and Colbert.

As we hope our Author is mistaken, in thinking the condition of this kingdom, in many respects, no less deplorable than that of France in either of the administrations above-mentioned, we are the less anxious about its recovery depending on the honesty or abilities of any Minister of State. It is impossible for a Minister to do, or for his Prince to protect him in doing, such things in England as might be done in France, however salutary their effects might prove to the commonwealth. We flatter ourselves, therefore, that we are either not so bad, or that a more powerful and less precarious remedy will be applied, for our relief. In despotic governments, the King, or Minister, is the sole first-mover in the political machine, and its other parts are too subordinate and dependent not to be immediately actuated thereby; but in a government constituted of different primary powers, the one may act without necessarily influencing the rest. Their mutual concord doubtless is requisite to compleat the general action of the whole; but, when displaced by violence, or misplaced by accident, it is not always in the power of any one to correct the others: the clapper may strike, the larum go, and the chimes ring at random, while the silent hand, actuated by the principal spring of the whole, tells the eye a different and more certain tale than what is sounded in the ear. Kings and Ministers may do much; but a general change of

\* The term *prosper* perhaps had been used with greater propriety here. Every state (says a celebrated French Writer) that affects *splendour* is ruined, or near its ruin.

§ Again the same Writer.—Nor have any people more reason to fear the subversion of their own laws, than such as are for giving laws to all others.

manners,

managers, an increase of industry, an improvement in manufactures and agriculture, together with a reformation both in the public and private œconomy of a whole people; these, and these only, can save such a nation, when verging on the brink of ruin. Our Author, indeed, notwithstanding the compliments he is pleased to pay to persons in power, appears to be of the same opinion; almost all his proposals being addressed to, and adapted to the emolument of, the people.

In his second section, he considers the principal disadvantages which the inhabitants of this island labour under at present with regard to their trade, manufactures and agriculture. These he enumerates to be, 1st, The disadvantage of being undersold by the French and Dutch, at foreign markets, in our principal manufactured goods. 2d, The burdens which the trade and industry of this island labour under, from the multiplicity of poor and idle people, and the heavy tax which is raised for their support. 3d, The grievous taxes which are laid on the common necessities of life. 4th, The want of a proper police to ascertain the daily pay of journeymen, labourers and manufacturers; to redress their grievances; to prevent robbing, &c. 5th, The manner of collecting the duties on imported goods. 6th, The importation of iron, hemp, and other naval stores from Russia and Sweden; three fourths of which is paid for in specie, whereas we could have all these articles in return for manufactured goods, from our own colonies. 7th, The sowing our grain, particularly wheat, barley and oats, in the same kind of soil for any number of years; which has been of great detriment to agriculture. 8th, The jarrings that have for some time subsisted between the landed and the monied interests in this kingdom. 9th, The infamous practice of smuggling. 10th, Monopolies and public companies. 11th, The setting up of manufactories in our North-American colonies. 12th, The prohibition of Irish provisions, and the cramping the importation of wool and yarn from that kingdom. 13th, The advanced price of West-India commodities. 14th, The want of proper laws to encourage matrimony and discourage celibacy. 15th, The high price of labour. 16th, The want of navigable rivers and canals in the inner parts of the kingdom. 17th, The want of having a proper regard for our fellow-subjects and our own manufactures. And lastly, the neglect of providing for such soldiers, sailors and ship-carpenters, as were discharged from the government's service at the close of our last wars.

Such are the disadvantages to which, according to this Writer, we are at present subjected, and which his proposals are calculated to remove. To this end, he proceeds in sect. 3. to lay down a plan

a plan for improving our manufactures, and rendering them equally cheap and good, for foreign markets, with those of France and Holland. In order to carry this plan to execution, he proposes to set up manufactories in the eastern part of Cornwall, in Devon, Dorset and the southern parts of Somerset, for working light French Druggets and Dutch cloths for the Lisbon and other southern markets; giving his reasons, which to us appear to have weight, to shew it practicable. At the same time he proposes, as co-operating expedients in his plan, that a bounty shall be given for the importation of Barbary and Portugal wools, for the use of such cloth manufacture; that a small bounty be given on the exportation of hats to the Italian, Spanish and Turkey markets; that encouragement be given for establishing the Cambric manufacture in this kingdom, a manufacture which, he says, the Scotch and Irish have in vain endeavoured to bring to perfection; whereas a company of gentlemen, assisted by the French prisoners, have established such a manufactory in Sussex, where they make cambrics upon the same principles as in Picardy, and equally good with those which are manufactured in that country. He would next have all our workhouses abolished, and a proper police established for the regulation and support of the poor, as well as a police for the discouraging of idleness, drunkenness, and debauchery among our manufacturing poor, journeymen, and day-labourers. He would have the laws repealed which prohibit the importation of Irish cattle and provision to this island; and all possible encouragement given for the same; as also a small bounty on the importation of Irish wool. To these he adds another proposal for laying a heavy tax on bachelors, and passing a law for the encouragement of matrimony; a step he conceives the more necessary, as the inhabitants of this island are considerably decreased within these thirty years past, and that in so great a degree that the whole number of white inhabitants in our colonies is not equal to the decrease. If this circumstance be true, it is indeed alarming; but we fear no such capitation tax as our Author hath projected will mend the matter.

In sect. IV. we have a plan for improving the agriculture of this kingdom. In this part of his pamphlet, he advises farmers to change their grain for sowing every seven years at least; observing that nothing will more contribute to the improvement of our agriculture than the sowing our fields with seed, which was raised in colder climates than our own. For this purpose he recommends the importation of wheat, barley, and oats from Canada, Nova-Scotia, or from Russia and Courland; in like manner he advises the farmers in the southern parts of the kingdom

dom to have a supply of seed-corn every seven years at least from Cumberland, Northumberland, &c. At the same time he condemns the new method of husbandry, set on foot by Mr. Tull, and propagated by M. du Hamel and others, as prejudicial to the culture of every kind of grain which does not require some degree of banking, such as peas, beans, and the like.

Under this head, our Author speaks, tho' very slightly, of the manure of our cold, barren grounds; and makes a sensible proposal respecting the planting of timber in a more effectual manner than hath hitherto been done in this kingdom.

The fifth, and last, section, contains a plan for improving our foreign commerce. His first proposal, on this head, is to establish a proper police for the prevention of smuggling. His second, to lay a tax of two shillings in the pound upon the interest of money lent in this kingdom. He proposes, thirdly, to establish a new method of collecting the duties on all imported goods. 4thly, To lay open our public companies, and discourage monopolies. 5thly, To establish a civil government in Minorca, and to make Port Mahon a free port. 6thly, To give large bounties for the encouragement of a trade with North-America; especially in such articles as shall make for the mutual advantage of both the mother-country and her colonies. And lastly, to establish a colony for the growth of sugars, coffee, cocoa-nut, indigo, &c. in the eastern part of Louisiana.

The Reader will very naturally conclude, that no one man can be equally capable of advising, on the multiplicity of subjects that enter into this Writer's very extensive scheme; he will find, however, on a perusal of this interesting performance, a number of judicious and sensible remarks on most of the topics above-mentioned. At the same time he will have the pleasure of seeing them communicated apparently with the most benevolent and public-spirited intentions.

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*The Satires of Juvenal paraphrastically imitated, and adapted to the Times. With a Preface. 8vo. 3s. 6d. Ridley.*

**A**N imitation of Juvenal may by some be thought unnecessary, as the present age may justly boast as caustic and severe a Satirist of its own. Could our English Juvenal, indeed, be prevailed on to translate, or would he condescend to imitate, the satires of the Roman, we then might hope to have the sense, the vigour, the spirit of them infused into our own language.

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Some good imitations, it is true, have been occasionally made of this bold and manly Satirist; but whether the public will rank the present among the number, time only must, and we believe very shortly will, determine. In the mean while, however, we cannot help looking upon this performance as a monument of poetical industry, or of that facility of composition which so eminently distinguishes the liberal productions of the fine Gentleman, from the laboured works of the professed and venal Scribbler. And, tho' a late coftive Bard hath been pleased to sneer at the former, under the appellation of

The mob of Gentlemen that write with ease,  
the public have generally made a distinction between Authors who wrote to please themselves, and those who were obliged to please other people: paying a proper deference to the one, and entertaining a deserved contempt for the other. When the former take up the pen, they are evidently excited by their love to the Muses, and their noble thirst of immortality, or, as our friend Mr. Marriott expresses it,

While I at Hillingdon unknown to fame,  
Still pant with longings for a Poet's name.

Indeed, had we not reason to believe this Gentleman too important a personage to give the world an anonymous performance, we should suspect him to be the Writer of the present Paraphrase. If it be not his, however, it is certainly the production of a kindred Genius, who hath all the careless ease, and happy negligence of the Author of *Female Conduct* \*. An equal rapidity of composition also, is evidently conspicuous in the present Imitation, which consists of no less than five thousand verses, and appears, from the recent topics interspersed throughout, to have been written within a few months, if not a few weeks. What an invidious reflection would it not be, after this, to say, those verses appear now and then to hobble a little, when it is more than probable the Poet wrote them, as the phrase has it, *stans pede in uno*! And yet some ill-natured Critics have gone so far as to declare the objects of our Author's satire to be low, trite and trivial; condemning his versification at the same time, as incorrect and poor; and his expression, in general, as weak, puerile, and defective. At the peril, however, of such Critics be it: their judgment light upon their own heads: we will not be so presumptuous, but rather leave our Readers to judge for themselves from the following short specimens, taken from the beginning of the first, and the middle of the third Satires.

\* See Review, Vol. XX. page 135.



AUTHOR, be gone; enthusiast tribe, away;  
 Close the trite page, nor trill the flimsy lay:  
 Shall self-puff'd Brown eternal triumphs hope,  
 Jingling satiric Elegies on Pope?  
 With epiphetic *smut* shall sacred rage,  
 Ape the full majesty of Dryden's page?  
 In mimic plumes descriptive weakness trick,  
 And make, by curing Sahl, the Reader sick †?  
 Shall honour grace the thoughts, and not the man?  
 Hence, let all such go rust with Athelstan.  
 See, the gay Censor's self-reforming rage,  
 Sullies the splendours of his former page,  
 (Whose gentle whet a banquet huge proclaims,  
 With all the lawn-sleev'd Gossip's sleepy flames)  
 Where thinly-scatter'd letters scarcely hide,  
 Or, patch-like, fairer shew the paper's snowy pride.

In strains congenial venal Pamphleteers,  
 Show forth their witless scandal to the ears;  
 Still springing fiercer from the flames of war,  
 There infects blast the Soldier and the Tar;  
 To censure blown by fashion's giddy breath,  
 They teize the Hero, and the world to death:  
 The *monthly* Upstarts still from merit tear  
 The bays themselves can never hope to wear;  
 Forc'd to unwilling smiles, their ranc'rous breast  
 Soils worth superior with a pointless jest.

Now tho' we cannot help thinking the *Monthly Reviewers* obliquely pointed at in the close of the above lines, (possibly in resentment for some severity in our strictures on this Writer's former performances) we very cordially and heartily forgive him; being only sorry to find, that any wholesome correction we may have charitably bestowed on him, should be so entirely thrown away.

The next specimen we shall give of this Author's talents for satire, is part of an invective against poor Scotland, who, having so lately smarted under the lash of a merciless Executioner, must smile to find herself thus tickled with the rod of a child.

Yet not unjustly Scotland lures our hearts;  
 She brings a world of sciences and arts.  
 Can books unread, and men unknown, abuse,  
 And eke out Novels, Magazines, Reviews.  
 With Conjurers of all sorts feasts the sight:  
 Her Priests in buskins trip, her Lairds can write;  
 Hist'ry *complete* the sends in Smollet's name;  
 Epic on Epic swells Macpherson's fame;

† Must not this Writer of nice taste be very squeamish? But t' serve are those of so inordinate an appetite, as to boggle at a gnat, and swallow a camel.

M. *subit.*

Maul it with meek presumption dares to own  
 But barely second to the King alone.  
 There each mechanic soars on Learning's wings,  
 And those who work for bread, are sprung from Kings:  
 Kings all themselves, they beg with haughty eye,  
 And curse the hand, that gives them charity.

Again, our Author is not only a professed Imitator of Juvenal, but hath condescended even to imitate a rival and contemporary Satirist. Of this we have an instance in the third Satire before us; where, after a few more such feeble strokes as the above, we have the following lines, evidently miscopied from Mr. Churchill's Prophecy of Famine.

Such strut from self conceit the first of earth,  
 Tho' shiv'ring bare-foot from their earliest birth;  
 Around whose coasts no verdure cheers the eye,  
 Bless'd with no slightest glimpse of jollity;  
 Unless when, aping human sounds, they bawl  
 "Some bonnie A pisode fra' fene Fingal;"  
 While, gazing on his jaw's distended charms,  
 Each mother clasps her warbler in her arms.

But we must here take leave of this performance; presuming it needless to give our Readers any farther proofs of its mediocrity.

*The Alps, a Poem.* By George Keate, Esq; 4to. 1s. 6d.  
 Doddsley.

THIS is a subject proper for the dignity and grandeur of sublime poetry. Scenes of awful magnificence, where nature, secure in her original majestic wildness, derides the subjection of art, inspire the mind with a congenial sublimity, and elevate the imagination by a kind of sympathetic power.

This is known, by experience, to those whom nature has honoured with the faculty of genius or the genuine principles of taste. Poets and painters have frequently caught the true sublime from contemplating rude and uncultivated prospects. *Virgil* was never greater than when he described those scenes that bore no vestiges of human cultivation,

Non rastris hominum, non ulli obnoxia curæ.

And the sublimest strokes of *Poussin* and *Salvator* were caught from

———— the lone majesty of untam'd nature.

Their

Their pencils alone were capable of doing justice to such a landscape as is formed by that tremendous range of mountains, which goes under the denomination of the Alps; but what poet would be equal to the description of such a scene? It is more difficult to express by language that sublimity of sentiment which is inspired by the contemplation of magnificent objects, than by a happy management of the chiaro oscuro, and the variety and boldness of relief, to exhibit the natural form and majesty of those objects.

Let this apology plead in favour of Mr. Keate, if his muse be thought inferior to the subject attempted.

The poem opens with an address to Fancy, and a description of that pleasing idol of the muse, not unnatural; nor improper for the scene:

Bright Goddess, I obey! with rapture hear  
Thy summoning voice, O Fancy, parent sweet  
Of every muse, and fairest of the train,  
Who on the Aonian hill with ceaseless song  
Inspire true harmony.——Lo! where she comes  
Adown yon sloping cliff with graceful step  
Winding a devious path, across her neck  
Her lyre loose-hung, and her dishevel'd hair,  
And robe resplendent with unnumbered hues,  
Light floating on the wind.——Immortal nymph,  
These scenes are oft thy haunt, o'er nature's works  
For ever ranging, various as themselves.  
Now TEMPE charms, and now the balmy gales  
Of fertile Baizé; soon thy fated eye  
Tir'd with their flowery beauties seeks the heath  
Barren and pathless, where with guilt appall'd  
Stalks the lone murderer: Then thou rid'st the storm,  
And midst the crash of elements wakeful sit'st  
On some rude rock 'gainst which the foaming deep  
Breaks fearful, listening to the fruitless shrieks  
Of shipwreck'd mariners; or, if the past,  
Delight thee more, wing'st thy excursive soul  
To hover o'er his tomb whose loss thou mourn'st,  
That favour'd child who sleeps on Avon's banks,  
Crown'd with eternal fame.—O should my feet  
Not too unhallow'd seem, gladly I'd trace  
Thy steps o'er hill and vale, with thee ascend  
The craggy summits of yon mountains clad  
In ever-during ice, or from it's source  
Pursue the torrent to the opening lake.

The description commences in a natural and agreeable manner with a collective view of these stupendous mountains:

In this wild scene of nature's true sublime  
 What prospects rise ! Rocks above rocks appear,  
 Mix with th' incumbent clouds, and laugh to scorn  
 All the proud boasts of art. In purest snow  
 Some mantled, others their enormous backs  
 Heave high with forests crown'd ; nor midst the view  
 Are wanting those who their insulting heads  
 Uprear, barren and bleak, as in contempt  
 Of vegetative laws.

This short sketch of the magnificent scenery is followed by the natural history of the Alps :

—————deep within their bowels lies  
 The marble various-vein'd ; and the rich ore  
 Winds it's slow growth : nor here unfrequent found  
 The crystal, catching from it's mineral bed  
 A changeful tinge, yellow, or red, or green,  
 Azure, or violet, wanting strength alone  
 To be the gem it mimics.—On these heights  
 Blooms many a modest flowret scarcely known  
 E'en to the vale beneath, tho' sweet as those,  
 That, when proud Rome was mistress of the world,  
 Adorn'd the shrines of FLORA. Many a shrub  
 Of sovereign use, and medicinal herb  
 Spread humbly forth their leaves, by careless foot  
 Of shepherd trampled, 'till some chance disclose  
 Their latent virtues————

—————the trickling rill presents  
 Slow bubbling out a salutary draught,  
 With ore impregnated, it's mazy path  
 Tinging like gold ;————

Here the fleet roebuck darts, as thro' the woods  
 The hunter's horn re-echoes ; here the wolf  
 Prowls savage, shunning, save by want compell'd,  
 The haunts of men ; tardy and cautious moves  
 The clumsy bear ; the timorous leveret too  
 In his white hue confiding, on the snow  
 Rests fearless and unmark'd ; while o'er the cliffs  
 Most rude, and cas'd by Winter's icy hand,  
 Wild as the scene he loves, the ibex\* bounds.

Thus the Poet, by discharging the offices of the Historian and the Philosopher, exalts the capacity and the dignity of his art. In his description of the famous fall of the Rhine he had a large scope for imitative harmony, but he seems to have contented himself with precision of imagery :

\* A species of wild Goats inhabiting the coldest parts of the Alps.

—————Here the double Rhine  
Blends it's twin-streams yet slender, and from COIRE  
In circuit sweeps to CONSTANCE, then adown  
The rugged cliffs of LAUFFEN furious pours  
The boiling cataract, with thundering roar  
Far-echoed : in it's dashing fall the foam  
Snatch'd by the eddying winds, disperses round  
A misty shower—————

After having enumerated some rivers of inferior note, which have their source in the Alps, the Poet strikes out the following beautiful image :

These as they glide along survey their banks  
Circled with mountains that appear to bend  
Beneath the woods they bear—————

Of these mountains one in particular is described with great precision and a peculiar air :

—————the mournful larch  
It's drooping foliage hangs : the stately pines,  
Their boughs together mix'd; in close array  
(Wedge'd like the ancient Phalanx) from the axe  
Rear their tall heads secure, on craggy cliffs  
Rooted, or over precipices dread  
Waving their umbrage broad—————

But though some of these stupendous hills are altogether inaccessible, there are others which have submitted to human industry :

—————other hills  
Tho' painful their ascent, spread their steep sides  
Rich in the gifts of CERES, whose the plow  
Might seem a stranger ; yet the barren rock,  
That but a quarry shews, on it's wide top  
Expands fair pastures, where the villager,  
What time the snow beneath the vernal sun  
Dissolves, leads up his flock, to pass the heats  
In rural cares, 'till the dark shortening day,  
And the rough blast, which herald-like precedes  
Th' approach of winter, warns him to the vale.

From the summit of the *Saleve*, a high mountain about four or five miles distant from Geneva, rising perpendicularly above the *Arve*, and commanding a delightful view of the lake, and the different countries that lie round it; our Author presents us with a very agreeable prospect :

—————On thy brow, SALEVE,  
(Thy well-known brow that hath so often woo'd

My pensive mind) I catch with greedy eye  
 Th' enchanting landscape, beyond fiction fair;  
 Where towns and castles lie dispers'd, and woods,  
 And ruddy vineyards, where, it's proudest boast,  
 Geneva's turrets rise, and yon blue lake  
 A far-stretch'd mirror spreads: it's bosom shews  
 Th' inverted prospect circled in with hills  
 And cliffs, a theatre immense!

When we behold Alp piled above Alp in horrible magnificence,  
 we even tremble for the hardy Traveller

————— who dares attempt  
 The GLACIER's slippery tract, or climbs the steeps  
 Of TOURNE, or St. GOTHARD, or hath join'd  
 The toiling passengers o'er CENIS' mount,  
 Or great ST. BERNARD: scarce the aching sight  
 Sustains the view, rocks beyond rocks arise  
 In ever-varying shapes. There piles of snow  
 And dashing cataracts chill; here a thick mist  
 Steals on us while we gaze, and all below  
 Like one wide ocean shews! — it breaks, — it fleets!  
 A new creation bursts upon our sight,  
 Clear and more clear emerging; now distinct  
 In the fair plain behold the lab'ring ox,  
 The busied husbandman, and shepherd boys  
 Tending their fleecy fold —————

The progression of imagery in the above quotation is extremely beautiful. This is the peculiar excellence of poetry, and gives it the superiority over painting.

But the poet himself seems not more delighted with the grand scenery of these wild mountains, nor does he entertain his Readers more agreeably with that, than with the liberty and security which the inhabitants of these regions enjoyed while the circumjacent countries were involved in war. The description here is extremely poetical and animated:

Thrice happy regions! could we mount the winds,  
 And post around the globe, where should we find  
 A calmer dwelling? while destructive war  
 With discord leagu'd, rings her infernal peal  
 Maddening men's brains, thy vallies only hear  
 The sounds of peace; the swain securely sows  
 His fertile fields, nor fears a hostile hand  
 Shall reap the harvest. — Italy may boast  
 It's ripening sun, it's azure skies; how sweet  
 Are Arno's fruitful banks! how proudly smile  
 Thy hills, imperial Florence! nor to me  
 Unknown thy myrtle shades, thy orange groves,

Parthe-

Parthenope\*: yet far more pleas'd I range  
These scenes romantic, by th' endearing voice  
Of liberty allured. Here reigns Content,  
And nature's child Simplicity, long since  
Exil'd from polished realms Here ancient modes,  
And ancient manners sway; the honest tongue  
The heart's true meaning speaks, nor masks with guile  
A double purpose: Industry supplies  
The little temperance asks, and rosy health  
Sits at the frugal board.

While the poet was contemplating the present happiness and liberty of the Swiss Cantons, it was natural for him to reflect on those times when that happiness was more uncertain, and that liberty was unknown. This he does in a very pathetic manner, and celebrates the illustrious founders of the Helvetian liberties, Werner de Staffac, Walter Furst, and Arnold de Melchtal, who in the beginning of the fourteenth century effected a revolution in the cantons of Uri, Switz, and Underwald, and threw off the assumed power of the house of Austria.

The circumstances of this revolution were very extraordinary. In 1315 the archduke Leopold, at the head of near 20,000 men, designing to subject their country, and attempting to enter it at a narrow pass in the mountains called Mongarten, was by the bravery of 1400 men totally defeated. The above-mentioned three cantons thereupon formed a confederacy, and their example being followed, other states threw off their dependency, and leagued with them; till by degrees they attained their present number of thirteen cantons.—Thus Staffac, Furst, and Arnold not only became the founders of public liberty, but from the battle of Mongarten's being fought in the canton of Switz, gave name also to all that tract of country now denominated Switzerland, but before called Helvetia.

The battle of Morat too, where *Charles le Hardi*, the last duke of Burgundy, was defeated by the Swiss, in 1476, is here celebrated; but we wonder that Mr. Keate did not avail himself of one very poetical circumstance in the history of that event, viz. that the Swiss afterwards built a church near the place, of the bones of those Burgundians who fell in the battle.

After these digressions, which arose naturally out of his subject, the Author returns to the scene of his poem, and gives us a description of a thunderstorm in the Alps.

\* The ancient name of Naples.

———hollow blasts  
 Heard from the turbid west, proclaim at hand  
 The Alpine tempest. All the darkening air  
 A gloomy silence holds, and clouds surcharg'd  
 Press lab'ring 'gainst the mountain's side ; alarm'd  
 The swain in haste seeks shelter, nor too soon,  
 For the storm bursts——Lo ! where along the vale  
 A dusky vapour sweeps, and on it's wings  
 Rides Devastation. Now the opening skies  
 Pour forth a deluge, rivers break their bounds,  
 And torrents swell ; down rolls the towering oak  
 From it's high cliff uprent, and the deep voice  
 Of thunder roars tremendous, echoed back  
 From Alp to Alp, and distant dies away  
 In fainter murmurs :————

In this description there are some good strokes, but we must own that, upon the whole, it falls short of our idea of a thunder-storm in the Alps ; what follows of the description is still more feeble, and we shall therefore omit it.

The following winter scene is better executed :

Far other views chill winter's hand displays,  
 When o'er the plains and o'er the rocks he spreads  
 His hoary mantle ; when the thickening air  
 Descends in feather'd flakes. Each prospect now  
 How wild, how shapeless ! streams which us'd to flow  
 With hasty currents, lazy creep, beneath  
 Th' incumbent snow. The tall fir's loaded branch  
 Waves like the Ostrich' plume : the fleecy shower  
 Whirl'd in it's falling, forms unreal hills,  
 And faithless levels————

This is accurate painting, tho' the scenery is by no means peculiar ; but it obtains that propriety from the subsequent description of the ball or mass of snow called the *Avalanche*, which is frequently of a prodigious size, and rolls from the Alps in particular seasons, rendering the passages dangerous to the Traveller :

Nor let him unadvis'd the sloping side  
 Of the steep mountain climb, lest from above  
 The snowy piles o'erwhelm him ; frequent now  
 From parts remote their sullen sound is heard,  
 Striking the startled ear : by eddy winds  
 Or agitating sounds, \* the loosen'd snow

\* It is a commonly received opinion in those countries that any sudden agitation of the air, such as the firing a gun, loud shouting, &c. will at certain times occasion the *Avalanche*.

First



First mov'd, augmenting slides, then nodding o'er  
 The headlong steep, plunges in air, and rolls  
 With one vast length of ruin to the vale —  
 Aghast beneath it the pale traveller sees  
 The falling promontory — sees — and dies!

This description is followed by an affecting story of two lovers, one of whom perished under the Avalanche, and the other in consequence of that misfortune. The story is prettily told, much in the manner of Thomson, but we would advise the Author to correct or omit a feeble exclamation, which follows "their wishes," in some future edition.

We now take our leave of this elegant and entertaining performance, which must be ranked amongst our most valuable descriptive poems.

*Plans, Elevations, Sections, and Perspective Views of the Gardens and Buildings at Kew in Surry, the Seat of her Royal Highness the Princess Dowager of Wales.* By William Chambers, Member of the Imperial Academy of Arts at Florence, and of the Royal Academy of Architecture at Paris, Architect to the King, &c. Large Folio. 2l. 2s. Printed for the Author, and sold by Millar, Doddsley, Becket, &c.

IT is with pleasure we observe the considerable progress which the polite arts have lately made in this kingdom. The encouragement they have received, indeed, from persons of the first distinction, and particularly under the auspices of royal favour and protection, redounds no less to the honour of their Patrons, than to the credit and emolument of the Artists. Of this we have a magnificent instance in the work before us; in the execution of which the talents of several of our ablest Designers and Engravers are eminently displayed; the architectural designs being drawn by Mr. Chambers, the figures by Signor Cipriani, and the views by Messrs. Kirby, Thomas Sandby, and Marlow. The engravings were done by P. Sandby, Woollett, Major, Grignon, Rooker, and other masterly hands.

We wish we could say as much in favour of the subject of these Designs, as of the plates themselves. But we cannot help looking upon the greater part of them rather as objects of curiosity than taste. The gardens of Kew, says Mr. Chambers, are not very large, nor is their situation by any means advantageous; as it is low, and commands no prospects. Originally the ground

was one continued dead flat: the soil was in general barren, and without either wood or water. With so many disadvantages it was not easy to produce any thing even tolerable in gardening: but princely munificence, and an able Director, have overcome all difficulties, and converted what was once a desert into an Eden.

We shall not endeavour to depreciate the merit of overcoming difficulties of this kind: but, for our part, we think that art never appears so graceful as when she acts as a simple attendant, or humble hand-maid, to nature. Lewis the XIVth, indeed, is said to have raised the splendid gardens of Versailles on as unfavourable a spot; but we know not that his choice of it hath ever been attributed to the goodness, or elegance, of his taste.

As to the gardens of Kew, they may probably be laid out as well as the nature of the place would permit; but with regard to the ornaments and buildings, we cannot sufficiently regret, that a fondness for the unmeaning falbalas of Turkish and Chinese chequer-work, should so far prevail over a taste for the beautiful models of Grecian and Roman architecture. There are some designs, indeed, in the present publication, made after the latter: but a very considerable part of it consists,

Of Mosques, *Al-ambras*, Temples, *Tings* grotesque, Chinese or Gothic, Turkish and Moreque:

in the execution of which the Artists have been employed something like those of the noble Peer, to whom, as Mr. Pope says,

Some demon whisper'd, "Timon have a taste."

By this reflection, however, we only mean to censure the prevailing influence of fashion; and by no means to drop the least invidious inuendo against the liberal Promoters of the polite arts, and still much less against the munificent Patroness of this splendid and masterly publication.

*Letters of the Right Hon. Lady M—y W—y M—e:*  
*Written, during her Travels in Europe, Asia, and Africa, to*  
*Persons of Distinction, Men of Letters, &c. in different Parts of*  
*Europe. Which contain among other curious Relations, Accounts*  
*of the Policy and Manners of the Turks; drawn from Sources*  
*that have been inaccessible to other Travellers. Small 8vo. 3 vols.*  
*6s. sewed. Becket and Dehondt.*

**W**HAT Pope observed of Voiture's works, may, with equal truth, be said of these Letters, that 'All the  
 ' Writer,

“Writer lives in every line.” They form, indeed, an admirable picture, a striking resemblance, of the celebrated Lady who wrote them. There is no affectation of female *delicately*, there are no *prettinesses*, no *Ladyisms*\* in these natural, easy familiar Epistles; which (notwithstanding Lady M— might afterwards be inclined to give them to the public) have not the air of being wrote for the press, as were many of the laboured Letters which are so much admired in the correspondence of Pope and Swift. This may, in some measure be presumed, from the incorrectness of the language, in a few instances; for, had the Writer originally designed these papers for the public eye, there is no doubt but she, who was so very capable of it, would have retouched them, and removed such little flaws, as appear like small freckles on a fine face: which, notwithstanding, is a fine face still.

Had Lady M— been immortal, it is probable, this collection of her Letters had never been published; for it is about forty years since they were written, and not one of them, that we recollect, ever before appeared in print. Her Ladyship died but a few months ago, and now we have the edition which many of her friends wished to see, and which some of them, we understand, had particular reason to expect.

For the satisfaction of those who may wish to know by what means, or through what hands, these Letters were conveyed to the press, the Editor hath inserted a preface, written by a Lady, so long ago as the year 1724; and hath also prefixed an advertisement from himself. In the former we are told, that Lady M— had the goodness to lend her MSS. to satisfy the curiosity of the Prefacer; who, having got possession of it, began to entertain hopes of “being permitted to acquaint the public, that it owed this invaluable treasure to her importunities. But alas! adds she, the most ingenious Author has condemned it to obscurity *during her life*. However, if these Letters appear hereafter, when I am in my grave, let this attend them,”—&c. From this passage we may infer, that the present edition is printed from the copy delivered to this fair Prefacer; and that Lady M— had no intention of totally suppressing the publication of her truly curious and entertaining Letters: although she might not care to permit their appearance while she could herself be a witness of whatever reception they might meet with, from a capricious and a malicious world. And certainly she had reason

\* A certain News-paper Critic has charged this affectation upon her, with this very expression; for which we duly reverence the taste and discernment of the said News-paper Critic.

for the caution she observed on this occasion ; for, tho' she out-  
 liyed her great antagonist Mr. Pope, yet she possibly knew, that  
 there were people who would not fail to catch at a few peculiar  
 passages in some of her papers, and to make such attacks on  
 the Writer, as would scarce be thought of, even by the most  
 ungenerous, after her decease.

But waving all farther conjectures on this head, be it suffici-  
 ent to apprize our Readers, that we are under no doubt as to the  
 authenticity of the papers here offered to their perusal. The  
 Editor tells us, in the advertisement subjoined to the above-quot-  
 ed preface, that “ during his residence at Venice, he was ho-  
 noured with the esteem and friendship of their ingenious and  
 elegant Author, and that he presents them to the public, for the  
 two following reasons :

“ First, Because it was the manifest intention of the late  
 Lady M—y W—y M——e, that this select collection of her  
 Letters should be communicated to the public ; an intention  
 declared, not only to the Editor, but to a few more chosen  
 friends, to whom she gave copies of these incomparable Letters.

“ The second and principal reason that has engaged the Edi-  
 tor to let this collection see the light, is, that the publication of  
 these Letters will be an immortal monument to the memory of  
 Lady M—y W——y ; and will shew, as long as the English  
 language endures, the sprightliness of her wit, the solidity of  
 her judgment, the extent of her knowledge, the elegance of her  
 taste, and the excellence of her *real* character.

“ The select collection here published, was faithfully tran-  
 scribed from the original manuscript of her Ladyship at Venice.

“ The Letters from Ratisbon, Vienna, Dresden, Peterwa-  
 radin, Belgrade, Adrianople, Constantinople, Pera, Tunis,  
 Genoa, Lyons, and Paris, are, certainly, the most curious  
 and interesting part of this publication, and both in point of  
 matter and form, are, to say no more of them, singularly wor-  
 thy of the curiosity and attention of all *men of taste*, and even of  
 all *women of fashion*. As to those female Readers who read for  
 improvement, and think their beauty an insipid thing, if it is  
 not seasoned by intellectual charms, they will find in these Let-  
 ters what they seek for, and will behold in their Author, an or-  
 nament and model to their sex.”

We shall now proceed to the Letters themselves.—

The first six Letters commencing with her Ladyship's depar-  
 ture

are from England\*, August 3, 1716, are successively dated from Rotterdam, the Hague, Nimeguen, Cologne, Nuremburgh, Ratibon; and they contain her observations on what she found most remarkable in these places, and particularly in the appearance and behaviour of the inhabitants. In the seven following Letters, which are dated from Vienna, we have many lively and entertaining particulars concerning that celebrated emporium; and more especially of the Court. The tenth Letter will be no unacceptable specimen.

*To the Lady R——*

“ I am extremely rejoiced, but not at all surprized, at the long, delightful letter you have had the goodness to send me. I know that you can think of an absent friend, even in the midst of a court, and you love to oblige, where you can have no view of a return, and I expect from you, that you should love me, and think of me, when you don't see me. I have compassion for the mortifications, that you tell me befall our little, old friend, and I pity her much more since I know, that they are only owing to the barbarous customs of our country. Upon my word, if she were here, she would have no other fault, but that of being something too young for the fashion; and she has nothing to do, but to transplant herself hither about seven years hence, to be again a young and blooming beauty. I can assure you, that wrinkles, or a small stoop in the shoulders, nay even grey hairs, are no objection to the making new conquests. I know you cannot easily figure to yourself, a young fellow of five and twenty, ogling my Lady S—ff—k with passion, or pressing to hand the Countess of O——d from an opera. But such are the sights I see every day, and I don't perceive any body surprized at them but myself. A woman till five and thirty, is only looked upon as a raw girl, and can possibly make no noise in the world till about forty. I don't know what your Ladyship may think of this matter, but it is a considerable comfort to me, to know there is upon earth such a paradise for old women; and

\* These Letters owe their birth to Lady M——y's accompanying her husband, the Hon. Edw. Wortley Montague, Esq; in his embassy to the Ottoman Porte. Mr. Montague died in the beginning of the year 1761, possessed of an immense fortune, the greatest part of which was left to the Earl of Bute, who married his daughter. The ingenious Author of the *Reflections on the Rise and Fall of ancient Republics*, (see Review, vol. XX. page 419.) is the son of this Gentleman, and of our Authoress.

The world is indebted, under Providence, to this celebrated Lady, for the extension of that great blessing to mankind, the *Practice of Inoculation for the small pox*: a discovery which she brought from Constantinople to England: having seen much of its happy effects among the Turks.

I am

I am content to be insignificant at present, in the design of returning when I am fit to appear no where else. I cannot but lamenting on this occasion, the pitiful case of too many English Ladies, long since retired to prudery and ratafia, whom, if the stars had luckily conducted hither, would still shine in the first rank of beauties. Besides, that perplexing word *reputation*, has quite another meaning here than what you give it at London, and getting a Lover is so far from losing, that it is properly getting reputation; Ladies being much more respected in regard to the rank of their Lovers, than that of their Husbands.

“ But, what you will think very odd, the two sects that divide our whole nation of petticoats, are utterly unknown in this place. Here are neither Coquettes nor Prudes. No woman dares appear coquette enough to encourage two lovers at a time. And I have not seen any such prudes, as to pretend fidelity to their husbands, who are certainly the best natured set of people in the world, and look upon their wives' gallants as favourably as men do upon their deputies, that take the troublesome part of their business off their hands. They have not, however, the less to do on that account; for they are generally deputies in another place themselves; in one word, it is the established custom for every Lady to have two husbands, one that bears the name, and another that performs the duties. And the engagements are so well known, that it would be a downright affront, and publicly resented, if you invited a woman of quality to dinner, without, at the same time, inviting her two attendants of lover and husband, between whom she sits in state with great gravity. The *sub-marriages* generally last twenty years together; and the Lady often commands the poor lover's estate, even to the utter ruin of his family. These connections, indeed, are seldom begun by any real passion, as other matches; for a man makes but an ill figure that is not in some commerce of this nature; and a woman looks out for a lover as soon as she is married, as part of her equipage, without which she could not be genteel; and the first article of the treaty is, establishing the pension, which remains to the Lady, in case the gallant should prove inconstant. This chargeable point of honour, I look upon, as the real foundation of so many wonderful instances of constancy. I really know several women of the first quality, whose pensions are as well known as their annual rents, and yet no body esteems them the less; on the contrary, their discretion would be called in question, if they should be suspected to be mistresses for nothing. A great part of their emulation consists in trying who shall get most; and having no intrigue at all, is so far a disgrace, that I will assure you, a Lady who is very much my friend here, told me but yesterday, how much I was obliged to her, for justifying my conduct in a conversation relating

stating to me, where it was publicly asserted, that I could not possibly have common sense, since I had been in town above a fortnight, and had made no steps towards commencing an amour. My friend pleaded for me, that my stay was uncertain, and she believed that was the cause of my seeming stupidity; and this was all that she could find to say in my justification.

“ But one of the pleasantest adventures I ever met in my life, was last night, and it will give you a just idea in what a delicate manner the *belles passions* are managed in this country. I was at the assembly of the Countess of —, and the young Count of —, leading me down stairs, asked me how long I was to stay at Vienna; I made answer, that my stay depended on the Emperor, and it was not in my power to determine it. Well, Madam, (said he) whether your time here is to be longer or shorter, I think you ought to pass it agreeably, and to that end you must engage in a *little affair of the heart*.—My heart, answered I gravely enough) does not engage very easily, and I have no design of parting with it. I see, Madam, (said he sighing) by the ill nature of that answer, I am not to hope for it, which is a great mortification to me that am charmed with you. But, however, I am still devoted to your service; and since I am not worthy of entertaining you myself, do me the honour of letting me know, whom you like best among us, and I'll engage to manage the affair entirely to your satisfaction. You may judge in what manner I should have received this compliment in my own country; but I was well enough acquainted with the way of this, to know that he really intended me an obligation; and I thanked him with a very grave curtsy, for his zeal to serve me; and only assured him, I had no occasion to make use of it. Thus you see, my dear, that gallantry and good breeding are as different, in different climates, as morality and religion. Who have the rightest notions of both, we shall never know till the Day of Judgment, for which great day of *éclaircissement*, I own there is very little impatience in your, &c. &c.”

We were particularly struck with the mention her Ladyship had made of a fair Nun, in the convent of St. Laurence in this city. “ I was surprized, says she, to find here the only beautiful young woman I have seen at Vienna, and not only beautiful but genteel, witty, and agreeable, of a great family, and who had been the admiration of the town. I could not forbear shewing my surprize at seeing a Nun like her. She made me a thousand obliging compliments, and desired me to come often. It will be an infinite pleasure to me (said she, sighing) but I avoid, with the greatest care, seeing any of my former acquaintance; and whenever they come to our convent, I lock myself in my cell.

I observed tears come into her eyes, which touched me extremely; and I began to talk to her in that strain of tender pity she inspired me with: but she would not own to me, that she is not perfectly happy. I have since endeavoured to learn the real cause of her retirement, without being able to get any other account, but that every body was surprized at it, and no body guessed the reason. I have been several times to see her; but it gives me too much melancholy to see so agreeable a young creature buried alive. I am not surprized that Nuns have so often inspired violent passions; the pity one naturally feels for them, when they seem worthy of another destiny, making an easy way for yet more tender sentiments. I never in my life had so little charity for the Roman Catholic religion, as since I see the misery it occasions; so many poor unhappy women! and then the gross superstition of the common people, who are some or other of them, day and night, offering bits of candle to the wooden figures, that are set up almost in every street. The processions I see very often, are a pageantry as offensive, and apparently contradictory to common sense, as the pagods of China. God knows whether it be the *womanly* spirit of contradiction that works in me, but there never before, was such zeal against popery in the heart of, Dear Madam, &c. &c."

Letter XIV. is dated Prague, Nov. 17, 1716; and in the XVth, from Leipzig, we have the story of the Countess of Cozelle; who, from being a King's Mistress, fell a sacrifice to a point of honour; and this even in a country where, as Lady M—y observes, points of honour are not over scrupulously observed among the Ladies.—“The Countess of Cozelle, says our very ingenious Letter-writer, is kept prisoner in a melancholy castle, some leagues from hence, and I cannot forbear telling you what I have heard of her, because it seems to me very extraordinary, though I foresee I shall swell my letter to the size of a packet.—She was Mistress to the King of Poland (Elector of Saxony) with so absolute a dominion over him, that never any Lady had so much power in that Court. They tell a pleasant story of his Majesty's first declaration of love, which he made in a visit to her, bringing in one hand a bag of a hundred thousand crowns, and in the other a horse shoe, which he snapped asunder before her face, leaving her to draw the consequences of such remarkable proofs of *strength and liberality*. I know not which charmed her most; but she consented to leave her husband, and to give herself up to him entirely, being divorced publicly, in such a manner, as, by their laws, permits either party to marry again. God knows whether it was at this time, or in some other fond fit, but it is certain the King had the weakness to make her a formal contract of marriage; which,



which, though it could signify nothing during the life of the Queen, pleased her so well, that she could not be contented, without telling it to all the people she saw, and giving herself the airs of a Queen. Men endure every thing while they are in love; but when the excess of passion was cooled by long possession, his Majesty began to reflect on the ill consequences of leaving such a paper in her hands, and desired to have it restored to him. But she rather chose to endure all the most violent effects of his anger than to give it up: and though she is one of the richest and most avaritious Ladies of her country, she has refused the offer of the continuation of a large pension, and the security of a vast sum of money she has amassed, and has, at last, provoked the King to confine her person to a castle, where she endures all the terrors of a strict imprisonment, and remains still inflexible either to threats or promises. Her violent passions have brought her, indeed, into fits, which, it is supposed, will soon put an end to her life."

In Letter XVI. we find Lady M—y at Brunswick; and the next Epistle brings her to Hanover; the description of which city and court, is the subject of that, and of the XVIIth. In the XIXth, she arrives at Blackenburgh; where is nothing very remarkable, except a brief mention of some improvements in Horticulture, which, in those days, were thought extraordinary in so northern a climate.

The XXth Letter brings our fair Correspondent back to Vienna. It is dated Jan. 1, 1717. Her stay here was about a month; and her farther observations on this place, and description of the Carnival there, which happened at this time, are the subjects of this and the two following Epistles. We must not pass over the circumstance of her XXIth Letter, being addressed to Mr. Pope: which shews, that her Ladyship and that celebrated Genius were not then on ill terms with each other.

Letter XXIII. from Peterwaradin, recites the particulars of her journey thither;—the XXIVth is also addressed to Mr. Pope, and is dated Belgrade, Feb. 12, 1717. It is observable, that in her Letters to that Gentleman, she displays more wit and classical erudition, than in those written to her other Correspondents.

The XXVth Letter of April 1, 1717, from Adrianople, is written to the Princess of Wales, afterwards Queen Caroline; and the perusal of this Epistle, so properly addressed to that illustrious Princess, the patroness and sincere friend of Freedom, civil and religious, will naturally make the English Reader felicitate himself on the superior happiness of his country, beyond  
all

all others, the LAND OF LIBERTY ! At the same time that it will strongly move his heart with generous compassion towards his unfortunate fellow creatures, who are denied the possession of this their *unalienable*\* birth-right: oppressed and wantonly trampled on by those worst and most cruel of all monsters, the *arbitrary Princes of this world* ! The following extract from the Letter which gave rise to this reflection, will amply justify what we have said.

“ We crossed the deserts of Servia, almost quite over-grown with wood, though a country naturally fertile. The inhabitants are industrious; but the oppression of the peasants is so great, they are forced to abandon their houses, and neglect their tillage, all they have being a prey to the Janizaries, whenever they please to seize upon it. We had a guard of five hundred of them, and I was almost in tears every day, to see their infidelities in the poor villages through which we passed.—After seven days travelling through thick woods, we came to Nissa, once the capital of Servia, situated in a fine plain on the river Nissava, in a very good air, and so fruitful a soil, that the great plenty is hardly credible. I was certainly assured, that the quantity of wine last vintage was so prodigious, that they were forced to dig holes in the earth to put it in, not having vessels enough in the town to hold it. The happiness of this plenty is scarce perceived by the oppressed people. I saw here a new occasion for my compassion. The wretches that had provided twenty waggon for our baggage from Belgrade hither, for a certain hire, being all sent back without payment: some of their horses lamed, and others killed, without any satisfaction made for them. The poor fellows came round the house weeping, and tearing their hair and beards, in a most pitiful manner, without getting any thing but drubs from the insolent soldiers. I cannot express to your R. H. how much I was moved at this scene. I would have paid them the money out of my own pocket, with all my heart, but it would only have been giving so much to the Aga, who would have taken it from them without any remorse.”

The first volume of this pleasing collection concludes with the XXVth Letter, dated from the same place, and on the same day with the foregoing, from which we have just given an extract. It is addressed to Lady ———; and, among other curious particulars in it, is one not to be paralleled in the narrative of any *male Traveller*, viz. an account of what Lady M— observed in a visit to one of the Ladies baths, or bagnios, at this place. The bath was built of stone, in the shape of a dome, with no windows but in the roof. There were five of these domes joined together; the outmost being less than the

\* Vid. Rousseau, *Contract Social*.

rest, and serving only as an hall, where the *porterejs* stood at the door. The next room is a very large one, paved with marble, and all around it are two raised sofas of marble, one above another. There were four fountains of cold water in this room, falling first into marble basons, and then running on the floor in little channels made for that purpose, which carried the streams into the next room, something less than this, with the same sort of marble sofas, but so hot with steams of sulphur proceeding from the baths joining to it, it was impossible to stay there with one's cloaths on. The two other domes were the hot baths, one of which had cocks of cold water turning into it, to temper it to what degree of warmth the bathers pleased to have."

The place was full of women, who received our Authoress in a manner the most agreeable to Lady M—'s frank and lively humour. "I was, says she, in my travelling habit, which is a riding dress, and certainly appeared very extraordinary to them: yet there was not one of them that shewed the least surprize or impertinent curiosity, but received me with all the obliging civility possible. I know no European Court where the Ladies would have behaved themselves in so polite a manner to such a stranger. I believe, upon the whole, there were two hundred women; and yet none of those disdainful smiles, and satirical whispers, that never fail in our assemblies, when any body appears that is not dressed exactly in the fashion. They repeated over and over to me: 'UZELLE, PEK, UZELLE;' which is nothing but '*Charming, very charming.*'

"The first sofas were covered with cushions and rich carpets, on which sat the Ladies; and on the second, their slaves behind them; but without any distinction of rank by their dress, all being in the state of nature, that is, in plain English, stark naked, without any beauty or defect concealed. Yet there was not the least wanton smile, or immodest gesture amongst them. They walked and moved with the same majestic grace which Milton describes our general Mother with. There were many amongst them as exactly proportioned as ever any goddess was drawn by the pencil of a Guido or Titian,—and most of their skins shiningly white, only adorned by their beautiful hair, divided into many tresses, hanging on their shoulders, braided either with pearl or ribbon, perfectly representing the figures of the Graces.

"I was here convinced of the truth of a reflection I have often made, *that if it were the fashion to go naked, the face would be hardly observed.* I perceived that the Ladies of the most delicate skins and finest shapes, had the greatest share of my admiration,

tion, though their faces were sometimes less beautiful than those of their companions. To tell you the truth, I had wickedness enough to wish secretly, that Mr. Gervais could have been there invisible. I fancy it would have very much improved his art, to see so many fine women naked, in different postures, some in conversation, some working, others drinking coffee or sherbet, and many negligently lying on their cushions, while their slaves (generally pretty girls of seventeen or eighteen) were employed in braiding their hair in several pretty fancies. In short, it is the women's coffee-house, where all the news of the town is told, scandal invented, &c.

“ They generally take this diversion once a week, and stay there at least four or five hours, without getting cold by immediate coming out of the hot-bath into the cool room, which was very surprizing to me. The lady that seemed the most considerable amongst them, entreated me to sit by her, and would fain have undressed me for the bath. I excused myself with some difficulty: They being, however, all so earnest in persuading me, I was at last forced to open my shirt, and shew them my stays; which satisfied them very well; for I saw they believed I was locked up in that machine, and that it was not in my own power to open it; which contrivance they attributed to my husband.—I was charmed with their civility and beauty, and should have been very glad to pass more time with them; but Mr. W——— resolving to pursue his journey next morning early, I was in haste to see the ruins of Justinian's church, which did not afford me so agreeable a prospect as I had left, being little more than a heap of stones.”

As this Letter is the last in the first volume, we shall here close the present article: reserving the second and third volumes for our next month's entertainment.

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## MONTHLY CATALOGUE,

For M A Y, 1763.

### RELIGIOUS and CONTROVERSIAL.

- ART. 1. *Observations on some fatal Mistakes in a Book entitled, The Doctrine of Grace, &c. In a Letter to a Friend.* By George Whitefield, A. M. late of Pembroke College, Oxford, and Chaplain to the Countess of Huntingdon. 12mo. 3d. Dilly, &c.

**M**R. Whitefield here endeavours to ward off the severe blows aimed at the Methodists, by the Bishop of Gloucester, in his Doctrine of

of Grace, &c. According to his Lordship, [and according to many others too] the Methodists are a sect of fanatics, pretending to divine illumination, and the character of Saints. But the peculiar and poignant manner in which the Bishop speaks of Methodism, is worth especial notice: Mr. Law, says he, begat it, Count Zinzendorf rocked the cradle, and the Devil himself was man-midwife to *their* New Birth. This drollery is very offensive to Mr. Whitefield; and no wonder: nothing more contemptuous could be said of the *new Missionaries*—the *modern Apostles*. In revenge, he intrenches himself behind the Articles, Homilies, and public Office of the Church; from whence he fires away upon his Lordship's batteries, in order to invalidate the whole tenor, and overturn the very foundation of his performance. He seems; indeed, to have made two or three pretty successful sallies, in which he turns the artillery of his antagonist upon the Bishop himself. 'Truth,' says the learned Prelate in his preface, 'is never more grossly abused, nor its advocates more dishonoured, than when they employ the foolish arts of sophistry, buffoonry, and scurrility in its defence.' This passage has Mr. Whitefield chosen for his motto; and, page 20, of the Observations, he repeats it, with this exclamatory addition: "By thy own pen shalt thou be tried, thou hapless mistaken advocate of the Christian cause!" The same words, however, would, we apprehend, be as justly applicable to Mr. Whitefield himself, if retorted upon him by his dignified antagonist: for Mr. Whitefield has said many things in his numerous writings, which he is now confessedly ashamed of.—But literary Cudgel-players seem to take a peculiar pleasure in breaking a man's head with his own staff.

There is one remarkable passage at the close of this little tract, with which we shall conclude the present article: recommending it to the serious consideration of our clerical Readers:

"I would observe,—says Mr. Whitefield, that the unguarded unwary method made use of by his Lordship to stop, will rather serve to increase and establish what he is pleased to term a sect of fanatics. The more judicious Bishop Burnet, as I heard an acute advocate once observe, in the General Assembly of the church of Scotland, prescribed a much better (and, indeed, the only effectual and truly apostolic) way to stop the progress of puritan Ministers, when complained against to his Lordship, by some of his Clergy, for breaking into, and preaching in their parochial charges: *Out-live, out-labour, out-preach them*, said his Lordship."

Art. 2. *Observations on the divine Mission and Administration of Moses*. By Thomas Knowles, M. A. Rector of Ickworth in Suffolk. 8vo. 1s. 6d. Doddsley.

There are some very sensible things in this pamphlet; but we wonder that any body should be at the pains to enter into a laboured defence of this ancient Legislator, since it has been done already with so much greater efficacy another way.—The *Statute of Blasphemy* contains a method of reasoning not easily to be refuted, and renders all other kinds of reasoning unnecessary.—*Probatum est*.

Art. 3. *The Principles of Religion made easy to young Persons, in a short and familiar Catechism.* By Samuel Lord Bishop of St. Davids. 12mo. 6d. Faden.

A Catechism of forty-eight pages, we think, rather too long to be called a *short* Catechism: had his Lordship's performance been comprised in as many lines, it might not have proved less useful than those tedious productions of this kind, with which young minds may be more fatigued and disgusted, than delighted or improved.

#### POLITICAL.

Art. 4. *Considerations on the present dangerous Crisis.* 8vo. 1s. Becket.

The welcome reception which these candid and judicious Reflections have met with from the public, is a fresh proof of the justness of its discernment, with regard to literary productions; and, indeed, we have rarely known an instance of its failing to distinguish between such masterly performances as the present pamphlet, and the ordinary produce of the press.

This very sensible and spirited Writer, who, like a cool, disinterested spectator, stands by, and sees the political game played by both parties, has truly marked the blunders and foul play on either side: and, from the skilful observations he has made, we may plainly perceive, that it is, indeed, high time *the game were up*.

As we would not anticipate the pleasure which the moderate and impartial Reader will find in the perusal of this ingenious little tract, we shall very briefly recommend it to their notice, by only observing, that the Author has given, on the one hand, a short sketch of the errors of Lord Bute's administration\*; and, on the other, a lively view of the unfair and selfish proceedings of his Lordship's opponents. He has rebuked those who were partially attached to the first, and shewn the folly of those who have been duped by the last. In a word, he has incontrovertibly evinced the absurdity and evil tendency of our entering into any contests or competition for the sake of *men*, while *measures* alone ought to be the only objects of our attention.

\* As to the peace, this able Writer is a strenuous Advocate for it. He has likewise several remarks in favour of the late unpopular Cyder-Act, which, in many respects, (however unreasonable, and disagreeable to the public) hath been misunderstood by some, and misrepresented by others.

Art. 5. *A Letter from a Member of Parliament in London to his Friend in Edinburgh, relative to the present critical State of Affairs, and the dangerous Antipathy that seems daily to increase between the People of England and Scotland.* 8vo. 1s. Hinxman.

If this increasing antipathy is so *dangerous*, why does this Writer strain his little talents to make the breach wider? Why does he insult the English with all the gross scurrility of a dull and malignant pen? Why does

does he stigmatize them as "pimps, parasites, thieves, infidels, blasphemers, sodomites, and false swearers?" Lastly, why does he so *consistently* quote Lord Lyttleton, who says, that the Scotch and English, 'are congenial, and filled with the same noble virtues, the same impatience of servitude, the same magnanimity, courage, and prudence, the same genius for policy, sciences, arts?'"

Art. 6. *Considerations on the present Peace, as far as it is relative to the Colonies, and the African Trade.* 8vo. 1s. Bristow.

The design of this pamphlet is principally to shew, that the ends aimed at in the dissolution of the Royal African Company, are by no means answered by the present method of carrying on the trade to those parts where our forts are situated. The chief cause of this failure is represented to be the misconduct of the Officers of the said forts, who act under the African Committee, and monopolize the negroe-trade, by their superior advantages over other traders; thereby keeping up the slaves at a very high price, to the great detriment of our colonies in America.

Art. 7. *The Blessings of Peace, and a Scotch Excise: Or, the humbug Resignation. A Farce, in two Acts.* 8vo. 1s. Abraham.

Altho' this is a low and contemptible piece of Grub-street, yet we are not sorry to see so general a dislike to the late extension of the Excise: a mode of taxation altogether inconsistent with the nature of Freedom, and which must be for ever odious to a people who are duly impressed with the glorious idea of Liberty.—We wonder that, in this age of general improvement, some method hath not been discovered for easing this great and free nation of so hateful a burthen, so vile a badge of foreign slavery; and for supplying the demands of government in some way more agreeable to the subject!

Art. 8. *The Character of a distanded Courtier.* 8vo. 6d. Burnet.

We thought the mob of Writers which assembled to abuse Mr. Pitt, on his quitting the Ministry, had been dispersed long ago; but here is one solitary straggler left behind, hallooing about the streets by himself; altho' nobody pays the least regard to his bawling, or even thinks it worth while to bid the parish-beadle take him to the round-house.

## P O E T I C A L.

Art. 9. *Sincerity, a Poem.* 4to. 1s. 6d. Flexney.

This performance, written by Mr. W. Sharp, junr. of the Isle of Wight, is not without some traits of poetry; but it is written in a bad taste. Its fault is not directed; the Author does not want powers, but his powers are ill employed. It is written with harmony, but without ease; with spirit, but without order; with variety, but without connection. We must, nevertheless, applaud the spirit and tendency

of the work; as nothing can be more commendable than the benevolent disposition, and zeal for liberty, manifested by this young Writer:

Art. 10. *Genius and Valour, a Scotch Pastoral.* 4to. 1s. 6d.  
Becket.

It is with peculiar pleasure we behold an Englishman stand forth in defence of a sister kingdom, so rudely attacked by another of our Countrymen, in *the Prophecy of Fame*; to which the present performance is a proper contrast. And if the Author doth not exceed Mr. Churchill in the fire and force of his numbers, he is at least equal to him in the easy and harmonious flow of his versification. The piece before us is, in our opinion, one of the most truly poetical productions which hath appeared for some time past. The melodious Bard sets out in strains that are as sweetly musical as any we have met with in British pastoral:

Where Tweed's fair plains in liberal beauty lie,  
And Flora laughs beneath a lucid sky;  
Long winding vales where crystal waters lave,  
Where blythe birds warble, and where green woods wave,  
A bright-hair'd shepherd, in young beauty's bloom,  
Tun'd his sweet pipe behind the yellow broom.

Our poetical Readers will be particularly pleased with one passage in that part of his pastoral where the Bard sings the praises of those natives of North-Britain, who have been distinguished for their genius and literary productions: we mean the representation of the Four Seasons appearing to Thomson, and claiming the palm, like the fabled competition of the rival Goddesses before the royal Shepherd on mount Ida. First, Spring addresses the 'liberal-boy:'

Her naked charms, like Venus, to disclose,  
SPRING from her bosom threw the shadowing rose;  
Bar'd the pure snow that feeds the lover's fire,  
The breast that thrills with exquisite desire;  
Assum'd the tender smile, the melting eye,  
The breath *saxonian*, and the yielding sigh.  
One beauteous hand a wilding's blossom grac'd,  
And one enfolded half her zoneless waist.

Majestic SUMMER, in gay pride adorn'd,  
Her rival sister's simple beauty scorn'd.  
With purple wreaths her lofty brows were bound,  
With glowing flowers her rising bosom crown'd.  
In her gay zone, by artful Fancy fram'd,  
The bright rose blush'd, the full carnation flam'd.  
Her cheeks the glow of splendid clouds display,  
And her eyes flash insufferable day.

With milder air the gentle AUTUMN came,  
But seem'd to languish at her sister's flame.  
Yet, conscious of her boundless wealth, she bore  
On high the emblems of her golden store.

Yet



Yet could she boast the plenty-pouring hand,  
The liberal smile, benevolent and bland,  
Nor might she fear in beauty to excel,  
From whose fair head such golden tresses fell;  
Nor might the envy Summer's flowery zone,  
In whole sweet eye the star of evening shone.

Did WINTER hope the envied palm to gain?  
Yes WINTER hop'd. What woman is not vain?  
"Behold," she cried, with voice that shook the ground,  
(The Bard, the Sisters trembled at the sound)  
"Ye weak admirers of a grape, or rose,  
"Behold my wild magnificence of snows!  
"See my keen frost her glassy bosom bare!  
"Mock the faint sun, and bind the fluid air!  
"Nature to you may lend a painted hour,  
"With you may sport, when I suspend my power.  
"But you and Nature, who that power obey,  
"Shall own my beauty, or shall dread my sway."

She spoke: the Bard, whose gentle heart ne'er gave  
One pain or trouble that he knew to save,  
No favour'd nymph extols with partial lays,  
But gives to each her picture for her praise.

In celebrating the military virtue of the Scots, he thus nervously and feelingly mentions the gallant Wallace:

O'er the dear urn, where glorious Wallace sleeps,  
True Valour bleeds, and patriot Virtue weeps.  
Son of the lyre, what high ennobling strain,  
What meed from thee shall generous Wallace gain?  
Who greatly scorning an Usurper's pride,  
Bar'd his brave breast for Liberty and died.

Notwithstanding the warm approbation we have sincerely bestowed on this little elegant poem, we must own, we think the ingenious Author has not shewn equal judgment, in addressing it (so unseasonably too) to the Earl of Bute: but, perhaps, it was the more generous in our Poet, and must be regarded as a proof of his disinterestedness, that he has chosen to pay his devoirs, not to the *rising* but to the *setting sun*.

Art. 11. *The Guardian Angel*. 4to. 2s. Henderson.

The following is the substance of a dialogue that passed between the Author of this poem and his Guardian Angel:

G. ANG. Fear not, O youth!——  
Thy Guardian Angel's in this form enshrined,  
Intent on purposes divinely kind:  
Heaven heard thy prayers, and in proportion will,  
As you're obedient, what you wish fulfil;  
Prefer thy wishes to the throne with speed,  
Nor will the Queen disdain to intercede.

POET. I cannot, dare not this presumption use.

G. ANG. Then your lucky hour you'll lose.  
When their commands superior Beings lay,  
They're held as sacred, and you must obey.

POET. But ah! how dare I ask, that am unknown,  
And can for public good no actions own?

G. ANG. ——— The King, like Heaven, expands  
His grace, where not alone desert demands.

A shrewd Angel this! But he wanders from the subject, and enters into a long detail of the Queen's voyage and nuptials, telling the Poet how

—— ——— With tottering feet  
She trod the yacht, her dearest Lord to meet.

And how Gallia came to oppose her passage,

In a gilt chariot which dragoons surround.

As to the King, our Author promises, that if he is a good man, and behaves himself as he ought to do, he shall occupy that throne in heaven which was formerly in the possession of the Devil.——Query, Whether this Writer is qualified to shine most as a Courtier or as a Poet?

Art. 12. *Ode on the Return of Peace. Also the Speech of Europa.*  
4to. 6d. Becket.

A phenomenon which we cannot account for. The Author is no Poet, and of this truth he seems, by his preface, to be conscious; what then, in the name of common sense, could induce him to write verses, and what is more, to *print* them? Does he think that *any thing* is good enough for the public, or that their stomachs are so sharp set for poetry, that whatever has the least form or appearance of it, will go down? If he has fallen into any such mistake, his bookseller, no doubt, will soon cure him of it.

Art. 13. *Ode in imitation of Horace, Ode I. ad Mæcenatem. Addressed to his Grace John Duke of Montague, the most beneficent of Mankind. Jan. 30, 1748. To which is surjoined, the original Ode of Horace, illustrated by a new Interpretation.* By Sir William Browne, M. D. 4to. 1s. 6d. Owen.

It is unfortunate for this Author, for the public, and for ourselves, that our venerable friend *Martinus Scriblerus* is now upon his travels through foreign countries. He alone could have been equal to the task of reviewing the work of this punctilious Bard, this poetico-critico-heraldico sculptorico Sir William Browne! Such a formal piece of composition we do not remember to have seen since the commencement of our Review. Such affectation of singularity, such literary Quixotism, so much grave trifling, and pompous insignificance, in the narrow compass of a pamphlet, have we never yet met with. Wherever sophistry could pervaricate, or singularity could innovate, the sense of Horace has been perverted, and the text has been altered. Where the connection  
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and the interpretation were obvious to every intelligent school-boy, they have been laboriously obscured by forced divisions, by idle conjectures, and impertinent allusions. All this, however, might be endured, as only one short Ode of Horace has been thus broken upon the wheel of criticism, did not the Critic threaten us with farther comments *ejusdem nominis et coloris*. Now may all the powers of sense and taste forbid it! Gods of ancient wit and elegant simplicity, defend your Horace from the cicatrizing hand of this medical Critic!

The following stanza is taken from his Ode in imitation of the first Ode of Horace:

Some march in Mars's sanguine train,  
While mothers curse th' imbattled *plane*,  
And trumpet's deadly tone:  
Some join the hunter's early crew,  
And thro' the co'd their game pursue,  
While wives such sports bemoan.

*Plane*, not *plain* for the universe; that would be contrary to all the rules of etymology, for the word is derived from *planus*. But then way not *trans* instead of *train*? did you not know that this word is derived from *trans*? Ah! oculatissime medice! Tu, bone, nutasti semel.

In the Knight's interpretation, or literal translation, are these verses:

My pleasure is the shady grove,  
Where nymphs and satyrs freely rove:  
Where, while the Muses aid I find,  
I turn my back upon mankind.

Indeed! could the elegant, the polite Roman pay mankind such a scurvy compliment? Ah! *Sapientium oclave! annon observasti scabiem Lingue?*

### M E D I C A L.

Art. 14. *The Principles and Constituence of Antimony.* By William Redmond, M. D. 8vo. 1s. Curtis.

When a Doctor, or a doctoring Bookseller, has a mind to get money faster than the ordinary course of practice or trade will permit, he discovers a *Nostrum*, he prints advertisements, he recites a number of cases, he gets as many cures attested, he procures a patent, and he publishes a pamphlet. This being the regular course, those who duly go through it, are, therefore, *regular* Physicians. We have only to add, that Dr. Redmond has graduated himself through all or most of these requisites, that his all-powerful medicine is called the *Antimonial Pill*; and that it cures the goat, rheumatism, cancers, all manner of nervous disorders, scurvy, low-spirits, and palsy.

### M I S C E L L A N E O U S.

Art. 15. *The History and Antiquities of the County of Essex. Compiled from the best and most ancient Historians; from Domesday Book, Inquisitions post mortem, and other the most valuable Records and*

and MSS. &c. particularly from the Collections of the late Rev. Mr. Holman, and Mr. Samuel Dale; including those of Mr. Richard Symonds, Mr. Thomas, and Mr. Nicholas Jekyl, the Rev. Mr. John Ousley, Mr. Humphry Wanley, who furnished Materials out of the Harleian Library, and the great Improvements of the late most accurate Mr. John Booth. The whole digested, improved, perfected, and brought down to the present Time. by Philip Morant, M. A. Rector of St. Mary's, Colchester, &c. and Fellow of the Society of Antiquaries. Illustrated with Copper-plates. Folio. 10s. 6d. sewed. Whiston, Davies, &c.

The preface to this work informs us, that materials for a history of the county of Essex have been collecting for above a century past, by the gentlemen whose names are mentioned in the title; that these materials were put into the hands of the author; and that the present publication is but a part of the work: which is intended to be contained in one volume in folio.

This first part of the work comprizes the hundreds of Chelmsford and Witham; and seems to be accurately compiled, though not very elegantly printed.

Art. 16. *A View of the Gold Coin and Coinage of England, from Henry III. to the present Time. With Copper-plates.* Folio. 9s. in boards. Snelling.

As we cannot trace the gold coinage of this kingdom farther back than the reign of Henry III. it is probable that the golden penny \* of that prince was the first English money made of that precious metal. Here, therefore, as he could go no higher, our author's view commences; and is continued down to the guinea and quarter-guinea of George III. The several coins in the whole series are accurately considered and described, with respect to type, legend, sorts, rarity, weight, fineness, value, and proportion. The engravings seem to be very exact: but this is a circumstance which will best appear from an actual comparison of the prints with the original pieces. — This author's history of our silver coinage was mentioned in the Review for March 1762, p. 237.

\* Value twenty pence.

Art. 17. *A Plan for improving the Trade at Senegal, Addressed to the Lords Commissioners for Trade and Plantations.* 8vo. 6d. Doddsley.

It is well known, says the sensible Author of this little pamphlet, to people who have travelled, and been attentive to the ways of men in different countries and stations of life, that a free labouring man, in a free country, where the fruits of his labour are entirely at his own disposal, works harder than any slave in any part of the world. A Porter in London, for instance, does more work in one day, than any four slaves in the West-Indies in the same space of time. Nor is this owing

to the difference of climate; the constitution of a Negroe being suited to a hot country, and well agreeing with labour. Again, not a few people, he says, imagine that the Blacks are naturally lazy and wicked, beyond the rest of mankind; which is not fact. But, continues he, they may with good reason affirm, that slaves of all sorts are very lazy, and extremely addicted to those kinds of wickedness which offend and disturb society.

For these reasons, he thinks it certain, that if the Negroe-slaves in the West-Indies were set at liberty, and obliged to work for their subsistence, they could be hired to plant and prepare sugars, &c. so as to raise them cheaper than by the present method of purchasing and maintaining them for that purpose. In the present state of things, indeed, he admits, that it would be almost impossible to stop the slave-trade, or alter the constitution of the sugar-islands; but imagines he could propose a plan for settling a new colony in Florida, the neutral islands, and in Senegal, on a much better footing. The latter place only is the object of the present scheme; which, tho' only the outlines of it are here sketched, is evidently the design of an able hand: but as it is much to be doubted, whether the Government will either adopt it, or enable private persons to do it, we shall pass it over.

We cannot dismiss this pamphlet, however, without taking particular notice of a passage or two, which may possibly be of service in the establishment of future colonies, and which the Writer desires may be regarded with attention. "In settling a colony, or forming a good government, says this Projector, great care ought to be had not to frame any laws against any thing merely irreligious, nor against immorality, except that sort which immediately affects society. I say, immediately, for if we go to draw inferences from what may be the consequence of allowing, or winking, at a bad example, we shall be in the highway towards establishing the Inquisition: for, however, we may condemn the proceedings of that tribunal, yet, if we in the least endeavour to punish a man for any crime except violence or fraud, we are certainly impelled by the very same principles with those of the Holy Office. That those laws against irreligion and immorality, are the bane of society, and tend towards the destruction of a commercial country, or, indeed, any country, is plain, if we compare the countries where these laws subsist and are put in force, with the places where they are not. Not to bring such glaring instances, as to compare Portugal, Spain, Italy, and Barbary, the finest countries naturally in the world, with England and Holland, I shall confine myself to North-America, and compare the province of New-England, our oldest settlement there, with that of our lately settled one, Pennsylvania; and let any one give me any other tolerably probable reason, for the one excelling the other so much in commerce, the improvement of lands, &c. but that Pennsylvania owns no laws merely religious, nor punishes any man for a crime that does not immediately affect society. Let it be considered so, that, wherever religious laws subsist, and are put in force, there we shall find more violence committed, with other crimes that directly affect society, than in countries where such laws have no being."

Now, tho' we do not think this Writer's facts sufficiently support his arguments, he is undoubtedly, in a great measure, politically right. Universal toleration, in speculative and indifferent matters, is at once  
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the proof and the means of a flourishing government; but it is not so easy, perhaps, as this Writer imagines, to distinguish between offences that only mediate, and those which immediately, affect society.

Art. 18. *The Adventures of Mark the Rambler.* Written by HIMSELF. 12mo. 3s. Williams.

Mark the Rambler was a poor, filly, drunken barber; who being confined for debt in the Fleet Prison, and having no better employment, amused himself with writing the insignificant history of his own insignificant life: in which we are told, that, when a 'prentice, he ran away from his master; was charitably received into Winchester college; became afterwards a strolling player; returned to his trade; had a wife and children; grew idle and foolish, rambling about from ale-house to ale-house, till he reduced his family to beggary, and himself to a jail. These are the great circumstances of this wretched life: the rest being only a continued detail of how many eggs and rather he eat, and how many quarts of ale he drank, at the several tipping houses which he frequented. — Never have we beheld authorism so debased before! never subject was more unworthy of the press! never did the press produce a more contemptible work!

Art. 19. *A Letter from the Hon. Thomas Hervey to the late King. To which is prefixed, one to the Duke of Newcastle, recommending the Contents of it to his Grace's furtherance and favour.* 8vo. 1s. Woodfall.

Altho' the subject of this Letter be of a private nature, we do not think it altogether of so little concern to the public, as the Writer intimates. The public, indeed, cannot interfere to redress the Author's grievances, or make up for his disappointments. They may feel, however, a just resentment for his injuries; and be properly affected with the picture of a great mind, reduced by family insults, the negligence of a Physician, and the neglect of a Minister of State, to the lowest state of dereliction and despondency.

Art. 20. *An Examination of the Oratorios which have been performed this Season at Covent-Garden Theatre.* 8vo. 1s. Kearsly.

Taste, judgment, and some humour, are to be found in the remarks and observations contained in this performance; it would yet have been prudent at least in the Author, if, after severely censuring some of the most admired Oratorios ever performed, he had not confined his encomiums solely to the Cure of Saul; which, whatever merit may be allowed it, both as a poetical and musical composition, hath not received the public sanction so fully, as to screen our Examiner from the suspicion of partiality.

Art. 21. *A Charge delivered to the Grand Jury, at the General Quarter Sessions of the Peace, held at Guildhall, Westminster; on Wednesday April 6, 1763.* By Sir John Fielding, Knt. Chairman

Chairman of the said Session. Published at the unanimous Request of the Magistrates then present, and the Grand Jury. 4to. 1s. Marth.

This charge having been published at the *unanimous* request of those who heard it, will doubtless be imagined to contain something curious, either as to its matter or manner: and, indeed, we may safely say, it contains much of both. We need not wonder, therefore, that the *polite opinion* the auditors entertained of it, should occasion the worshipful Orator to feel their consent co-operating with his own inclinations, to dedicate the first-fruits of Westminster Guildhall to its great Patron, the Earl of Northumberland. This is accordingly done, and with a peculiar good grace, by his Lordship's *respectful friend* the Chairman.

With regard to the Charge itself, it begins with representing to the Jury the *immense* consequence of the trust reposed in them; and then proceeds to a specification of the offences that may come under their consideration. And here it is that the worshipful Orator makes an equal display of his talents, as a Politician, a Physician, a Lawyer, and a Divine.

To hear him expatiate on his first head, namely, against infidelity, prophaneness, and sabbath-breaking, one is apt to regret, that so shining an Ornament on the bench of Justices, should not be removed to a higher seat on the bench of Bishops. Again, when he speaks of the offences committed against the *sacred* person of Majesty, his crown and dignity, who is there that might not have mistaken his sage and eloquent remonstrances, for those of a Lord Chief Justice or High Chancellor. "Turn your thoughts, for a moment, says he, towards our excellent constitution; observe well its dignity, examine how nobly it is calculated for the support of Liberty; mark how, by its exquisite frame, our privileges are preserved, our properties secured, and our happiness established; and who will not rejoice that he is an Englishman!"

As to offences against each other, our accomplished Magistrate "vehemently believes, that the severe blows that intoxicating liquor Gin, has, within these few years, received from the Legislature, has," in short, prevented people from giving each other such *severe blows*, as heretofore; in other words, hath prevented murders: nay, he is apt to think, that housebreakers, highwaymen, and other violaters of the public peace, are not so cruel as they were formerly, for the same reason: for, as he very learnedly observes, "Gin is a species of liquid fire, that inflames the constitution, enrages the mind, does not cheer the heart, but makes men ripe for mischief."

On Libellers he is also very severe, "as monsters in human shape, that beggar all description."

As to Bawdy-houses, he observes, "they are the receptacles of those who have still some sense of shame left, but not enough to preserve their innocence. These houses (continues our Orator) are all sufficiently injurious, and do great mischief. But those I would particularly point out to your attention, are the open, avowed, *low* and *common* bawdy-houses, where *vice* is rendered *CHEAP*."

But it is impossible for us to cull all the choice flowers of rhetoric, or

take notice of every salutary injunction, contained in this notable Charge to the whole of which, we therefore, refer the curious Reader.

**Art. 22.** *The British Mariner's Guide. Containing compleat and easy Instructions for the Discovery of the Longitude at Sea and Land, within a Degree, by Observations of the Distance of the Moon from the Sun and Stars, taken with Hadley's Quadrant. To which are added, an Appendix, containing a Variety of interesting Rules and Directions, tending to the Improvement of practical Navigation in general; and a Set of correct astronomical Tables.* By Nevil Maskelyne, A. M. Fellow of Trinity College, Cambridge, and Fellow of the Royal Society. 4th 5s; sewed. Nourse.

The importance of finding the Longitude at sea, is so great to a maritime and commercial nation, that every rational attempt to ascertain it to any tolerable degree of accuracy, undoubtedly deserves encouragement. In the method here proposed, four observations are requisite to determine it. The first, is an altitude of the sun, or some bright star, for regulating a watch, by which the other observations are to be made. The second, is the distance of the moon's enlightened limb from the sun or star. The third and fourth observations are, the altitudes of the moon and the sun, or the star, from which the moon's distance is observed; to be taken by two Observers assisting the person who takes the distance of the moon from the sun, or star, at the very instant, or, at the utmost, within a minute of the time he gives notice that he has completed his observation. At the same instant, or, at the utmost, within a quarter of a minute, and before the Observers attempt to read off the degrees and minutes from their quadrants, somebody must note the hour, minute, and quarter part of a minute, of the watch regulated as abovementioned.

This method may seem a little troublesome to such as have not made use of it; but we are informed, that a very little practice will render it easy and familiar.

With regard to the other problems, rules, and directions, for the improvement of Navigation, contained in the Appendix to this work, we shall only mention two of the most curious. The one is, a problem to determine the Longitude at sea or land, from three cotemporary observations only; namely, the distance of the moon's limb from a star, and the apparent altitudes of the moon and star, provided the moon be not less than two hours distant from the meridian. The other, is a concise method of finding the Latitude from two observed altitudes of the sun, with the interval of time given by a common watch.

As to the tables, they are most of them curious and useful; and as they appear to be pretty generally correct, we cannot help recommending this publication as a work of considerable merit and utility.

**Art. 23.** *Observations on the State of the Highways, and on the Laws for amending and keeping them in Repair; with a Draught of a Bill for comprehending and reducing into One Act of Parlia-*



*ment, the most essential Parts of all Statutes in Force relating to the Highways, and for making Provision for the more easy and effectual Repair of the Highways.* By John Hawkins, Esq; one of his Majesty's Justices of the Peace for the County of Middlesex. 8vo. 2s. sewed. Worrall.

The Writer of this treatise appears to be perfectly acquainted with his subject; he has with great perspicuity pointed out the defects in the laws now subsisting, which he has shewn to be inconsistent with the general principles of justice and equity, and inadequate to the ends proposed. It is easier, however, to point out inconveniences, than to remove them: and though we acknowledge that there is great merit in the Author's draught of a bill for reducing all the laws now in force into one, yet we are not satisfied that it would effectually provide for all the mischiefs to be remedied. Among other objections, we think it much too prolix; and that, in particular, the several clauses regulating the number of days Statute-labour, might without any difficulty be comprehended in one. Indeed, in our opinion, it would be most adviseable to annihilate the statute duty entirely; and the draught of the bill, as the Author observes, may easily be adapted to that end: but, if thought proper to be continued, it is highly reasonable, that they who wear the roads with coaches, chariots, and chaises, should, as he has judiciously provided, be made contributory. Upon the whole, the draught of the bill here offered, is a good foundation for improving the laws on this very interesting subject.

Art. 24. *An Oration delivered at Newport, Isle of Wight, November 15, 1760, to a few Friends of Liberty and their Country. As an Introduction to an annual Meeting on that Day.* 8vo. 1s. Griffin.

If this Orator's judgment had borne any proportion to his zeal, he would never have suffered this rhapsody to have transpired beyond the few friends to whom it was delivered. As warm Lovers of Liberty, we applaud the occasion of this meeting, but such orations will never tempt us to be members of the society.

## S E R M O N S.

1. **T**HE folly and guilt of satirical slander, before the University of Oxford, February 20. 1763. By John Tottie, D. D. canon of Christchurch, archdeacon of Worcester, and chaplain in ordinary to his Majesty. Sandby, &c.

2. On occasion of the Brief for the American Colleges. By Daniel Watton, A. M. Vicar of Leke in Yorkshire. Richardson, &c.

We have here a sensible discourse on a very benevolent occasion; that of establishing seminaries for encouraging learning in the British colonies: an undertaking which every friend to knowledge must wish well to, although it may not be in his power to advance it.

As in one particular we view this subject in the same light with Mr. Watton, we will cite a pertinent remark which he has made on the scheme

scheme of erecting colleges in America, in his own words. "Experience, says he, hath informed us, that not only true religion, but all arts and sciences had their dawning in the East have hitherto travelled westward, and seem to be still in the same direction. So that should America, in some very distant period, become the school of Christian knowledge, useful arts, and liberal science, under the countenance and protection of a powerful and independent state; — and in such circumstances, should its inhabitants speak of this island, as we do of those countries which once were, and now no longer are blessed and distinguished with those inestimable improvements of human nature; — what could be objected to a dispensation, tending to vindicate the wisdom and justice of the Governor of the World, in taking away the light from those who refuse to walk by its direction, and imparting it to nations and people, that have hitherto been in darkness, but are now perhaps more likely to bring forth the fruits thereof.

What Mr. Watson says may be very true; we know that the seats of knowledge have shifted, and have left places as dark as they once found them: Whether that may be the case again, now that the printing-press has diffused learning more universally, is a point only to be ascertained by future experience. The ravages of conquest have effected what we have formerly seen of this nature; what may yet occur must spring from other causes. If ever the seat of learning should move to America, and carry the Christian religion with it, such a revolution must result from the eternal changes that all worldly affairs naturally undergo. Man will never rest satisfied with his present acquirements; when, therefore, arts, sciences, and religion have been canvassed, altered, and improved all possible ways, they may decline *here*, though not, as in other places, quite desert us; and be as eagerly cultivated in infant colonies, and by ignorant nations. Thus may the transmigration of religion from one country to another be naturally accounted for, without supposing, as many do, the Almighty to shift about what is esteemed the true faith. from one country to another, eternally thwarted and disappointed in his purposes: and we may venture to predict, that whatever system of faith is propagated, and wherever it is established, people will inevitably differ in their opinions, and branch out into what are called schisms.—As mankind never did, it is probable they never can unite in any one theological system.

3. *The superior happiness of the righteous dead to that of living saints.* Occasioned by the decease of the Reverend Mr. James Fall, of Watford in Hertfordshire. By John Gill, D. D. Keith, &c.

4. At the anniversary meeting of the governors of the Magdalen charity, March 22. 1763. By Patrick Delany, D. D. dean of Down. Johnston.

5. *The influence of religion on human laws:* at the assizes at Oxford, March 3, 1763. By John Rotheram, M. A. Fellow of University college, and one of the Preachers at his Majesty's chapel at Whitehall. Sandby.

6. *The Scripture Doctrine of Obedience to Government,*—at Oxford, May-Fair, and Audley-chapel, in the parish of St. George Haicover-square. By George Watson, M. A. Robson, Law.



# T H E MONTHLY REVIEW,

For J U N E, 1763.



*Conclusion of the Debates of the House of Commons, from the Year 1667 to the Year 1694.* Collected by the Honourable Anchtel Grey, Esq; who was thirty Years Member for the Town of Derby; Chairman of several Committees; and Decyphered Coleman's Letters for the Use of the House. Vols. IX. and X.

**T**H E S E concluding volumes comprehend the parliamentary transactions of the most interesting period in the English history. Till this happy era, we could scarce be said to have had any settled constitution. The prerogatives of the crown, and the privileges of the people, were, both of them, rather founded on usurpation than right: under the government of a weak and necessitous Prince, the latter were prevalent; under that of an able and ambitious Monarch, the former were predominant: and as far as precedent could give a sanction to practice, both might equally justify the exercise of undue and irregular powers.

The unfortunate Charles, attempted to vindicate his arbitrary measures, by this idle and insufficient plea. Had he been guided by his own good sense, instead of being governed by the pernicious counsels of interested and enterprizing advisers, he would have known, that no precedent whatever could warrant the exercise of power which, by experience, is found injurious to the interest of the people, for whose benefit alone Kings were entrusted with prerogatives; and of whose majesty, Kings are but the representatives.

It is scarce credible, that they who destroyed their King, because he exceeded the just limits within which sovereignty should be circumscribed, were nevertheless so weak and inconsiderate, as to admit his successor, without any previous attempt to ascertain the boundaries between prerogative and privilege, which, through various revolutions, had been disputed at the expence of so much blood.

Their omission, however, was attended with such fatal consequences, as left the crown once more in the disposal of the people, who, having profited by the errors of their predecessors, at length took care to obtain an express acknowledgement of their rights, and conferred the crown upon a *real contract* between the King and his future subjects.

Nevertheless, though much was done at this time for the improvement of national freedom and welfare, yet much was left undone; and is still wanting towards perfecting the generous plan, which the Patrons of the Revolution most probably had in view.

It may not become us, as Reviewers, to point out wherein the revolutionary system is yet imperfect; and such an attempt is the more unnecessary, as, in the course of the following debates, the Reader's own sagacity will suggest to him many particulars to which we allude.

On the meeting of the Parliament, the House, in a grand committee, considered the state of the nation; when a long debate arose, whether the words "demise," "desertion," "devolution," or, "abdication," should be made use of to signify the consequence of the King's having withdrawn himself. After several very curious, learned, and critical arguments, which are too copious for abridgment, they

Resolved, That King James the second having endeavoured to subvert the constitution of the kingdom, by breaking the *original contract* between King and People, and, by the advice of Jesuits, and other wicked persons, having violated the fundamental laws, and having withdrawn himself out of this kingdom, has abdicated the government, and that the throne is thereby become vacant. [Which was agreed to by the House, and the Lords concurrence was desired.]

It is observable, that among other things, they very *prudently* determined that "The vacancy of the throne made no dissolution of the government:" and they considered it as a case only tending to dissolution. The reason of this subtle distinction is obvious; for had it been deemed an actual dissolution, the government

vernment must have devolved upon the people *collectively*, and the Convention had no authority to act as Representatives.

Having declared the throne vacant, at a subsequent meeting it was debated, how to fill it, and what power should be given to the King.

“ Mr. Garroway.] We have had such violations of our liberties in the last reigns, that the Prince of Orange cannot take it ill, if we make conditions, to secure ourselves for the future ; and in it we shall do but justice to those who sent us hither, and not deliver them up without very good reason.”

“ Sir William Williams.] When we have considered the preservation of the laws of England for the future, then it will be time to consider the persons to fill the throne. The Prince's declaration has given us a fair platform. Some of your laws have been very grievous to the people, though not grievances ; and, perhaps, those occasioned arbitrary government. Those are to be redressed. Because King Charles the second was called home by the convention, and nothing settled, you found the consequence. Charles the second was a young man, in the strength of his youth, and, you know, much money was given him, and what became of it. The act of the Militia is worthy your consideration ; and he in whose hands you will put it, should be our head. I take it to be your security to settle your safety for the future, and then to consider the person. I now speak for all England. I would consider purging corporations, and arbitrary power given by the late King to the Judges : weak Judges will do weak things ; their Master commands them ; they read no books, and know nothing to the contrary. I could give many more instances.”

“ Sir Richard Temple.] I hope you will not leave, till you see how we got out of our rights. Secure your liberties, and you cannot better recommend the government to one to succeed, than by settling these things. I will reduce my thoughts to three heads essentially necessary. 1. Encroachment upon Parliament, (though in the hands where you will place the government there may be no danger) to secure posterity ; and you may have time, to call persons to account that break Parliaments, when they will not do what pleased ; to provide for their certainty and frequency, and that persons obtain not pardons when they have ruined the nation ; and to provide for Elections of Parliaments, that corporations may not be made tools to nominate whom they please ; to provide against a standing army without consent of Parliament, not in peace, when there is no war nor rebellion. An army was no part of the government, till the late King's

time. The militia act was made use of to disarm all England. 2. Your care should be, that Westminster-Hall be better filled with Judges; and not under pretence of the King's prerogative, to give away all. That the Judges be "during life," and that they have salaries instead of fees: that Sheriffs make not unjust returns of juries, and that Westminster-Hall have as little power as you can. Formerly Westminster-Hall decided not great cases, but left them to Parliament. The Judges now do not only *Lex dicere*, but *facere*. In new and difficult cases, this will be the way to preserve you from what they are bid to judge. 3. The coronation oath to be taken upon entrance into the government; and, as we are sworn to our Kings, so they be sworn to protect us. Pursue the ends of the Prince's declaration, with some such securities as I have mentioned, that these things may be taken care of; to recommend to posterity what you have done for them."

"Mr. Boscawen.] We know that the Prince's declaration pursues all those ends mentioned. But arbitrary government was not only by the late King that is gone, but by his Ministers, and farthered by extravagant acts of the long Parliament. The act for regulating corporations was upon a specious pretence to secure the Crown; but had the end with the commissions for regulating corporations. Though ever so loyal, yet if they differed from the designs of the Ministry, they were put out. The Militia, under pretence of persons disturbing the government, disarmed and imprisoned men without any cause: I myself was so dealt with. There is a clause in the militia act, for a week's tax after 70,000*l.* for trophies, and not to exceed it; but as it is now practised, two or three years have been collected together, without regard to the act. Arbitrary power is ill in a Prince, but abominable to one another. The triennial bill for Parliaments was but a device, when we were going into slavery; but by such an act, if we have no redress of grievances (as Mr. Vaughan, of this House, then said, who was as much for the King as any) "better to have no law at all." I move, that these things may be taken into consideration.

"Resolved, That before the Committee proceed to fill the throne, now vacant, they will proceed to secure our religion, laws, and liberties."

"Serjeant Maynard.] I agree to the vote; but I fear, if we look so much one way on arbitrary government, we may sit for five years, and never come to an end of what has been moved. One says, 'In the Saxon time, the people were much puzzled. One King made one law, and another King another.' Another drives at a new Magna Charta. The former Parliaments

ments cared not which way they run, so pensions were paid.—The management of the Militia was an abominable thing.—Many speak in coffee-houses, and better places, of fine things for you to do, that you may do nothing, but spend your health, and be in confusion.—Take care of overloading your horse, not to undertake too many things. I would go only to obvious and apparent, and not into particulars too much.”

“ Lord Falkland.] We must not only change hands, but things; not only take care that we have a King and Prince over us, but that for the future he may not govern ill. Some, perhaps, are dissatisfied with the power, some with the army.—It is for the people’s sake we do all, that posterity may never be in danger of popery and arbitrary power.”

“ Mr. Sacheverell.] Since God hath put this opportunity into our hands, all the world will laugh at us, if we make a *half settlement*. As the case stands, no man can tell that what he has is his own. Unless you look backward, how men have been imprisoned, fined, severely dealt with; the same may happen to other Gentlemen. We must look a great way backward. I cannot find three laws, from twenty years upwards, that deserve to be continued. In the great joy of the King’s return, the Parliament overshot themselves so much, and to redress a few grievances, they got so much money, that they could live without you; pensions were agreed for so much in the hundred for all they gave; warrants of commitments, arms taken from persons, &c. They were ill affected to the government, because they endeavoured to choose persons they liked not. You may look back a great way; but secure this House, that Parliaments be duly chosen, and not kicked out at pleasure; which never could have been done without such an extravagant revenue, that they might never stand in need of Parliaments. Secure the right of *elections*, and the *legislative power*.”

“ Mr. Pollexfen.] First make a settlement of the laws, that they may be asserted, and those must all be consulted by Lords and Commons; and then settle the Crown. Every man sees the nature of this proposition; I am as much for the amendment of the government as any man, and for repressing the exorbitances of it; but the way you are in will not settle the government, but restore King James again. If but a noise of this goes beyond sea, that you are making laws to bind your Prince, it will tend to confusion. The greatest enemy you have cannot advise better. One kingdom is gone already; and this is in confusion. Some of the Clergy are for one thing, some for another; I think they scarce know what they would have: and the more we divide, the more it makes way for the popish interest.

est. Popery is the fear of the nation; and all that voted against popery, may fear popery. — But now we begin to forget it. Formerly it was thought impossible that popery should come in, and that the Tests would keep it out. — But how can we bring to pass all these proposals before he is King? We cannot; and when he is King, perhaps he will not pass these into laws. — To stand talking and making laws, and in the meantime have no government at all! They hope better things from our actions abroad, and a better foundation of the protestant interest. The Prince's declaration is the cause of your coming hither, that the kingdom may be established, and the laws and government secured from being subverted again. If we stand talking here, we shall do as strange things as those who prevailed by arms in the late times; and, not coming to a settlement, it ended in their own destruction, and never came into any settled government; so the authority of the King swept away all at last. We lately had a bill of exclusion; it was talked of so long, that both parties suffered; one formerly, the other since. A law you cannot make till you have a King. The thing you go upon is not practicable: one Gentleman is of opinion, 'to take away all the laws since this King came to the Crown;' another, 'to make a new Magna Charta.' If you sit till all these motions are considered, we may think to make our peace with King James as well as we can, and go home."

"Mr. Garroway.] I would not draw this debate out at length; something must be done: a great many things have been named by several persons to be redressed. I hope we do not go about to sit here till all be done. All we can do for the present is, to represent to the Prince, that these things may be done; and, under some short heads, to present the Prince with what you would have done, to give security to the government; and let an oath be administered to him; and in a few days you may come to your end."

"Mr. Seymour.] We shall suffer by our doing, more than by reason of not doing at all. Will you think fit to leave the dispensing power unquestioned in Westminster-Hall? Though the clock do not strike twelve at once, must it not strike at all? Will you do nothing, because you cannot do all? Will you let men go on in the same practices they have formerly? Will you establish the Crown, and not secure yourselves? What care I for what is done abroad, if we must be slaves in England, in this or that man's power? If people are drunk and rude below, as was complained of, must that stop proceedings in Parliament?"

"Sir



“ Sir Thomas Lee.] I find there is a difference in the committee, how to word the question. I know not how to propose words to reach every man’s sense. If you put it so general, how our liberties have been invaded, perhaps a few days will state it. There was an opinion formerly, of the long robe, that must be exploded, ‘ that the King may raise what army he pleases, if he ‘ pay them.’ That is the support of slavery, when there is other support to the King than the people’s affections to their Prince.”

“ Colonel Birch.] I am as much afraid of losing time as any body: whereas disorders of the army in Ireland are spoken of, they will be still worse, unless provision be made to keep us from slavery and popery. I differ from what Gentlemen say, as to the time it will take you up. I think it will not, take you a day’s time, when you have filled the vacancy of the throne. Prepare what you would have repealed, and present it. As to the Fast moved for, I know not what we should fast for—I will not call to-morrow Sunday\*, for I do not find it called so in books: I would sit to-morrow, and I hope to make an end to-morrow. There is a tax called *hearth-money*; take that away, and the Prince will have ten times more safety than in all his army, and that may be in one line.”

“ Mr. Hampden, junr.] You are, by order, to consider the state of the nation. Though you have voted, that King James has abdicated the crown, you have not done all; we are still free, and not tied by oaths. The time presses hard, on many accounts; and to rise without doing more than filling the throne that is vacant, is not for the safety of the people. It is necessary to declare the constitution and rule of the government. In the late convention, there was a vote passed, ‘ That the government was in King, Lords, and Commons.’ I move, that the Journal may be inspected. You have voted, ‘ That King ‘ James has violated the constitution of the nation,’ *call the chief Governor what you will.*”

“ Mr. Harbord.] You have an infallible security for the administration of the government: all the Revenue is in your own hands, which fell with the last King, and you may keep that back. Can he whom you place on the throne, support the government without the revenue? Can he do good or harm without it? It is reasonable you should be redressed by laws; but unless you preserve your government, your papers cannot protect you. Without your sword, how will you be secured from

\* January 30th.

the dangers from Ireland, and the mutiny of the army? All may be lost, whilst you are considering."

"Sir Richard Temple.] We here represent all the nation. Place the government in some person, and then provide for the rest."

"Sir Christopher Musgrave.] In justification of your vote yesterday, to declare your grievances, you are to declare wherein King James the second has broken the laws, and whom you have put by the government. You must have wheels before you can put the cart upon them. In the first place, put the question, 'That you will proceed in asserting the rights and liberties of the nation; and that you will appoint a committee to bring in general heads of such things as are absolutely necessary for securing the laws and liberties of the nation.'"

In consequence of this debate a committee was appointed, who drew up that grand palladium of the British constitution, the *Bill of Rights*, in which the Reader will find that many very material provisions are omitted, which were proposed and insisted upon in the course of the foregoing arguments. It is no wonder, however, that all securities in favour of public liberty, prove imperfect and incomplete, when we consider how many subject tools are forward to court the favour of the Crown, by checking every effort to establish a due degree of political independence.

The government being settled according to the hasty plan dictated by the pressing exigence of affairs, the Commons soon began to grow jealous of the Court, and to perceive, that something was still wanting for the improvement of the constitution. The influence of the Courtiers in Parliament, seems to have been one of their principal grievances, as we may learn from the following debate.

"Sir John Thompson.] I could wish we had a self-denying ordinance, 'That no persons should sit here, that have places or offices of profit.'—I am justified by good authority; for before Henry VIIIth's time, no person that belonged to the Court was permitted to sit within these walls. It is wonderful to consider, that when the Commons were poorer than now, they should remove great men, and Favourites, from the Crown. The reason then was, there was no dependency upon the Court; they brought more of the country, and less of the court, with them in after times. I speak my mind truly, and have no reserves; but I believe we shall not carry this, because there were never more dependencies on the Court than now."

"Sir

“ Sir Christopher Musgrave.] I moved the question, and I will tell you the meaning of it; ‘ That no Member shall be a Receiver of money granted by the excise or taxes.’ I think it more proper that they should not be Receivers, than give away the privilege of the House.”

“ Mr. Palmes.] We ought all to stand here on an equal foot; if we make discrimination of who shall have privilege, and who not, I am against that. I would, at present, wave both these questions, and not lose the fruit of this debate: but if you will lay your hands upon offices of great profit in this House, and if you will make distribution of it to the public use, I am for it.”

“ Admiral Russel.] I move, ‘ That the moiety of all profits of offices above 500l. per annum, should go to the use of the war.’ ”

“ Sir Robert Rich.] Russel spoke to me of this motion long ago, before I had a place; but now I rejoice, that I have an opportunity to shew my respect to the government, and shew myself willing to work hard to ease the people.”

“ Sir John Lowther.] I am as ready as any body for this motion; I will only say, if I found my service acceptable, I would serve for nothing. I am for the question entirely; but there must be exceptions; as of the Judges: they lose by their practice in being made Judges; and the Commissioners of the Great Seal.”

“ Sir Christopher Musgrave.] What is said by Lowther is worthy observation; they do lose by their employments, and I would have them exempted.”

“ Mr. Howe.] I am sorry that we, who have no offices, have not power to vindicate ourselves: but some things are to be considered in the question. There is great difference in employments. A man has greater loss in the country by attending them, and some are obliged to keep tables.”

“ Mr. Dutton Colt.] If offices of 500l. per annum shall not be rated, I shall have no share in it; but if keeping no tables, I am willing to pay my share.”

“ Colonel Granville.] I move, ‘ That all salaries exceeding 500l. per annum, shall pay one half to the government, during the French war.’ ”

“ Sir Stephen Fox.] The necessities of the government are so great, that they make the valiantest man tremble at the consequence of delay.”

“ Sir

“ Sir Robert Rich.] The plainest way is to begin at home. The Gentlemen of the Admiralty have 1000*l.* per annum paid them; my plain intention is, that they should have 500*l.* per annum; but to cut off two parts of three, is the way to work them to nothing.”

“ Resolved, *nem. con.*] That the salaries, fees, and perquisites of all Officers under the Crown, (excepting the Speaker of the House of Commons, the Judges, the Lords Commissioners of the Great Seal, [foreign Ministers] and commission Officers, serving in the fleet and army) exceeding 500*l.* per annum, shall be applied to the use of the war.”

Such unanimity, upon a point so highly injurious to the interest of many Members, shews, that there was yet some degree of public virtue in that assembly. If it was thought expedient that *all* Officers of the crown (except those above specified) should contribute their moiety to the use of the crown, how especially just and necessary is it, that *they* should be made contributory who hold civil employments, which, in time of war, yield a princely revenue, and are little more than *fine cures*? There certainly cannot be a greater defect in any government, than to suffer a set of indolent luxurious drones, who do not expose their persons for the public defence, to grow great by the public calamity.

The influence of the Courtiers, however, was not the only circumstance which excited jealousy in these days. The King, being a foreigner, was thought partial to his countrymen, at which his subjects took great offence. In some instances, perhaps, they were rather churlish to their Sovereign, by obliging him to dismiss even his body guards. Their apprehensions, however, with regard to foreigners, will best appear from the debate which follows.

“ Sir Peter Colleton.] There are many brave men in the nation, and some sit in your House, qualified for General Officers, and there is no need of foreign General Officers. The foreigners would have raised the siege of Athlone; the foreign Generals were against storming; but an English General was for it, and it was taken: for ought I know, had it not been done, Ireland had been still to reduce. Englishmen naturally love their country, and will not willingly destroy their country. Foreigners cannot have that affection for England. When King James set up to overthrow Parliaments and property, the English Officers gave up their commands. We know not how soon we may fight for our all on English ground.—I think we are much safer in English hands than in foreigners. None are ignorant of the melancholy

melancholy story of Steenkirk ; every one knows that tragedy. The common soldiers had no opinion of their Officers. I move, ' That none but natives should command Englishmen.'

" Mr. Wharton.] The thing is just, to encourage Englishmen ; and as long as there is a necessity of a war, I would continue it on our own foundation. We want not foreign Officers ; we have natives fit for employment.—Nothing but an English army can preserve our English liberties and properties. Encourage them to be entirely English, from the soldiers to the Officers."

" Lord Falkland.] I have as much esteem for English Officers as any body ; but the King, who is a witness of their actions and merits, is the best judge ; I would have that come only from the King. You know not what Officers the King designs. When you come to the state of the war, it will be proper to speak to this then."

" Sir Edward Seymour.] I wonder, that, on such a subject as this, and so little debating upon it, Gentlemen call for the question so suddenly.

" In relation to foreign Officers, that fell not out by chance ; it was necessary, and not chance. Men are not born Generals. A man may be a good Officer, and not a good General. We have not of our own men fit for that employment ; the King knows men, and I hope you will not offer the King men unfit. Men that get into employment, think it an injury if they are not Captains presently. Men that have not gone through all employments, can never be fit for the army, or navy, and return with all disadvantage. What number have you fit for General Officers ? They are few ; and will you think to discharge and send away foreigners, till you have Generals of your own ? I am not for foreigners, for foreigners sake. If we have not General Officers of our own fit for this employment, I hope you will not put the foreign Officers out."——

On this debate, which was drawn to a tedious length, the question was put, ' That the King be advised, that no General Officers, for the future, shall command Englishmen, but such as are natives of his dominions.' But it does not appear what was determined in respect to this question.

It is observable, however, that the Courtiers on this, as upon every other occasion, were extremely obsequious : and there is as little sound reason, as public spirit, in their arguments. That ' men are not born Generals,' is true. Nevertheless, it does not follow, that, previous to their promotion to that rank, they should

should 'go through all employments;' or that they should even serve an apprenticeship in the camp. We can happily produce some recent examples of men who have done honour to the staff, without being mechanically trained through the several military gradations. Wolfe and Clive, were indebted more to genius than experience; and, notwithstanding our late advantages under a foreign General, we hope that, for the future, none but natives of these dominions will ever command Englishmen.

Every one knows that the discontents of party in this reign ran very high; and that the King alternately placed his confidence in the Whigs and Tories, with equal ill success. The misconduct of the administration gave birth to a motion for coming to this resolution, "That the great affairs of the government, for the time past, have been unsuccessfully managed; and that the King be moved, for the future, to employ men of known integrity and fidelity." This produced the following spirited arguments.

"Sir William Strickland.] I cannot tell where it is we are wounded. I would not have the management in such hands for the future; but this cannot be while we have a *cabinet council*."

"Mr. Waller.] 'Cabinet council,' is not a word to be found in our law books. We knew it not before; we took it for a nick-name. Nothing can fall out more unhappily than to have a distinction made of the 'cabinet' and 'privy council.' It has had this effect in the country, and must have; that, in the country, the Justices of the Peace, and Deputy Lieutenants, will be afraid to act: they will say, 'they cannot go on;' and why? Because several of them have been misrepresented, and are not willing to act; they know not who will stand by them; and are loth to make discoveries, unless seconded. If some of the privy council must be trusted, and some not, to whom must any Gentleman apply? Must he ask, 'who is a cabinet Counsellor?' This creates mistrust in the people. I am sure, these distinctions of some being more trusted than others, have given great dissatisfaction. This is what I have met with this summer; and therefore I second the motion."

"Sir Richard Temple.] All Governments reduce their council to a few; Holland does; and the French King to three."

"Mr. Waller.] We have reduced our Secretaries from two to one: the question proposed was, 'That the King be advised, that all matters of state be advised of in the privy council; and that the management of them by a cabal is dangerous.'"

"Sir

"Sir John Lowther.] — I have heard foreign Ministers say, 'That it is better for their affairs in England than any where else, because once a year the Parliament sits; and without the charge of intelligence, they know all affairs.' If you act by measures of no country, nor your own, what will ensue?"

"Mr. Goodwin Wharton.] — As for private councils, all Kings have their Favourites; and I wish the King had such a Secretary as Mazarine, to secure the interest of the nation, and not himself. The method is this; things are concerted in the cabinet, and then brought to the council; such a thing resolved in the cabinet, and brought and put upon them, for their assent, without shewing any of the reasons. That has not been the method of England. I am credibly informed, that it has been much complained of in council, and not much backed there. If this method be, you will never know who gives advice. If you think it convenient, I shall be of your mind; but I think this method is not for the service of the nation."

"Mr. Foley.] I would have every Counsellor set his hand to his assent, or dissent, to be distinguished."

These reflections on cabinet councils are certainly just; and whatever specious pretence may be urged to induce a belief of their necessity, they can never convince intelligent and unprejudiced minds, that the weighty concerns of a great and free kingdom should be transacted by a private Junto, and that the constitutional Counsellors of the state should be treated as cypheis; much less can any man of common sense be persuaded, that public business should be managed by a council, within a cabinet council: and least of all, that it should be directed by the sole will of any insolent, intruding, arbitrary subject, under the title of Prime-Minister.

Among the remarkable transactions of this reign, scarce any raised a greater ferment, or occasioned warmer debates in Parliament, than an ingrossed bill from the Lords, 'For the frequent calling and meeting of Parliaments,' setting forth, 'that a Parliament shall be holden once every year: next, that a new one shall be called every three years, after the dissolution of the former Parliament: and lastly, that a period shall be put to the present Parliament in January next.' The bill, in the opinion of the most judicious persons, was not well drawn, to answer the general seeming intentions of the bill.

Mr. Harley arraigned the Lords for sending down this bill; touched on their extravagant assuming of judicatory power; and then said,

"The

"The bill is a plausible panegyric on this Parliament, for its funeral oration; yet notwithstanding I am for the bill. Such remedies, to obtain good things, must be obtained in good Princes reigns. Annual Parliaments have been enacted by several statutes. When one is grown a little old, another hath been made. It is no entrenching on the prerogative, but is for the honour of the King. He hath said in his declarations, 'That he will put us 'in such a way, that we need not fear being under arbitrary 'power, by yielding any thing to make us easy and happy.' Our honour is concerned for this bill; considering what we have done, we should let others come in, that they may find, that money is not here to be gotten. *A standing Parliament can never be a true Representative*; men are much altered after being some-time here, and are not the same men as sent up. The Lords sent you a bill in Henry the eighth's time, for settling their precedence; and you have sent bills to them concerning your privileges."

On the last reading of this bill, it was objected, "That this was a good House, and that the nation would not be grieved with its continuance." To which, it was answered by

"Colonel Titus.] Manna when it fell, was as sweet as honey; but, if kept, bred worms. It is objected, 'We have 'good laws for frequent Parliaments already.' I answer, the Ten Commandments were made almost four thousand years ago, but were never kept."

When it was objected, 'That this bill did not only retrench the King's prerogative, but might be reasonably ill taken by the King, who had done so great things for us;'

Mr. Harley, in reply, pulled out of his pocket the Prince of Orange's declaration, and read it to the House.

After much controversy, the bill passed, 200 to 161: and the King let it lie on the table for some time, so that men's eyes and expectations were much fixed on the issue of it. But in the end he refused to pass it, so that the sessions concluded in an ill humour.

The rejecting of this bill occasioned furious discontents, and produced the following warm debate.

"Mr. Brewer.] All agree, that the King hath a negative voice to bills: nobody hath a greater reverence to Parliaments than myself; but the bill rejected was liable to exceptions. I gave my vote to make the Prince of Orange King; but will never give my vote to unking him. I think it proper, in this case, for the King to exercise his negative voice."

"Sir



" Sir John Thompson. ] When I gave my voice to make the Prince of Orange King, I thought to have seen better times than these. If this matter go, and nothing be done, I expect nothing but that we shall be Underlings to Courtiers. It is fit to consider the state of the nation in all parts of it; as in your quotas; so if you consider your fleet, your convoys: look upon all miscarriages, and you may hunt them to the cabinet; but there we must leave it, for we cannot find the hand that does the mischief. King Charles the 1st, was the first that set up the cabinet; but he was taken down for it; so was King James, his son, and made a vagabond. All debates should be in council; now all things are huddled up. Our affairs are secret, but our miscarriages open."

" Mr. Bromley. ] — The preamble of the bill declared former corruptions, and suspicion of the like now: the bill offers remedy, but we are denied it; which speaks this language, ' The King will have us still corrupt.' At length it was

" Resolved, That whoever advised the King not to give the royal assent to the act touching free and impartial proceedings in Parliament, which was to redress a grievance, and take off a scandal upon the proceedings of the Commons in Parliament, is an Enemy to their Majesties and the kingdom."

In consequence of this, a representation was made to his Majesty, setting forth how few the instances have been in former reigns, of denying the royal assent to bills for redress of grievances; and the great grief of the Commons for his not having given the royal assent to several public bills; and particularly to the bill touching free and impartial proceedings in Parliament, which tended so much to clear the reputation of the House.

To this, the King, as might well be supposed, gave an evasive answer: and no other, it is to be feared, will ever be obtained, to representations of this nature. We can only lament, that the bill rejected at this time, is likely to remain for ever among the *desiderata* of our constitution: though it is evident, that it would more effectually secure the freedom and independence of Parliaments, than all the laws now subsisting for that purpose.

We are concerned that our limits will not allow us to gratify our Readers with extracts of many other curious and valuable passages in these volumes: which, with all their defects, may be considered as a very valuable accession to the stock of political knowledge. Though the abrupt, inelegant, obscure manner in which they are; for the most part, expressed, renders them dry and

and unentertaining to a hasty Reader, yet they who pay due attention to matter, will find their time well bestowed in the perusal of these Debates.

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*The Police of France: Or, an Account of the Laws and Regulations established in that Kingdom, for the Preservation of Peace, and the preventing of Robberies. To which is added, a particular Description of the Police and Government of the City of Paris.* 4to. 3s. 6d. sewed. Owen and Harrison.

IT may seem strange to assert, that Liberty is, in some degree, an enemy to improvement. Nevertheless, we may venture to say, that, in a free country, it is more particularly difficult to establish new regulations, however certain we may be, that the proposed innovation would prove of general benefit to the community.

The multitude being governed by precedents and habits, rather than by reason and reflection, conceive violent prejudices against all new expedients. Not being able to foresee the probable consequences attending their execution, they are alarmed by a thousand ideal dangers, which their fears and their ignorance suggest: and where every one has the privilege of being clamorous, though a projector had *Lingua centum, Oraque centum, Ferrea Vex*, yet it would be in vain to contend against them.

Add to this, that as free kingdoms are generally divided into political parties, the most salutary schemes will not fail to be condemned by those in opposition, who will practise on the public weakness and credulity, and persuade them, that their liberties and properties are endangered, by the very measures which are calculated to secure both.

Thus, should any attempt be made to regulate the Police of this nation, by borrowing improvements from our neighbours, our pretended Patriots would rejoice in an opportunity of rendering themselves important among the rabble, whom they would industriously tutor in the lesson of sedition.—*No French government! No wooden shoes!* would resound throughout every part of the kingdom.

Nevertheless, every one is sensible of the shameful defects of our Police, which daily expose us to the assaults of lawless and desperate ruffians; who are only to be discovered and apprehended by miscreants as abandoned as themselves. Thus the remedy is as bad as the disease, which will ever remain incurable, while  
justice

justice is made a trade : a trade too, of which the profits accrue from the multitude of malefactors.

For us, who, as Reviewers, are of no party, and of no country, we do not scruple to declare, that in the account of the French Police now before us, there are many laws and regulations which might be safely and profitably adopted for the better government of this country.

This very ingenious, and, we trust, just account, first exhibits a general view of the several jurisdictions established in France for the administration of justice. In the next place, it gives a description of the particular establishment of the *Marechausée* in each province, for the preservation of the peace, and the preventing of robberies on the highway : and thirdly, describes the regulations in force at Paris, for the like preservation of the peace, and the preventing of street robberies.

To these heads are added, a farther account of the French Police with regard to the maintainance of their poor ; the support of their hospitals ; the duty of their magistrates in supplying wood and water, and other necessary provisions ; the preventing fires ; the regulating of public companies ; and the paving, cleaning, and lighting the streets. Likewise some remarks on the extent and circumference of London and Paris, the number of their inhabitants, and the necessity of circumscribing the boundaries of each ; concluding with an estimate of the expence of the Police.

Should we attempt to give the Reader a general idea of the several contents of such various articles, we should be led far beyond our destined limits : we shall therefore confine ourselves to the second and third articles, which describe the establishment of the *Marechausée* for preventing robberies on the highway ; and the regulations likewise for the preventing of street robberies.

The Writer gives a very curious and accurate account of the rise and jurisdiction of the *Marechausée*, which is now composed of several companies, distributed throughout the kingdom, one in every Generalité\*, of which there being thirty, consequently there must be as many companies ; over each of which there is a Prevot General, who constantly resides in one of the principal towns of his department, under whom are two or more Lieutenants, residing in some of the other districts : these command the Exempts, and these again command the several

\* A Generalité, in some parts, comprehends one province ; in others two or more.

brigades into which the company is divided ; each brigade consisting of five, namely an Exempt and four Archers.

“ Being divided into different brigades, they are quartered in the several towns within their department, as near as possible at equal distances ; so as not to be more than half a day from the one to the other ; from whence it is their duty to set out every day on horseback ; the one from one side of the town, and the next from the other ; so that one brigade going towards the east or south, according as the road lies, may meet at the extremity of their patrol the other brigade, that sets out at the same time towards the west or the north ; and the next day each going the opposite ways, again meet with the other brigades, setting out to meet them, in the like manner, from the other sides ; so that each brigade is alternately to meet, every other day, the one and the other, that are quartered on each side in the adjoining districts : by this communication they are able to carry on a string of intelligence, from one extremity of their department, and, I may say, from one extremity of the kingdom, to the other. It is by these means especially, that they inform one another of all public disorders, robberies, or other crimes, that have been committed in their own, or in any distant districts ; and in case of the offenders having escaped, can transmit the description of his person, for each to search and apprehend him. This intelligence is also communicated in another yet shorter method, by sending the description, or *signalement*, as it is called, of the fugitive, to the public office of the *Marechaussée* at Paris, where it is immediately printed, and a proper number of bills sent by the post to every *Prevot* general, in their several departments, who disperse them to their several brigades : thus, within a few days, notice of the crime, and a description of the criminal, are signified all over the kingdom, to those very Officers whose duty it is to apprehend them. It is by this method likewise that they generally find out and retake all deserters from the army. So that it is scarcely possible for an offender of any kind whatever to shelter himself from justice, throughout the circumference of this wide and extended kingdom.”

Having described the order and distribution of these Archers of the *Marechaussée*, the Writer, in the next place, gives an account of the service they perform, the extent of their power, and the manner of exerting it. Among various services which he enumerates, “ They guard the Receivers of the public revenues ; and, if required, are ready to do the same to any Travellers, apprehensive of danger, upon notice given, and the payment of a certain price, fixed at so much a league.”

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These regulations are admirably well calculated for the purpose of public security; and though we are aware of the jealousy which very justly prevails in all free kingdoms against every appearance of military establishment, yet we are persuaded, that a guard, in the nature of our light horse, might, under the direction of the civil Magistrate, be made to perform all the functions of the *Marechaussée* with good effect.

With regard to the regulations for preventing street robberies, the inhabitants are protected, day and night, by a guard of armed and disciplined watchmen, under the denomination of the *Guet à Cheval*, and *Guet à Pied*, who are never to serve out of the walls of the city.

The *Guet à Cheval* is a company composed of two hundred effective men, and twenty supernumeraries, commanded by a chief, who takes his orders from the Lieutenant de Police, or the Minister who has the department of Paris. "This company is divided into brigades; each brigade is composed of a Brigadier and four horsemen: four brigades, or twenty men, patrol the streets in the day time; and fifteen brigades, or seventy-five men, patrol the streets at night: and the whole, in their turns, perform these separate duties alternately.

"The day guard being thus divided, traverse the city in different patrols, and frequently making their rounds, appear, by the quickness of the circulation, to be more in number than what they really are. Each brigade in his turn goes through all the public streets, squares, and markets, and traverses along the quays; in doing which, it is their duty to interpose upon the appearance of any tumult and disorder; to separate and drive away all persons wrangling and quarrelling together; to pursue all fugitives upon the first outcry; and lay hold on the offenders they are charged with, and conduct them either to the Commissary nearest at hand, or to the Lieutenant de Police, as may be required.

"The night brigades, being fifteen in number, as above-mentioned, meet towards evening at the places appointed, to receive the parole and order, which is brought from the Commandant himself; and prescribes the routs they are to take; through what streets and squares they are to pass, and at what particular hours; where, and how often, they are to stop; and where to apply for assistance in case of need. The Brigadiers only are entrusted with the secrecy of these orders, which vary every night; and frequently are changed in one and the same night."

The *Guet à Pied*, is a body of four hundred men, in like manner divided into a day and a night guard; one hundred and five being appointed for the day, and the remaining two hundred and ninety-five divide, as near as may be, the night duty; half on one night, and half the next, alternately. The day guard is formed into fifteen different parties, seven in each; and are distributed in fifteen different guard-rooms, lately built, in different quarters of the city; where they remain all day, with a centinel at the door, who is relieved every two hours: from hence they are ready at the first call, to give their assistance upon any event that may occasion a disturbance of the peace.

“ The night guard assembles at the destined places upon the close of the day, the serjeants only approach the order: the duty of these is, to march and patrol the streets, in the same manner as the horse guard, and to perform all other duties in common with them: and further, also to search more narrowly into all the bye-alleys where there are no thorough-fares; into all stalls and rubbish; and in the boats on the river, to discover if any persons lie concealed there: so soon as their assistance is required upon any tumult or disorder, they send an advanced centinel, to give notice to the other parties, to join them; who are immediately to change their posts, and conform to what is required. They make their report every morning to certain officers, to whom the chief command is now substituted, in the room of the *Chevalier du Guet*, which commission has been sometime ago suppressed.

“ It must be observed, that the night-watch in general, both of horse and foot, are never to remain more than one hour in a place; and it is usual for the commanding officers of each, to send out their spies, to examine if the orders are punctually executed, and if the respective corps are at their proper stations, and at the appointed times; all which obliges them in general to be exactly attentive to the execution of their duty. These stations are changed every night in different parts of the city; so that the same guard is never two nights together in the same place; by which means they cannot receive any bribe or contribution for connivance, from any particular quarter; and, as the orders of the night are entrusted only to the brigadiers or serjeants, the private men never know where they are to be, and consequently persons of bad designs can take no advantage of putting their enterprize into execution, by the means of a previous intelligence of the intended stations.”

We cannot sufficiently applaud the good sense and policy of these institutions, which are excellently contrived to prevent any negligence of duty, or any corrupt combination among the guards.

guards. How greatly preferable is this to the establishment of those miserable and mostly decrepid wretches whom we call *watchmen*, who frequently neglect their duty, and often willfully connive at malefactors? Why may not a set of able-bodied men properly armed, be appointed to patrol the streets, and to vary their stations every night to different parts of the city? Such a regulation would certainly be more effectual for the public security; and were we to compare the charge of such an establishment, with the amount of the sums raised in our several parishes for the pay of our useless watch, the difference of expence would be found very inconsiderable. On the whole, most of the provisions in the French police might be introduced here; with this caution, that the guards employed for this purpose, be not put on a military establishment. To avoid this, they may, with very little alteration, be appointed and controuled by the same power as our nightly watch.

There are many other observable and valuable particulars in this account of the French Police, for which we are obliged to refer the Reader to the treatise itself. We will only add, that useful as the matter is, it receives no small addition from the manner in which it is conveyed: the Writer having throughout expressed himself with precision, perspicuity, and judgment.

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*A complete System of astronomical Chronology, unfolding the Scriptures: In which, I. The Chronology of the Masoretic Hebrew text is proved, by astronomical arguments, to be genuine and authentic, without error and without corruption. II. The date of the creation is fixed. III. The year, month, day of the month, and day of the week, in which the Israelites went out of Egypt, are ascertained. IV. It is clearly proved, that at the going out of Egypt, the original Sabbath was changed by divine legislative authority. V. It is proved, that our Saviour rose from the dead on the seventh day of the week, in the uninterrupted series of weeks from the creation, and that the original seventh day, or patriarchal Sabbath revived with him. VI. It is proved, that our Saviour gave up the ghost upon the cross, on the very month, day, hour, and minute, on which the Paschal Lamb was ordered by the law to be slain. VII. The chronology of the five books of Moses is completed in all its particulars. VIII. The astronomical epocha of the gospel, and the year, month, and day of Christ's death are determined. By John Kennedy, Rector of Bradley in Derbyshire. 4to. 1 l. 5 s. bound. Davis and Reymers.*

**I**T is several years since Mr. Kennedy first intimated his design, of giving the world a system of sacred chronology, founded

founded on astronomical principles. The manner in which he then treated the character of the favourite astronomer and chronologist of the last and present age \*, was by no means calculated to ensure a favourable reception of his own scheme. It is no wonder, therefore, if an apparent want of candour in him, should occasion a real one in the advocates for those systems he confessedly laboured to overthrow. We must do him the justice, nevertheless, to own, that, in the present work, he hath in a great measure avoided running into those reflections, which were so justly exceptionable in his former treatise. It is for this reason, added to that of the importance of the design, and the time and pains our laborious Author hath bestowed on this voluminous work, that we think him entitled to a greater share of attention and regard than so unpromising and unpopular an attempt might otherwise acquire. Mr. Kennedy is indeed by no means happy either in his style or method; a certain constitutional warmth of expression sometimes debasing the one, and the want of being versed in literary composition defacing the other: not but that it must be allowed a very arduous task, in a work of so comprehensive a nature, to display at once the abilities and knowledge of an astronomer, a chronologist, and a divine.

The principal view, in which this learned writer would chuse to be considered, is probably that of a chronologist; but, as the certainty of his chronological tables will be imagined to depend so greatly on his astronomical system, we shall enquire first into the merit and validity of his discoveries in that science. The most considerable of these are his pretensions to determine the exact length of a solar day, and of a tropical year, and his shewing them to be invariable and commensurate to each other. Astronomers affirm and will undertake to demonstrate by observation, that solar days are not of equal length during the whole year; hence are framed their tables of the equation of time, all which, Mr. Kennedy takes upon him to assert in plain terms, are *unastronomical*; every solar day being perfectly equal. Again, with regard to the tropical year, the astronomers, concluding they could not rely on the quantity of it, collected from observations that were made at the distance of one year, have chosen to determine it by taking the observations of two equinoxes at many years distance from one another, and dividing the time between the observations by the number of revolutions the sun had made; this quantity shewing the time of one revolution, or the period of the earth in her orbit: that is not with a mathematical precision, but nearly so; for by this

\* Newton.



method, if any mistake should have been made in the observations, it will be divided into so many parts, according to the number of years, that it will be insensible for the space of one year. To this method also Mr. Kennedy objects, and calls it likewise *unastronomical*; pretending to have discovered the exact length of a tropical year, by the assumption of arbitrary numbers; which, though not directly deduced from actual observation, yet serve to calculate the revolutions, eclipses, &c. of the sun and moon with greater exactness than can be done by any numbers, taken from tables of equation, founded on observation. In proof of this, he hath given us a multiplicity of calculations, tending to shew a greater conformity, or nearer coincidence, between his numbers and the several observations of astronomers, than there is between the numbers extracted from the best astronomical tables and the same observations. He appeals also to future observations for the like confirmation; and challenges the astronomers to calculate from any number of years back, down to any future transit or eclipse; fully confident that his numbers will be found to come nearer the truth of the observation than theirs. This method of decision, it must be owned, is very fair; and, if pursued, will in time put it out of all doubt, how far Mr. Kennedy is, or is not, mistaken. For our own part, however, we should not be surprized to find our Author, in this, frequently right, even admitting him to be in general wrong; for, notwithstanding his numbers may be called merely arbitrary, the lengths both of his tropical year and solar day appear to be mean proportionals of different numbers deduced from the observations of astronomers. At the same time, it may not be amiss to animadvert on the circumstances that might induce our Author to pursue this mode of investigation.

In forming a system of chronology so extensive as to refer back to the commencement of time, it was very natural to inquire whether any regularity of æra could be founded on astronomical principles; these, when once established, being more satisfactory, and less liable to controversy, than any others. The exact quantity, however, of a solar tropical year, as well as a solar day, appearing indeterminate by the observations of modern astronomers, it seems as if Mr. Kennedy would have been totally at a stand had not the lucky thought suggested itself, that both years and days must be equal, notwithstanding their inequality by observation. The expedient of taking the mean of several different observations, however unexceptionable to practical astronomers, appeared to him very bungling and *unastronomical*; and the physical reasons, given for the irregularities

lution was directly, owing to the revolution of the earth on its axis in the very plane of its orbit: in which case, the difference between the sidereal and solar days would appear to be exactly one day; and all these days perfectly equal and commensurate to each other! And, in fact, thus Mr. Kennedy seems to have understood this matter; for, in his illustration of Ferguson's scheme, he supposes his traveller to go round the globe full east on the equator; whereas he should have supposed him to proceed in the oblique direction of the ecliptic. The astronomers will doubtless excuse themselves by saying, they have elsewhere expressly declared, that if the earth proceeded equally round the sun in the plane of the equator, the solar days would be all equal and commensurate to the sidereal. But what is this but a fair confession, that they are guilty of these inconsistencies and obscurities; which Mr. Kennedy charges on them? For they will not surely maintain the propriety of saying, that a body, moving in the plane of the ecliptic, and revolving round its axis in that of the equator, proceeds and revolves in the same direction. A seaman might as well maintain the propriety of saying, two ships steer the same course, when there is two or three points of the compass difference. Hence, though it should be found true, even to a geometrical demonstration, that, while the ecliptic preserves an obliquity to the equator, the sidereal days must be as incommensurate to the solar, as the side of a square to its diagonal; yet we think the astronomers may thank themselves for many of the blunders Mr. Kennedy has fallen into, respecting this science, as well as for the trouble he may give them to refute him. This, however, may not be a great deal, as any one may very safely undertake to demonstrate, both by theory and observation, that solar days are not equal; and that, on the supposition of the earth's revolutions on its axis being perfectly equable (which is admitted on both sides) the space of four minutes assumed by Mr. Kennedy as the complement or exact difference between the sidereal and solar day, however convenient it may prove to the purpose of his calculations, is arbitrary and *unastronomical*.

With respect to the length and equality of the tropical year, the arguments that might be brought from theory and observation, are also equally cogent to prove Mr. Kennedy absolutely mistaken. The precise length of the solar tropical year he asserts to be 365 days, 5 hours, and 49 minutes, to a mathematical exactness; having never varied the smallest part of time since the creation. This exact measure he deduces, by dividing the time elapsed between the first autumnal equinox, as gathered from the Pentateuch, and the sun's entrance in the same equinoctial point, as observed by the late Dr. Bradley at Greenwich,

wich, by the number of years from the creation to the time of Dr. Bradley's observations. Now, supposing Mr. Kennedy not to be mistaken in the number of his divisor, what hath he done in this particular, but followed the example of the astronomers, who determine the length of the year, as before observed, by dividing the time elapsed between two equinoxes, observed at many years distance from each other, by the number of those years? It is true, he takes a greater number of years, and therefore may be supposed to come nearer the truth; but the uncertainty of ancient history, as well as of ancient observation, is so great, that a considerable latitude was thereby afforded him to assume such a number of years as would best concur with astronomical observation: so that whatever use may be made of his calculations in chronology, no inference can be drawn from them to prove astronomically, that the tropical year and solar day are always equal to themselves, or that the sidereal and solar day are commensurate to each other.

We do not deny, though we think it doubtful, that a period can be ascertained, in which the different revolutions of the earth may be completed exactly at the same instant. Mr. Kennedy, indeed, pretends to have discovered it; and this, he says, is 1440 years exactly; a day, though not an aliquot part of a year, being the aliquot of 1440 years, and all the multiples of that number; but discoveries founded on the mere coincidence of numbers, however near they may approach to the truth, or however serviceable they may prove to the Chronologist, are not sufficient to ascertain astronomical principles. We are surprized however, to find Mr. Kennedy so displeased with approximation, which, he says, always involves a mixture of error; when his own methods of deducing his whole numbers is so near a kin to it. We would ask him, what he calls the method exemplified in page 165 of his work, for finding out the 45 minutes above the measure of the mean Julian year? If this be not approximation, it is something liable to much greater exceptions; being an arbitrary method of deducing mean integers, and applying them to quantities, without knowing whether these quantities be integral and applicable, or not. Procrustes like, however, Mr. Kennedy, finding one measure too short for his purpose, lengthens it; and if another be too long, he shortens it to his standard.

But our Author hath not only thus determined the exact measure of a solar tropical year and of a solar day, but also of a mean lunation, which, he says, is 29 d. 12 h. 44 m. 1" 45"', and this he affirms to be true, even to mathematical precision; having never been more or less since the creation. These numbers,

bers, however, are deduced much in the same manner as the preceding, and are therefore liable to the same objections.

But perhaps the strongest objection that can be made to these numbers of Mr. Kennedy, will arise from the consideration, that they are deduced solely from the revolutions of the earth and moon, as if those of the other planets in the solar system had no influence or effect on them: whereas it is notorious, that the planets have a mutual and reciprocal effect on each other's orbits. Our author denies this doctrine, and tells us, that our proofs of it, are only the effects of inaccurate observation. But this is to be proved, not only from actual observation, but from a theory, founded on the strictest geometrical reasoning, and the most accurate physical experiment. Mr. Kennedy indeed objects, that if the doctrine be true, that there are such disturbances in the planets motions as affect the earth's annual period, they must produce their effects upon the equator. We imagine, however, he would be greatly at a loss to give us a mechanical description of what these effects should be; and very certain we are, that neither observation nor calculation could afford the means of commensurating those effects. We will not pretend to deny that the near approach of a planetary body to the earth, might not even vary the time of its diurnal rotation; but, as the mechanical cause of gravitation would be at the same time equally affected thereby, it would be impossible to discover by any clock or pendulum, whether its motion was affected or not.

That there is an established and uninterrupted harmony in the system of nature, we may very readily admit; but this harmony is general, and not partial: and we are so far from thinking the apparent irregularities in the motion of the planets arguments against it, that we think them the strongest arguments for such an established harmony. Indeed our Author might as well affirm, that there is no established proportion between geometrical figures and quantities, because nature will not admit of the quadrature of the circle, as that there is no established harmony in nature, if the revolutions of the earth and moon are not found perfectly to coincide in a determinate period.

Having thus examined into the defects of Mr. Kennedy's postulata, considered as astronomical principles, we come to consider the use he hath made of them in chronology. And here we cannot help testifying our admiration at the numerous instances he hath given of his ingenuity and industry, in his endeavours to adopt and reconcile the text of sacred history to his astronomical data.

The first thing remarkable in his chronological system, is the fixing the date of creation, or the commencement of time ; which, he says, took place 5770 years ago, on the fourth day of the week at noon, in a meridian passing over the great Pacific Ocean: on which occasion, he observes, "it would surely be highly incongruous and absurd, to date the beginning of time from an intermediate and not from the central point of the day." We apprehend, however, that many of his readers may discover an equal incongruity and absurdity in dating the commencement of time from any part of the day after the beginning of the *FIRST*. but it is to be observed, that our Author confines himself literally to the terms of Scripture ; and supposes some days to have elapsed before the computation of time by means of the continued appearance of the sun and moon. As he must nevertheless be supposed to speak always astronomically, he should have explained himself a little more fully in respect to these extra days ; which he supposes to have existed before the commencement of time. "These four first days, says he, [by the way, however, they can be by his scheme but three and an half] had a real existence, and are to be reckoned real natural days, with their evenings and mornings, in which the earth, by the immediate power of the Creator, was made to revolve about its axis in the space of 24 hours, as we have defined the time by common consent ; yet they existed before the earth was caused to proceed in its orbit, or had any progressive motion." Now, nothing can seem with greater incongruity than this passage : for, in the first place, there could be neither evening nor morning, astronomically speaking, till the formation of the sun. And though we should suppose, in order to accommodate our meaning to the scriptural terms, that a certain light previously existed, which, for that time, supplied the place of the sun, yet the earth, revolving in less than 24 hours, or a solar day, those days could not be with any propriety reckoned as such among the days of the week, taken up in the creation, unless such days were admitted not to be equal with the rest. And if they were unequal, the first week, or the week of creation, must have been shorter than any succeeding week : in which case, we refer it to Mr. Kennedy's consideration, whether this circumstance will not derogate from the dignity and veracity of his system of seven days, which, he says, "derives its origin from the immediate institution of the Deity ; the term seventh day implying an instituted æra, for which the uninterrupted successions of an established period or cycle must be computed, the first of which was completed on the seventh day of the creation." Now, by our Author's own method of calculation, the three days and half, or time elapsed from the beginning of Monday morning to Thursday noon, would be fourteen minutes.

minutes less, than the three days and half following, or from thence to Sunday at midnight: and thus the standard week, *æra* completed as a model for the rest, would be shorter than any succeeding one.

The next proposition our Author endeavours to establish, is, that time commenced at the autumnal equinox, in coincidence with a full moon. We have already intimated what he means by the commencement of time; what we are to understand by its taking place in coincidence with a full moon is, that he dates the earth's annual motion from the extreme, or last, point of the original full-moon day. Not that he conceives the moon made its appearance to enlighten the earth, till the evening of the fourth day, full thirty hours after the time of the opposition; supposing the original station of the full moon to have been fixed, by the ordination of the Creator, in *ipsissimis nodis*; or in that point in which the orbit of the moon intersects the annual orbit of the earth. So that had the sun, moon, and earth existed, the moon must have suffered a total and central eclipse.

Mr. Kennedy is very elaborate in his calculations, to prove that such was the position of the two great luminaries, with respect to each other, at the creation; and that their revolutions have ever since perfectly corresponded with astronomical observations, and with the chronology of sacred history, as it is to be gathered from the Masoretic Hebrew text. At the same time, he charges the Septuagint Greek version with an error of no less than 1386 years, which have been hypothetically inserted in its computations; and calls upon the advocates for that version, to shew by calculation, from the original full-moon coincidence with the *vernal* equinox, agreeable to their principles, that a total eclipse of the sun will be observable at London, on the first of April, upon a Sunday, between ten and eleven o'clock in the morning, in the solar tropical year of the world 7189, answering, according to their chronology, to the year of our Lord 1764. For the particular steps and methods of reasoning, by which his chronological inferences are deduced from scripture, we must refer the Reader to his work, page 152—158, and also under the article of the scriptural year; where he will find sufficient proofs of Mr. Kennedy's industry and ingenuity, whatever he may think of the justice of his conclusions. Indeed there are many learned, as well as sensible and pious men, who still maintain, that the dates and times mentioned in the Old Testament, must be on many accounts erroneous and defective: how far Mr. Kennedy's calculations may in time operate to convince them of the contrary, experience

experience will shew. "If any one, says he, can fairly and critically prove, that my deductions from the writings of Moses are mere fictions and fancies, then it must be said, that I have luckily misinterpreted some general expressions into a true astronomical æra, respecting the sun and moon, and corresponding day of the week." It will behove Mr. Kennedy, however, to remove all the objections above mentioned, before his æra will be allowed to be strictly astronomical: but as he appeals for the truth of it to the effects, which, in its use and application, he says, "it never fails to produce, in an exact agreement with the natural situation of the sun and moon in the heavens, without any exceptions to the contrary," it is to those effects also we chuse to appeal; without concluding any thing for or against it, from his numerous calculations, applied to texts of Scripture, and the inaccurate observation of the ancients. It would, indeed, be too tedious a task for us to pursue our Author through the labyrinth of those calculations, or of his interpretations of Scripture, in order to detect the errors he may very possibly have fallen into in both; it would be also so far needless, in that Mr. Kennedy, if his astronomical principles are true, can with much greater ease obviate the objections which astronomers will make against them. Our Author, indeed, assures us, that his calculations perfectly coincide with the observations of the best modern observers, and that they come nearer the truth, than those which are deduced from the tables. We do not think this assertion, however, sufficiently proved, or confirmed by a competent number of trials; although we should not wonder, as before observed, that Mr. Kennedy's calculations should, in a number of years, frequently approach, or hit on the truth when the lengths of his tropical year, as well as of his mean lunation are so nearly what they have been actually observed; and are probably mean proportionals of what such observations would be, if taken for many ages. On this supposition, it is not surprising, therefore, if such numbers should answer all the purposes of chronology. They cannot be brought, nevertheless, with any propriety, to ascertain either the exact astronomical length of the solar day, the tropical year, or of a mean lunation: nor indeed do they afford any physiological argument to prove the age of the world. For could our Author even ascertain the exact position of all the planets in the system, with regard to each other, at the creation, or trace them back by a calculation to the instant when they lay all in one meridian, yet this would be no proof that they might not have described a cycle previous to that instant. Supposing, however, that Mr. Kennedy's chronology is exactly taken from the Hebrew text, we will admit that it is a good historical proof of the world's age. But, as our Author's leading principles are, that without astronomy there

there is no certainty in chronology, and without chronology there is no history, we conclude his whole scheme must, in a great measure, stand or fall with his astronomical principles.

Having thus gone through the principal subjects of his first, second, and third Dissertations, we shall content ourselves with just giving the outlines of the fourth, fifth, and sixth, which compleat the work. The first subject of enquiry, in the fourth Dissertation, is, a perfect national kalendar; no such thing being to be found in all the computation of times used by European nations. The next is the scriptural kalendar, or primæval form of the year; all practical knowlege of which, says our Author, is as entirely lost to the Jews, as it is unknown to the Christians. Indeed we do not remember, any more than our Author, to have met with one writer, who seems to have any notion or idea of the reality of its existence; nay, we are under some doubt, whether, notwithstanding all the pains Mr. Kennedy hath taken to illustrate this point, there will not be still found many writers and readers too, in the very same circumstances. We think, nevertheless, that great ingenuity is shewn in this part of his work; and that his division of the primitive and scriptural year into a twofold epoch, the one respecting the sun, the other of the moon, is well worthy the consideration of our chronological divines.

The design of the fifth Dissertation, is, to settle the chronology of that year in which the Israelites went out of Egypt, when the Passover was instituted: and the purport of the sixth, which, in the work is blended with the former, is, to settle the chronology of that year in which our Saviour suffered on the Passover day. These two scriptural years, our Author tells us, were selected, not only because they are distinguished by very remarkable and interesting events, but also on account of their close connection with each other. Hence it is, that the endeavours to illustrate the harmony subsisting between the law and the gospel, and to shew that the latter is but a counterpart of the former; specifying how and in what manner the prophecies of the law were punctually accomplished in the actions and person of Jesus; how shadows gave way to substance, and how type was fulfilled in antitype; it being evident, according to Mr. Kennedy, that Jesus expired on the cross on the very month, day, hour, and minute, in which the Paschal Lamb was ordered, by God himself, to be slain.

In order to shew this correspondence and agreement between the legal type and the evangelical antitype, Mr. Kennedy hath discussed at large that agitated and peplexing question, *Whether*



*our Saviour eat the legal passover the night before he suffered?* which he determines in the negative: and, indeed, according to him, it was of very considerable consequence so to determine it; for otherwise it would necessarily follow, that Jesus must have eaten this passover not only irregularly, but in flat contradiction to the precepts, prophecies, and types of the law, as he died on the cross the moment it was enjoined by the law to be slain.

As to the year of the world in which the Messiah was cut off, or Christ died the death of the cross, our Author was under the necessity of having recourse to the famous prophecy of Daniel's *seventy weeks*; there being no other parts of scripture, he says, which can immediately and directly lead us to a discovery of the very year, month, and day of Christ's death, and enable us to ascertain several remarkable times and seasons, which are left undeterminate in the accounts of the Evangelists. We are not a little apprehensive here, that many of Mr. Kennedy's Readers will object both to his facts, and his manner of investigating them. With regard to the circumstance of the passover, a plausible and ingenious Writer hath already attacked him; and with great appearance of candour and argument hath attempted to shew, that our Saviour did eat the passover the night before he suffered: and as to Daniel's *seventy weeks*, we should not be surprized, that a chronological æra, dependent on such data, should appear suspicious to the unlearned, seeing no translation of that famous passage hath ever yet given satisfaction to many truly great and learned divines. On the whole, therefore, Mr. Kennedy seems to have cut himself out work enough, if he persists in maintaining his system against the attacks of the Newtonian Astronomers, supported by mathematicians, on the one hand; and against Newtonian chronologists, supported by critical theologues, on the other.

After all, as Mr. Kennedy confessedly desires the Reader to pay no other regard to his system of chronology, than such as it may derive from the exactness of its calculations; nor wishes his calculations to be farther credited, than as they agree with the characters of time delivered to us by Moses and the prophets; his pretensions certainly deserve to be received with candour and examined with attention.

We are well apprised, that our Author's system hath already met, among the laity at least, with many sensible and ingenious advocates; among whom it is very warmly asserted, that Mr. Kennedy hath "freed religion and history from difficulties which have appeared insuperable, and darkness which no luminary of

learning hath hitherto been able to dissipate : that he hath established the truth of the Mosaic account, by evidence which no transcription can corrupt, no negligence can lose, and no interest pervert : that he hath shewn the universe to bear witness to the inspiration of its historian, by the revolution of its orbs, and the succession of its seasons ; that the stars in their courses fight against incredulity ; that the works of nature give hourly confirmation to the law, the prophets, and the gospel ; of which one day telleth another, and one night certifieth another : and that he has proved, that the validity of the sacred writings never can be denied, while the moon shall increase and wane, and the sun shall know his going down." But, without paying any particular regard to such a declamatory strain of compliment, we may safely say, it is very happy for mankind in general, and the Christian cause in particular, that the inspiration of the scriptural historians, and the validity of the sacred writings, may be proved by very different, and more convincing arguments than such as our Author deduces from the harmonical coincidence of certain numbers, or the uncertain interpretation of dark, and, perhaps, corrupted texts. We here take our leave, therefore, of Mr. Kennedy's work, referring it to the joint and impartial examination of the astronomers and divines, either to be effectually confirmed or refuted.

*An expostulatory Epistle to William Hunter M. D.* 12mo. 6d.  
Edinburgh.

THIS epistle, subscribed Alex. Monro, is from the senior anatomical Professor of that name, and father of the young professor, who was a principal in the late anatomical disputes, which chiefly occasioned Dr. Hunter's Commentaries\*. It is evident, the Writer of the present Letter is not a little chagrined by that work. After a short address to Dr. H. about one third of the Letter is employed in endeavouring to repel what the latter has advanced, concerning this senior Professor's misrepresenting Dr. Noortwyk on a point of anatomy, in which they differed, viz. about an *anastomosis*, or communication between the vessels of the womb and those of the secundines ; Professor Monro denying such a communication, and that learned Dutch physician writing, several years afterwards, in affirmation of it. But abstracted from this diversity of opinion, as far as we can judge, without having read that dispute, it does not appear to us, that there was any material misrepresentation of Dr. Noortwyk intended or made by the Writer of this Epistle :

\* See Review, Vol. XXVII. page 319.

for though his translation of some passages in that physician's treatise is not always exactly verbal, we do not see his sense inverted; nor have we been informed that Dr. Noortwyk complained of any such misrepresentation in any reply to Mr. Monro, if he made any. But this does not seem to have been one of the principal points insisted on by Dr. H. and was only introduced by way of episode, to retaliate, perhaps, for what this Professor had asserted, in a former letter concerning Dr. H's litigations with other anatomists, and for his interfering in the dispute between the Doctor and his son.

But with regard to the main point, the right to the anatomical discoveries contended for, it is remarkable, our senior Professor "refers the Doctor to such an answer as his son shall give him of the reasons of his conduct; and offers to clear himself by oath, if required. — That before his son went to London, he had not the least knowledge of Dr. Hunter's having ever demonstrated the injected femoral tubes; nor of his having taught any thing particular, relating to the lymphatic vessels." We suppose most impartial Readers will be apt to credit an averment tendered in this manner; which, nevertheless, does not efface any of that strong and accumulative evidence, which Dr. H. had produced to his having accomplished that injection; and maintained the absorbing faculty of the lymphatics. This will render our supposition (in our account of the Commentaries) that Professor Monro junior had concealed his information of these particulars, which it is really difficult to imagine he had not received, from his father: to which opinion Dr. H. seemed to incline either seriously, or from a decent regard to the writer of this epistle.

As Dr. H. had affirmed in his Commentaries, that this gentleman had formerly been an enemy to anatomical preparations, notwithstanding he had wrote upon them; the latter, besides his referring to such repeated writings, adds, "for forty years past, he illustrated the structure of most of the organs of the body by preparations, in every course of anatomy which he gave: but that since 1758, he gave no lectures on preparations or injections. He supposes the only handle he could give for this suggestion, must have been the caution he gave his students, always to consider what change the method of preparing the organs could have on their shape, size, solidity, &c. the neglect of which had missed several otherwise good and candid anatomists."

The remainder of this epistle (except what may be considered as controversial on the sensibility of the periosteum, tendons, &c.) is employed in such personal and acrimonious re-

sections, as it was natural to suppose, must arise from such severe passages in the Commentaries, as relate to our Author and his son, and in which Dr. Hunter, who did not publish first on these occasions, might allow himself. Though, to consider the matter in the most impartial manner, we are really unable to see how Dr. Hunter could avoid asserting that prior right he has proved to the discoveries in dispute, without submitting to an imputation of having purloined them from a younger Gentleman and Anatomist than himself. It is sincerely to be wished, that all diversities of opinion, in sciences and professions, were to be conducted solely with regard to the litigated points, and abstracted from all personal spleen and obliquity. But this, alas! is wishing what has occurred in very few instances; and what the present state of human nature, with a very few amiable exceptions, seems scarcely to admit of. For if Readers in general, are chiefly delighted with expressions that are reciprocally bitter and piquant between Disputants; it is difficult to suppose the Disputants themselves, who know this, and who are interested in the subject and the event, will be careful to abstain from darting and retorting them. A contest, nevertheless, may be so circumstanced, that the fairest simplest relation of the facts may bear very hard on one or the other of the parties, who are seldom very equally erroneous or culpable. How the junior Professor will extricate himself with honour from the present debate, we are unable to say; but we seriously wish his reputable father, who professes the utmost candour himself, (and who might not have been properly informed of the real state of the matter, before his paternal affection had involved him in it) had been spared much of that chagrine he appears to suffer from its consequences, or had declined giving any occasion for it.

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*The History of Louisiana, or, of the Western Parts of Virginia and Carolina: Containing a Description of the Countries that lie on both Sides of the River Mississippi: With an Account of the Settlements, Inhabitants, Soil, Climate, and Products. Translated from the French, (lately published) by M. Le Page du Pratz\*; with some Notes and Observations relating to our Colonies. 12mo. 2 vols. 5s. sewed. Becket.*

**T**HIS *History*, as it is called, is said to have been written by a Planter, of sixteen years experience in the country

\* Notwithstanding the pointing of this sentence, we presume this is not the name of the Translator, but of the Author.

described;

described ; who had also the advantage of being Director of the public plantations, as well when they belonged to the French Company as afterwards, when they fell to the Crown ; by which means he had the best opportunities of knowing the nature of the soil and climate, their productions, and the improvements they are capable of admitting ; circumstances in which, it is presumed, the English nation are at present highly interested.

It is unfortunate for the public, however, that persons who have the best opportunities of acquiring knowledge, have frequently the worst method of communicating it. This seems to have been peculiarly the case with our Author, whose work abounds with so many trifling anecdotes, tedious narratives, and unnecessary digressions, that the ends both of instruction and entertainment are, in a great measure, defeated, by its prolixity. The Translator, indeed, tells us, that he hath himself methodized this performance, by reducing it into its present form. What it must have been in the original, therefore, we are at a loss to conceive, seeing it is, in its improved state, a very strange compilation.

To give the Reader some notion of the information or amusement this work affords, we shall briefly mention its contents. The Translator having arranged his materials, and divided the whole into four books, the first contains an account of the transactions of the French in Louisiana, from the time of their first settling there, till our Author left the country. In this account is given a minute detail of the behaviour of the several Commandants, and their conduct in regard to the natives ; the acknowledged disposition and character of the latter, entitling them to much better treatment than they frequently met with at the hands of the insolent and brutal Officers of a more polished and civilized nation.

The treacherous behaviour of these encroaching Settlers towards the Natchez, one of the principal nations on the banks of the Mississippi, is a proof how little our European refinements in the arts of civil life, have contributed to enforce the principles of justice and humanity. A quarrel having arisen between the French and these people, a war of course ensued ; which, having lasted only four days, was ended at the request of the former ; and a peace regularly and formally concluded. Notwithstanding this, in a short time after, the French fell upon them unawares, in the night, and when they thought themselves in perfect security ; making great slaughter among them, and obliging them to give up one of their oldest Chiefs, in order to procure a peace. The discourse which our Author had with one of them soon after this affair, will give the Reader a very fa-

yourable opinion of the native good sense of these unhappy people, and shew the cruelty of treating them in so base, so treacherous a manner.

“ I one day stopped the Stung Serpent, who was passing along, without taking notice of any one. He was brother to the Great Sun, and Chief of the Warriors of the Natchez. I accordingly called to him, and said, ‘ We were formerly friends, are we no longer so?’ He answered, *Noco*; that is, I cannot tell. I replied, ‘ You used to come to my house; at present you pass by. Have you forgot the way; or is my house disagreeable to you? As for me, my heart is always the same, both towards you, and all my friends. I am not capable of changing; why then are you changed?’

“ He took some time to answer, and seemed to be embarrassed by what I said to him. He never went to the Fort, but when sent for by the Commandant, who put me upon sounding him; in order to discover whether his people still retained any grudge.

“ He at length broke silence, and told me, ‘ He was ashamed to have been so long without seeing me; but I imagined, said he, that you were displeased at our nation; because among all the French who were in the war, you were the only one that fell upon us.’ ‘ You are in the wrong, said I, to think so. M. de Biainville being our War-chief, we are bound to obey him; in like manner as you, tho’ a Sun, are obliged to kill, or cause to be killed, whomsoever your brother, the Great Sun, orders to be put to death. Many other Frenchmen besides me, sought an opportunity to attack your countrymen, in obedience to the orders of M. de Biainville; and several other Frenchmen fell upon the nearest hut, one of whom was killed by the first shot which the Natchez fired.’

“ He then said, ‘ I did not approve, as you know, the war our people made upon the French, to avenge the death of their relation, seeing I made them carry the *Pipe of Peace* to the French. This you well know, as you first smoked in the pipe yourself. Have the French two hearts, a good one to-day, and to-morrow a bad one? As for my brother and me, we have but one heart, and one word. Tell me then, if thou art, as thou sayest, my true friend, what thou thinkest of all this, and shut thy mouth to every thing else. We know not what to think of the French, who, after having begun the war, granted a peace, and offered it of themselves; and  
‘ then,

‘ then, at the time we were quiet, believing ourselves to be at peace, people come to kill us, without saying a word.

‘ Why, continued he, with an air of displeasure, did the French come into our country? We did not go to seek them: they asked for land of us, because their country was too little for all the men that were in it. We told them, they might take land where they pleased, there was enough for them and for us; that it was good the same sun should enlighten us both, and that we should walk as friends in the same path; and that we would give them of our provisions, assist them to build, and to labour in their fields. We have done so; is not this true? What occasion then had we for Frenchmen? Before they came, did we not live better than we do, seeing we deprive ourselves of a part of our corn, our game, and fish, to give a part to them? In what respect then, had we occasion for them? Was it for their guns? The bows and arrows which we used, were sufficient to make us live well. Was it for their white, blue, and red blankets? We can do well enough with buffalo skins, which are warmer; our women wrought feather-blankets for the winter, and mulberry-mantles for the summer; which, indeed, were not so beautiful, but our women were more laborious, and less vain, than they are now. In fine, before the arrival of the French, we lived like men who can be satisfied with what they have; whereas at this day we are like slaves, who are not suffered to do as they please.’

A people who could think and reason in this manner, were too obnoxious to Frenchmen and French Governors. The latter, therefore, took every occasion to oppress them, and, in the end, finally extirpated them, in the year 1730; not, however, before they had nobly formed, and in part executed, a scheme for a general massacre of their insolent and tyrannical Oppressors. Our Author gives us part of a speech made by one of their old Chiefs, in a council held on that important occasion.

“ We have a long time been sensible, that the neighbourhood of the French is a greater prejudice than benefit to us: we, who are old men, see this; the young see it not. The wares of the French yield pleasure to the youth; but, in effect, to what purpose is all this, but to debauch the young women, and taint the blood of the nation, and make them vain and idle? The young men are in the same case; and the married must work themselves to death, to maintain their families, and please their children. Before the French came amongst us, we were men, content with what we had, and that was sufficient: we walked with boldness every road, because we were then our own masters:

but now we go groping, afraid of meeting thorns; we walk like slaves, which we shall soon be, since the French already treat us as if we were such. When they are sufficiently strong, they will no longer dissemble. For the least fault of our young people, they will tie them to a post, and whip them, as they do their black slaves. Have they not already done so to one of our young men; and is not death preferable to slavery?"

"Here he paused a while, and after taking breath, proceeded thus:

"What wait we for? Shall we suffer the French to multiply, till we are no longer in a condition to oppose their efforts? What will the other nations say of us, who pass for the most ingenious of all the Red-men? They will then say, we have less understanding than other people. Why then wait we any longer? Let us set ourselves at liberty, and shew we are really men, who can be satisfied with what we have."——

The chief then proceeds to lay down the particulars of his design; a plot formed with all the art, and carried on with all that precaution, which would have done honour to Roman or Grecian story; but which, like many other great designs, miscarried by the fatal influence of a woman, who found means to penetrate the secret, and then betrayed it.

In the second book, we have an account of the country and its produce, to which are added, some extracts from the historical Memoirs of Louisiana, by Du Mont, relating to the cultivation and curing of tobacco; the method of extracting tar, and making pitch; and of the mines found in that country.

Book the third comprehends, what is called the natural history of Louisiana; but this is too imperfect, and apparently executed with too little judgment to be of any great authority with the lovers of this study. The Author's short account of the Wren of this country, may serve as a specimen of his manner of treating these subjects, and as an excuse for our making no farther citations from this part of his work.

"When speaking of the king of birds, I shall take notice of the Wren, called by the French Roitelet, (petty King) which is the same in Louisiana as in France. The reason of its name in French will plainly enough appear from the following history. A Magistrate no less respectable for his probity than for the rank he holds in the law, assured me, that when he was at Sables d'Olonne in Poitou, on account of an estate which he had in the neighbourhood of that city, he had the curiosity to go and see a white eagle, which was then brought from America. Af-

ter



ter he had entered the house a wren was brought, and let fly in the hall where the eagle was feeding. The wren perched upon a beam, and was no sooner perceived by the eagle, than he left off feeding, flew into a corner, and hung down his head. The little bird, on the other hand, began to chirp and appear angry, and a moment after flew upon the neck of the eagle, and pecked him with the greatest fury, the eagle all the while hanging his head in a cowardly manner between his feet. The wren, after satisfying its animosity, returned to the beam."—This, as the News-Writers have it, *merits confirmation*.

In book the fourth, is given an account of the Natives of Louisiana; containing, among many trifling, some curious and entertaining articles; but as the principal of these are to be met with in Charlevoix, Du Mont, and others, we shall here dismiss this work of M. du Pratz; which, tho' neither deserving the name of a history, nor being the most agreeable performance as a work of entertainment, contains many things that may be of use to those who shall hereafter visit, or settle, in those countries.

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*An Essay on the internal Use of the Thorn-Apple, Henbane and Monkshood; which are shewn to be safe and efficacious Remedies in the Cure of many Disorders.* By Anthony Storck, M. D. Aulic Counsellor and chief Physician to her most sacred Majesty the Empress-Queen, and Physician to the Pazmarian Hospital of Vienna. Translated from the original Latin, printed at Vienna 1762. 8vo. 1s. Becket.

WE have not been deceived in our repeated\* prognostics of Dr. Storck's extending his medical investigations to other poisonous plants in Germany, after his success there with the common Hemlock. His next essay, according to their order in this piece, is on the *Stramonium foetidum*, or Thorn-apple, which, he confesses, all ancient and modern Writers affirm, to cause madness, to destroy our ideas and memory, and to occasion convulsions. Yet, like a staunch Lover of experiments, the Doctor considering, whether it might not restore mad folks to their senses, because it deprived persons in sanity of them; very honestly, as in the trial of Hemlock, began with taking one grain and a half of its extract. He might possibly be prompted to this whimsical, tho' not wholly incurious, supposition, by what has been said here of tobacco's making those who are well sick, and the sick well; supposing the same thing to be

\* Review, vol. XXV, p. 349, 350. vol. XXVII. p. 396, 397.

said of it in Germany. The cases in which he gave it are but five; which, he admits, are too few to establish much: and, on recounting their events very briefly, they seem to establish nearly as much against this poison as for it.

The first case was that of a girl twelve years old, who had been disordered in her mind for two months, answering confusedly and inarticulately to every question. She took half a grain of the extract fourteen days, without any alteration; but in three weeks became less fullen, answered more pertinently; and in two months time, when the dose was increased to one grain and a half daily, she began to reason well, said her prayers distinctly, gradually recovering her understanding; though we are not told *how* gradually. The second Patient was a woman of forty, troubled with an obstinate vertigo, accompanied with a degree of madness, as the translation tells us. She took half a grain morning and evening for seven days; and from the eighth to the twenty-eighth, daily three grains. The vertigo seems to have been but little abated by it; but as her answers became more pertinent, her madness is supposed to be cured. She continued five months in the hospital, (her vertigo growing stronger) at the end of which she died of a true apoplexy. This it is certain the extract did not prevent, and not quite to certain it might not cause, or conduce to it. The third Patient, under a true epilepsy, with violent convulsions, and frequent madness, took from one grain to three, for thirteen days; speaking more consistently, and recovering his flesh, before he left the hospital. In the beginning of the fourth week, however, he had an epileptic fit, but without loss of strength or sense, and returned to the pills, taking many of them out of the hospital with him; and promising to return, if he found the least disorder; but hearing no more of him, the Doctor supposes him cured. In the fourth Patient, of nine years old, who was frequently and strongly convulsed, the Doctor candidly acknowledges, one grain a day heightened the convulsions; notwithstanding which, the same dose was repeated, but with the same consequence. It was then intermitted for some days and resumed again, but with the same bad effect: after which other medicines were employed; but it is not said to what purpose. The fifth and last Patient was *almost* cured; but as there were no more pills to be procured in the winter season, Dr. Storck observes, it broke off the experiment. He had taken, however, from one grain and a half to four, five and six grains full seventy days; and, when they were all spent, he refused to take any other medicine, which, it seems, the Doctor thought necessary. We cannot, therefore, reasonably suppose this above three quarters of a cure: tho' it proves, that the continuance of this extract of the Thorn-apple,

apple, even to five or six grains daily, was safe at least. This plant abounds in Carolina and Virginia too; and Beverley's History of the last of these colonies informs us, that some of the earliest Settlers, or some Sailors landing there, and mistaking it for spinach, (a very gross mistake) boiled and eat plentifully of it. The consequence of which was, a ridiculous and filthy idiocy of about twenty-four hours duration. Perhaps its being boiled in a large quantity of water, might lessen the proportion of those oblong bright spicular salts which, the Doctor informs us, abounded and sparkled in the black friable extract he obtained from the evaporated juice; and which remind us a little of the shining needle-like spicula in a lump of crude antimony.

The Extract of Henbane was given in thirteen cases, after a dog had first taken ten, and then twenty grains of it, without any ensuing symptom: but two drachms, given three days after the last, were attended with high nervous ones; a strong contraction of the pit of the stomach; a great dilatation of the pupil, nearly a total loss of sight, with trembling and weakness; though after vomiting, purging, and sleeping much, he recovered entirely. Dr. Storck next took one grain fasting for seven ensuing days, without the least alteration in his health or sight; having rather a more open belly, and a far better appetite on those days, than at other times.—The first Patient and Subject of it, had been afflicted with wandering convulsions for a year before; which had baffled all other remedies. She took from three to nine grains of the extract of Henbane, for the space of about two months; after which, as no convulsive symptom appeared, it was discontinued. The second had a convulsive *tremor* of the right foot. She took from two to three grains of the extract; and in three weeks the disorder went quite off. She had daily plentiful stools with these pills, being costive before. Within half an hour after taking a pill of one grain, which was given twice the four first days, and thrice the subsequent ones, she began to feel a chilliness and shuddering all over her body, with anxieties, a cold sweat, weakness of sight, and a sense of a beginning fainting fit, as the Translator expresses it: but these symptoms lasted not above two or three minutes. He calls this a perfect cure, which he had not so expressly affirmed of the first Patient; but left his Readers to infer it. The third Patient was a man of sixty, afflicted with involuntary twitchings of the tendons of both feet. This we may reasonably suppose to be the circumstance of most painful twitchings, as no persons would chuse them. The Patient imagined himself more chearful by the use of the extract. It is probable notwithstanding this, his chearfulness never rose to joy; for after taking it a long time, the Doctor fairly confesses the disease remained in the same condition;

dition; and he was forced to be satisfied with its doing him no harm. It should seem as if Henbane was not a poison sufficient either to kill or cure him; and from the sequel of this article, we shall find occasion to regret, that he was not put into a course of the more poisonous and potent Monkhood: but this plant, very probably, had not as yet been subjected to a course of experiments.

A chronical palpitation of the heart, with great anxiety on the least motion, and an apprehension of suffocation, or swooning, was the case of the fourth Patient, a female of fifteen. She took two grains at twice for some days, which abated her disorder; and then three grains at thrice in a day; and we are told, that in eighteen days the disorder went quite off. It had been attempted to increase this Patient's dose to two grains at once taking; but on each such attempt she had cholic pains, tho' of short duration.—The fifth case was a true madness from passion, and a subsequent melancholy. Bleeding and other evacuations, and opiates were given, to no effect. He took from three to nine grains of this extract, and seemed almost recovered on the tenth day; but on omitting the pills the madness returned, and was aggravated: upon which he took fifteen grains daily for three weeks, became well, and went about his business.

A man with a tickling cough, whose spittle was streaked with blood, was the sixth subject of Henbane. He took two grains at twice the first and the second day, and three grains on the third; when the blood disappeared, and concocted matter was coughed up. On the sixth day he took nine grains at three times: the same dose was continued for four weeks, when his breast became free; he had three or four stools daily, and yet recovered his strength at the same time. This Patient is said to have got well, but his cough only *almost* well: however the pills were forbore, tho' Dr. Storck does not say for what reason, nor mention their disagreement with him in any respect. We acknowledge this plant has been boldly recommended in spitting of blood and dysenteries, internally: but our most prudent Practitioners have certainly abstained from directing it.

The seventh case was also a spitting of blood, subsequent to a violent passion. The Patient took from three to six, and to nine grains, for eleven or twelve days; when complaining of a slight cholic pain after a sily stool, and growing weak, the pills were omitted for some days: but upon this her appetite went off; soon after she felt a straitness in her breast, and became costive. She begged to have the pills again, which she has taken for three weeks since, nine grains daily; and has recovered her  
appetite,

appetite, and an increase of her strength, with stools. As Dr. Storck does not expressly say she is cured, there is only room for a candid person to infer, she was in a state of considerable amendment.

The eighth Patient was afflicted with a melancholy madness, accompanied with such great fear, as to make the man run away from flies; neither had he sleep or appetite. Bleeding and other means rather heightened the disorder; but, on the second night of taking Henbane, he immediately began to sleep, and his whole aspect seemed calmer. In a week's time he was not afraid even of men, but would not speak to them. In a month he would make proper answers, but only in soliloquy. In the second month he began to talk and jest, and was well. The first three days he took three grains daily; on the fourth, he took six; and every third or fourth day the dose was increased, 'till at last he took twenty grains daily.—Thus Henbane, we see, proved a great remedy for aphony or silence; and this may furnish a hint, perhaps, for giving it to dumb parrots, as a *succedaneum* to Moliere's bread and wine, to which his Mock Doctor ascribes their talking: except it should prove peculiarly venomous to birds, as its English appellation might induce us to suspect.

Dr. Colin, a Colleague of Dr. Storck's in the same hospital, has added five other cases, all of female Patients, whom he reports perfectly cured by the Henbane. The first was maniacal, the second epileptic; the third had a violent head-ach and vertigo, with a previous obstruction of the menses, and some convulsive and delirious paroxysms. The fourth had violent convulsions of the abdomen and diaphragm, attended with a vehement hiccough, the *risus sardonius*, or convulsive laughter, and a frequent loss of speech. She took Henbane, May 3; on the 15th she had no sensible complaint: it was continued however, in the quantity of six grains daily, to the end of the month; and on Jun: 4, she was seen by the President in perfect health. The last case was a contraction of the stomach, with a difficulty of breathing and swallowing. The Patient took two grains June 18, and was discharged, cured, July 2. Dr. Colin adds, he is administering these pills to other persons, under various nervous disorders, with good success: but as their cures are not yet completed, he reserves their cases for another opportunity.

The extraordinary salutary effects of this extract, thus attested, are the more surprizing, as Henbane has been affirmed by many reputable medical Writers, to be a most violent narcotic; disordering the senses, and occasioning either a deadly or chronic madness. Haller informs us, that one who eat all the poi-  
sons

sons of the physic garden, the *Napellus*\*, *Apocynum*†, and *Bella Donna*‡, with impunity, was mastered by this: that after its usual narcotic effects, a palsy of one of the legs remained. Boerhaave had his senses disordered only by making a plaster from this plant. What we had formerly suggested, of the evaporation of the juice of Hemlock, rendering its poison less violent, by the avolation of its most volatile particles, may probably hold equally true with respect to Henbane. A very remarkable history of the effects of its roots, boiled by mistake amongst Cichory roots, may be seen in Wepfer's *Cicuta Aquatic*. p. 292 to 295.

The last chapter treats of the *Napellus*, the Blue Monkshood or Helmet Flower, which is often cultivated in our flower-gardens. Dr. Storck acknowledges, it has been accounted amongst the rankest poisons: but this, perhaps, was not the smallest inducement to Dr. Storck, who, probably, supposes, that the greatest remedies may be concentrated, as it were, in the greatest poisons. After trying the powder of it on his tongue, which it affected with a degree of burning heat, he expressed its juice, and made an extract as usual. He powdered two grains of this extract, adding to it two drachms of loaf-sugar, and took from six, to eight, ten, and twenty grains, within four successive mornings, without any disorder; but observed, that his whole body, to the extremities, perspired extraordinarily, and was even moist with sweat the whole day. From this he naturally inferred, that its principal use might be in such diseases as are chiefly expelled by this evacuation. It was given to fourteen Patients, in most of whose cases the usual remedies had been vainly employed; and in some of which even the Hemlock had failed or disagreed. The complaint of the first, was such an exquisite pain in his right side, that he could not move his hand, with a loss of appetite, &c. He took ten grains of the powder, night and morning, for two days: from the third to the twelfth, the same dose was given thrice a day; which always sweated him in the night, and, if he lay down, in the day too. On the sixth, he was free from all pain, and could walk about; but omitting the powders, from the thirteenth to the fifteenth inclusive, he found his limbs become languid, and felt a little return of his pains. For the three days after these, he took thirty grains daily; and the disorder, says our Author, was so far amended, that all his functions were restored; and a universal waste of the whole body was removed. He did not sweat the two last weeks, nor did his pains return afterwards; tho' he had then discontinued the powder four months.

\* Monkshood.

† Dogbane.

‡ Deadly Nightshade.

The second case was an exquisite Sciatica, to which a violent pain of the arm supervened. The Patient, a man of twenty-seven years, took twenty grains twice, and, on the first night, slept insensible of pain. A very general and troublesome eruption of ruddy pustles, full of an acrid humour, came out the next day, and chiefly about the privities. His strength and appetite increased, with a continual breathing sweat, though less than the first Patient. He took the same dose for five weeks after, and at the end of five months, tho' under an excessive inclemency of the air, (by which we suppose Dr. Storck means excessive cold weather) he had no relapse.

The third Patient had a Quartan of three years standing, which had been only mitigated, not cured, by the Bark. He took twice daily ten grains of the powder, which purged him, without abating his strength, and sensibly relieved him. On the seventh day it ceased purging him. On the ninth a gentle sweat and flying heat pervaded all his limbs, and he was well in other respects. The same dose was continued for three weeks more; the Patient was perfectly cured, and had not relapsed during two ensuing months.

A woman of twenty had a tumour of five years standing, extending nearly over the left side of her face; it felt like an *Exostosis*, or excrescence of the bones. Hemlock, in large doses, had been ineffectually given her for several months. When Dr. Storck published her case, she had taken this powder for three months. The tumour is become softer and moveable, diminished above half of its bulk, and the motion of the jaw is much freer, with an increase of strength and appetite. She continues taking half a drachm of the powder (i. e. half a grain of the extract) daily, and the tumour abates in size. But it appears this cure was not completed when the Doctor published. Neither was the cure perfected in the fifth case. It was a *Scirrhus*, attended with violent rheumatic pains, to remove which Hemlock had been employed in vain, for several months. She took twenty grains daily of this powder, and is said to have found herself well, (tho' not of the *Scirrhus*;) but she continued it many weeks longer, to prevent a return of her pains. The third week the tumour lessened. She continues taking thirty grains daily, and the *Scirrhus* is said to abate gradually.

The success of the sixth case is still more partial. The Hemlock had been ineffectually employed three months, to disperse scirrhus tumours in a young woman's neck. Some few of them remain after taking this powder two months. A full drachm was taken daily for five weeks. She has a good appetite, sleeps sound,

found, and is strong. Hence Dr. Storck concludes, it is no ways detrimental, but rather serviceable.

The case of the seventh Patient, who had a tumour in the *Ilum*, and could not bear the Hemlock, may prove a cure *in feri*. She took the usual ten grains of it; and after the second month the tumour has almost subsided. The Hemlock had half cured several tubercles in the breasts in four weeks, but refused to cure the rest in eight months. They became very painful; eight ulcers broke out: she has taken the Wolfsbane two months; the ulcers are firmly cicatrized; the pains entirely gone, the tumours lessened to half their bulk: whence this could scarcely be esteemed above half a cure, when the case was published. She had a natural stool every day, but no apparent evacuation from the powder. It purged the next Patient, of forty-three, afflicted with exquisite pains of the right arm and foot, being given at first in twice twenty grains daily: it was increased to thrice twenty; and terminated, like the second case, in broad, ruddy, itching pustules all over her body, on the sixth day, when *almost* all her pains ceased. It was continued three days longer; then she took a purge, and can now freely move her arm and foot without pain: but on the whole, this looks rather like an unfinished cure; no mention being made of the term for which she has remained well.

The tenth case must be a very joyful one to the most gouty Patient; since in one who had been laid up nine months, in a most severe fit of it; all whose joints were swelled and painful; who could move neither hand nor foot; and could never sleep; who had taken the most celebrated remedies, and amongst them the Hemlock in large doses, for six weeks, to no sort of purpose—this same most miserable athritic Patient had all his pains mitigated in a few days; his swellings much abated in two weeks; his motion, without crutches, restored about the beginning of the second month; and, at the end of the third, left the hospital perfectly cured; and without the least inconvenience, in any respect, from the Wolfsbane, about which he was often interrogated. The first fortnight he took daily twice fifteen grains of the powder; the third week the same dose thrice a day; and, from the beginning of the second month, four times; which was never exceeded; having taken also three purges during the use of the powder. This Patient fell to the care of Dr. Colin, who, by our Author's persuasion, prescribed it under these circumstances, which they had both considered as hopeless and deplorable.—Though we seriously wish this extract may always be attended with the same good consequences, it may be worth reflecting, how far it may be strictly credited in  
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the present case. For if we consider this male Patient was but thirty years of age, which may be termed the strongest stage of life; that no symptom of any gouty attack on the head, stomach, or any noble part, is mentioned; and that he was bed-ridden above nine months; if nature was to surmount this fit at all (after so great a deposition of the gouty cause on all or most of the joints) it was probably about this very time, she might have been able to set about, and to effect it. Had the summer, particularly, commenced about the tenth month, it might have greatly conduced to this cure, by augmenting perspiration, which is generally the most favourable discharge for this disease. But we have no information in what month or season of the year this Patient was brought to the hospital; nor is there any mention of the powders sweating him, which was its most usual operation.—Now, by our calculation, supposing him to take this medicine ten weeks, out of his three months stay in the hospital, he took about 3255 grains of the powder; sixty one grains of which contained but one grain of the extract; so that he took in all but fifty-three grains and one third of a grain of the real medicine in all that time; which it is very difficult to conceive as adequate to so extraordinary an effect. Indeed, the whole cure reminds us a little of Dr. Gideon Harvey's shrewd and humorous treatise of the use of the *Art of Expectation in curing Diseases*. For, as Hippocrates talks of *Crisis* in some chronical diseases, supervening sometimes at the end of a hundred, and, if we recollect rightly, sometimes as late as the end of two hundred days, if this medicine happened to co-incide, very luckily for its own reputation, with such a chronical *crisis*, it is not impossible that the very sugar, the vehicle, if given alone, might have been dignified with the cure; which, in such chronical cases, as human art is unable to abridge, is often ascribed to the last thing taken. Neither, in fact, will sugar be deemed a very inert salt, if we may credit the account of its proving the only antidote against the poison of those arrows used by some Savages in South-America. After all, we really intend no unfair depreciation of a medicine, however new or ticklish, which possibly might concur much in this deplorable case, and certainly did no harm: though we have thought it but equitable, on the other hand, (till the efficacy of it is confirmed by more instances of the same kind) to offer these few reflections on the subject. Neither may be it unfair to propose the query of, What might probably have been the effects of the medicine, if administered in the first, or the second, month of this Decumbiture?

The next case was a terrible medley of nodes, *tophi*, and pains of a year's standing. The Patient was cured solely by this powder, at the end of three months. The dose is not mentioned.

Rev. June, 1763.

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ed. Another, of a very similar kind, was not compleatly cured in the third month, the Patient still taking the powder.

The thirteenth case is the cure of a true *Anchylosis* of the elbow, in seven weeks, solely by the extract in powder, nothing else agreeing with it; the dose is not mentioned. The fourteenth and last case, is the cure of exquisite pains in the leg and foot, without any tumour or discolouration: it was perfected in three weeks; no dose mentioned.

The pamphlet ends with some Corollaries, admitting, however, as a salvo, that the Blue Wolfsbane is sometimes taken without effect, when Hemlock often succeeds; and *vice versa*, succeeds sometimes, when Hemlock fails: our Author affirming, they have made many new and fine experiments with the last, since the publication of his Supplement, which experiments will be described by the learned Dr. Colin.

We have extended this article, on a small pamphlet, the more, from considering, that all these plants are natives here, (tho' the Wolfsbane is chiefly found in gardens) and that undoubtedly some of our own Practitioners will be inclined to make trials of that efficacy, which Dr. Storck ascribes to them. For this reason we have never omitted the important circumstance of the dose, no more than of the disease, in which our Author dispensed their extracts, whenever he has not omitted the doses himself. And we shall rejoice to find their success less partial here, than the Hemlock has proved among us; which, however, has pretty generally been safe, and in some scirrhus cases also successful. We may properly remark here too, that the common Hemlock is very probably the least violent of these four poisonous plants. Galen informs us, an Athenian woman had gradually accustomed herself so much to the internal use of it, as to take a considerable quantity without any ill consequence: and Fontanus knew a person, who, wanting sleep after the plague, eat Hemlock for some time to good purpose; but needing rest in a subsequent fever, when he had left off that plant, and finding repeated doses of opium insufficient to procure it, he recurred again to the *Cicuta*, with its former success.

As we suppressed, in a former article on this last plant, some pertinent reflections on the subject of curing with poisons, we shall indulge them a little on this occasion of Dr. Storck's extending his researches to these venomous simples. Philanthropy was certainly one considerable incentive to the attempt; nor can it be thought wholly irrational, after the precedent of using corrosive Sublimate internally, and with that great success of it which has been published. Were we to suppose with a modern  
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physical-Writer, that all substances we take internally, which are indigestible and unassimilable by us, were poisons, in *some degree*, and proved remedies only by accident, or from circumstance; it would follow, that many of the known deleterious simples were such, but in a farther degree; and needed only a very judicious restriction in quantity, and in timing of them, to be exhibited advantageously in diseases, eluding the most celebrated remedies. Whence, in such circumstances, we might extend Celsus' preference of a *doubtful* remedy to none, into that of a *dangerous* one; but so conducted as not to prove *deadly*. Neither is it very inconceivable, that in some enormous and inveterate cases, such a preternatural state of the fluids and solids may exist, as should render the operations, even of some poisons, less violent than they would have proved to persons in health. This opinion is not a little countenanced by the great doses of strong purges, or of opiates, that are necessary to affect maniacal Patients, and might prove fatal to others. Even twenty grains of the White Ellebore powdered, are affirmed to have been successfully given in madness, when antimonials have failed to operate; which quantity must probably have killed a Patient in a different disease, or a person in health. The republic of Medicine, therefore, must think themselves obliged to Dr. Storck for the extraordinary researches which he makes, not without some risque of his own health; and should consider them with all due candour: since the most judicious Physicians will chuse to hear much of their efficacy, and of their safety too, before they hazard the prescription of them.

On the other hand, this humour of investigating remedies, chiefly in poisons, may possibly be indulged to an extreme; and be attended with some unhappy consequences, as it is impossible to prevent any Practitioner's making the same experiments with these dangerous tools; and the least capable have not always the least temerity. It is conceivable, that some very bold and whimsical person, on the inefficacy of any one of these extracts, might be for combining two of them, to see what a *tertium quid* they might produce; or prove curious enough to try what Quintessence might result from the combination of all the four.

To prevent any ill effects from the rashness of people but indifferently qualified, to prescribe or exhibit such violent extracts, we had already inculcated some necessary precautions with regard to Hemlock, which become still more indispensable in respect to these more deleterious plants. We should have thought it had not been improper, if Dr. Storck, with the medicinal use of them, had also obliged his Readers with their antidotes, where they happened to act only as poisons; which might hap-

pen, either from an accidental error in the dose, or from an unforeseen peculiarity in the constitution of a Patient: since merely discontinuing the use of them, may not constantly be sufficient to efface their pernicious effects. As it is also acknowledged, page 44, "that the Blue Wolfsbane is *sometimes* exhibited without any effect, [but we are neither told *how often*, nor in what diseases] it would be but a natural conclusion, for persons long habituated and attached to these investigations, to hope for a less fallible remedy in some more virulent poison, whose secure dose might not be a tenth or twentieth part of a grain: since the antimonial cup or bullet has been affirmed to operate, without the least discoverable abatement of its weight. When all the poisons, however, of the shops, or of German growth, were thoroughly experienced, and found to be as fallible in some cases as these four have confessedly been, our Experimenters, or their Successors, must have recourse to the many poisons of the Torrid Zone for still stronger ones; and then sigh for others, as Alexander did for other worlds to conquer. But there remains, for their comfort, a large catalogue; besides those of which Wepfer and others have treated. The villainy of the Negroes in America, has convinced the inhabitants of several mortal poisons there. The bulbous root of a low, wild, white lilly, has destroyed many people. Cattle avoid it sufficiently when in bloom; but its narrow gramineous leaves in the spring, confused with the young grass, have killed horses and kine, and greatly swelled others for a time, who have survived them. The root of the single flowering Oleander, or Rose-bay, has been found so poisonous, as to be eradicated from their gardens: and the hard woody seeds of the *Mirabilis Peruviana*, or Four o'clock flower, have proved a very mortal poison. It will certainly be a long time before the inhabitants recur to these materials for health, being reasonably more anxious to discover their antidotes; that of the lilly at least having been effectually found. The new world is rather too young for the refinement of extracting such exquisite remedies and panaceas from them, as the Hemlock was predicated to be. Nevertheless these practical researches and applications of our Authors, under the restrictions with which they have been regulated, certainly deserve the acknowledgement of Physicians, and of their Patients, labouring under such inveterate diseases, as are affirmed by some competent witnesses to have eluded the force of other celebrated remedies; and to have been entirely cured, or greatly palliated, by the use of these plants.

*Letters of the Right Hon. Lady M—y W—y M——e :  
Vol. II. See our last Month's Review.*

**T**HAT men of sense are all of the same religion, wherever born, or wherever situated, is commonly said, and admitted, among men of sense. Of this truth our ingenious and entertaining Lady M—y gives us a striking instance in her character of the Turks; which we shall extract from Letter XXVII. being the first Letter of her second volume, dated Adrianople, April 1, 1717, and addressed to the Abbot ———.

— “ An intimate daily conversation with the Effendi Achmet-beg, gave me an opportunity of knowing their religion and morals in a more particular manner than, perhaps, any Christian ever did. I explained to him the difference between the religion of England and Rome; and he was pleased to hear there were Christians that did not worship images, or adore the Virgin Mary. The ridicule of Transubstantiation appeared very strong to him.—Upon comparing our creeds together, I am convinced that if our friend Dr. ——— had free liberty of preaching here, it would be very easy to persuade the generality to Christianity, whose notions are very little different from his. Mr. Whiston would make a very good Apostle here. I don't doubt his zeal will be much fired, if you communicate this account to him; but tell him, he must first have the gift of tongues, before he can possibly be of any use.

“ Mahometism is divided into as many sects as Christianity; and the first institution as much neglected, and obscured by interpretations. I cannot here forbear reflecting on the natural inclination of mankind to make mysteries and novelties.—The Zeidi, Kudi, Jabari, &c. puts me in mind of the Catholics, Lutherans, and Calvinists, and are equally zealous against one another. But the most prevailing opinion, if you search into the secret of the Effendis, is plain Deism. This is, indeed, kept from the people, who are amazed with a thousand different notions, according to the different interests of their Preachers.—There are very few among them (Achmet-beg denied there were any) so absurd as to set up for wit, by declaring they believe no God at all. And Sir Paul Rycaut is mistaken (as he commonly is) in calling the sect Muterin (i. e. *the secret with us*) Atheists, they being Deists, whose impiety consists in making a jest of their Prophet. Achmet-beg did not own to me, that he was of this opinion, but made no scruple of deviating from some part of Mahomet's law, by drinking wine with the same freedom we did. When I asked him, how he came to allow himself that

liberty, he made answer, That all the creatures of God are good, and designed for the use of man; however, that the prohibition of wine was a very wise maxim, and meant for the common people, being the source of all disorders amongst them; but, that the Prophet never designed to confine those that knew how to use it with moderation; nevertheless, he said, that scandal ought to be avoided, and that he never drank it in public. This is the general way of thinking amongst them, and very few forbear drinking wine, that are able to afford it. He assured me, that if I understood Arabic, I should be very well pleased to read the Alkoran, which is so far from the nonsense we charge it with, that it is the purest morality, delivered in the very best language. I have since heard impartial Christians speak of it in the same manner; and I do not doubt, but that all our translations are from copies got from the Greek Priests, who would not fail to falsify it with the extremity of malice. No body of men ever were more ignorant, or more corrupt; yet they differ so little from the Romish church, that, I confess, nothing gives me a greater abhorrence of the cruelty of your Clergy, than the barbarous persecution of them, whenever they have been their masters, for no other reason, than their not acknowledging the Pope. The dissenting in that one article, has got them the titles of Heretics, and Schismatics; and what is worse, the same treatment."

This Achmet-beg seems to have been a very honest sort of a Gentleman; and if he be yet living, we should be glad of an opportunity of taking a sober glass with him, to the memory of his old acquaintance Lady M—y.

We are also particularly pleased with the sensible moderation of a certain sect among the Greeks; of whose compound religion our Authoress gives the following account, in the above-quoted Letter to the Abbe ———.

" But of all the religions I have seen, that of the Arnounts seems to me the most particular; they are natives of Arnountlich, the ancient Macedonia, and still retain the courage and hardiness, tho' they have lost the name, of Macedonians, being the best Militia in the Turkish empire, and the only check upon the Janizaries. They are foot soldiers; we had a guard of them, relieved in every considerable town we passed; they are all clothed and armed at their own expence, dressed in clean white coarse cloth, carrying guns of a prodigious length, which they run with upon their shoulders, as if they did not feel the weight of them, the leader singing a sort of a rude tune, not unpleasant, and the rest making up the chorus. These people living between Christians and Mahometans, and not being skill-

ed in controversy, declare, that they are utterly unable to judge which religion is best; but to be certain of not entirely rejecting the truth, they very prudently follow both. They go to the mosques on Fridays, and to the church on Sunday, saying, for their excuse, that at the day of judgment they are sure of protection from the true prophet; but which that is, they are not able to determine in this world. I believe there is no other race of mankind, who have so modest an opinion of their own capacity.

“ These are the remarks I have made on the diversity of religions I have seen. I don't ask your pardon for the liberty I have taken in speaking of the Roman. I know you equally condemn the quackery of all churches, as much as you revere the sacred truths, in which we both agree.”

Letter XXVIII. is written in the true English spirit of Liberty; and shews the hateful effects of arbitrary government; by enumerating some of the oppressions under which the Turks labour, from the tyranny of the Ottoman government.

Letter XXIX. will infallibly please the Ladies, and the brave Readers; it is all about *dress*; except a passage or two relating to the *privileges* of the *Haram*, (or woman's apartment): from a due consideration of which, Lady M— concludes, the Turkish women are the only *free* people in the empire. This is giving us an idea of the situation of the females in that part of the world, very different from the relations of *male* Travelers: but, we have already remarked, that in respect to such matters as more peculiarly fell under the observation of a *Lady*, our Authorefs has greatly the advantage.

In Letter XXX. which is addressed to Mr. Pope, we have something to please the Poets, and, what is more, the *Critics*.

“ I am at this present moment, says she, writing in a house situated on the banks of the Hebrus, which runs under my chamber window. My garden is full of tall cypress trees, upon the branches of which several couple of true turtles are saying soft things to one another, from morning till night. How naturally do *boughs* and *voews* come into my mind at this minute? And must not you confess, to my praise, that it is more than an ordinary discretion that can resist the wicked suggestions of poetry, in a place where truth, for once, furnishes all the ideas of pastoral. The summer is already far advanced in this part of the world; and for some miles round Adrianople, the whole ground is laid out in gardens, and the banks of the rivers are set with rows of fruit trees, under which all the most considerable Turks

divert themselves every evening, not with walking, that is not one of their pleasures; but a set party of them choose out a green spot, where the shade is very thick, and there they spread a carpet, on which they sit drinking their coffee, and are generally attended by some slave with a fine voice, or that plays on some instrument. Every twenty paces you may see one of these little companies, listening to the dashing of the river; and this taste is so universal, that the very Gardeners are not without it. I have often seen them and their children sitting on the banks of the river, and playing on a rural instrument, perfectly answering the description of the ancient *Pifflula*, being composed of unequal reeds, with a simple, but agreeable, softness in the sound.

“ Mr. Addison might here make the experiment he speaks of in his travels; there not being one instrument of music among the Greek or Roman statues, that is not to be found in the hands of the people of this country. The young lads generally divert themselves with making garlands for their favourite lambs, which I have often seen painted and adorned with flowers, lying at their feet, while they sung or played. It is not that they ever read romances; but these are the ancient amusements here, and as natural to them as cudgel-playing and football to our British swains; the softness and warmth of the climate forbidding all rough exercises, which were never so much as heard of amongst them, and naturally inspiring a laziness and aversion to labour, which the great plenty indulges. These Gardeners are the only happy race of country people in Turkey. They furnish all the city with fruits and herbs, and seem to live very easily. They are most of them Greeks; and have little houses in the midst of their gardens, where their wives and daughters take a liberty not permitted in the town; I mean to go unveiled. These wenches are very neat and handsome, and pass their time at their looms, under the shade of the trees.

“ I no longer look upon Theocritus as a romantic Writer; he has only given a plain image of the way of life amongst the peasants of his country; who, before oppression had reduced them to want, were, I suppose, all employed as the better sort of them are now. I don't doubt, had he been born a Briton, but his Idylliums had been filled with descriptions of thrashing and churning, both which are unknown here, the corn being all trod out by oxen; and butter (I speak it with sorrow) unheard of.

“ I read over your Homer here, with an infinite pleasure, and find several little passages explained, that I did not before entirely comprehend the beauty of: many of the customs, and much



of the dress then in fashion, being yet retained. I don't wonder to find more remains here of an age so distant, than is to be found in any other country; the Turks not taking that pains to introduce their own manners, as has been generally practised by other nations, that imagine themselves more polite. It would be too tedious to you to point out all the passages that relate to present customs. But I can assure you, that the Princesses and great Ladies pass their time at their looms, embroidering veils and robes, surrounded by their maids, which are always very numerous, in the same manner as we find Andromache and Helen described. The description of the belt of Menelaus, exactly resembles those that are now worn by the great men, fastened before with broad golden clasps, and embroidered round with rich work. The snowy veil that Helen throws over her face, is still fashionable; and I never see half a dozen of old Bashaws, (as I do very often) with their reverend beards, sitting basking in the sun, but I recollect good King Priam and his Counsellors. Their manner of dancing is certainly the same that Diana is *sung* to have danced on the banks of Eurotas. The great Lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her that leads the dance; but always in exact time, and infinitely more agreeable than any of our dances, at least in my opinion. I sometimes make one in the train, but am not skilled enough to lead: these are the Grecian dances, the Turkish being very different.

“ I should have told you, in the first place, that the Eastern manners give a great light into many Scripture-passages, that appear odd to us; their phrases being commonly what we should call Scripture language. The vulgar Turk is very different from what is spoke at Court, or amongst the people of figure; who always mix so much Arabic and Persian in their discourse, that it may very well be called another language. And it is as ridiculous to make use of the expressions commonly used, in speaking to a great Man or Lady, as it would be to speak broad Yorkshire, or Somersetshire, in the drawing-room. Besides this distinction, they have what they call the *sublime*, that is, a style for poetry, and which is the exact Scripture style. I believe you would be pleased to see a genuine example of this; and I am very glad I have it in my power to satisfy your curiosity, by sending you a faithful copy of the verses that Ibrahim Bassa, the reigning Favourite, has made for the young Princess, his contracted wife, whom he is not yet permitted to visit without witnesses, though she is gone home to his house. He is a man of  
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wit and learning; and whether or no he is capable of writing good verse, you may be sure that, on such an occasion, he would not want the assistance of the best Poets in the empire. Thus the verses may be looked upon as a sample of their finest poetry; and I don't doubt but you'll be of my mind, that it is most wonderfully resembling the *Song of Solomon*, which was also addressed to a royal Bride.

**TURKISH VERSES** *addressed to the Sultana; eldest daughter of Sultan Achmet III.*

### S T A N Z A I.

Ver. **T**HE Nightingale now wanders in the vines;  
1. Her passion is to seek roses.

2. I went down to admire the beauty of the vines;  
The sweetness of your charms has ravished my soul.

3. Your eyes are black and lovely,  
But wild and disdainful as those of a stag;

### S T A N Z A II.

1. The wished possession is delayed from day to day;  
The cruel Sultan ACHMET will not permit me  
To see those cheeks, more vermillion than roses.

2. I dare not snatch one of your kisses,  
The sweetness of your charms has ravish'd my soul.

3. Your eyes are black and lovely,  
But wild and disdainful as those of a stag.

### S T A N Z A III.

1. The wretched IBRAHIM sighs in these verses,  
One dart from your eyes has pierc'd thro' my heart.

2. Ah! when will the hour of possession arrive?  
Must I yet wait a long time?  
The sweetness of your charms has ravish'd my soul.

3. Ah! SULTANA! stag-ey'd—an angel amongst angels!  
I desire,—and, my desire remains unsatisfied.  
Can you take delight to prey upon my heart?

### S T A N Z A IV.

1. My cries pierce the heavens!  
My eyes are without sleep!  
Turn to me SULTANA—let me gaze on thy beauty.

2. Adieu—I go down to the grave.  
If you call me—I return.  
My heart is—hot as sulphur;—sigh and it will flame.

3. Crown

3. Crown of my life, fair light of my eyes!

My SULTANA! my Princess!

I rub my face against the earth; I am drown'd in scalding  
tears—I rave!

Have you no compassion? will you not turn to look upon  
me?

“ I have taken abundance of pains to get these verses into a literal translation; and if you were acquainted with my Interpreters, I might spare myself the trouble of assuring you, that they have received no poetical touches from their hands. In my opinion, (allowing for the inevitable faults of a prose translation into a language so very different) there is a good deal of beauty in them. The epithet of *stag-ey'd* (though the sound is not very agreeable in English) pleases me extremely; and I think it a very lively image of the fire and indifference in his Mistress's eyes.——Monsieur Boileau has very justly observed, that we are never to judge of the elevation of an expression in any ancient Author, by the sound it carries with us; since it may be extremely fine with them, when, at the same time, it appears low or uncouth to us. You are so well acquainted with Homer, you cannot but have observed the same thing, and you must have the same indulgence for all oriental poetry. The repetitions at the end of the two first stanzas, are meant for a sort of *Chorus*, and are agreeable to the ancient manner of writing. The music of the verses apparently changes in the third stanza, where the burden is altered; and, I think, he very artfully seems more passionate at the conclusion, as it is natural for people to warm themselves by their own discourse, especially on a subject in which one is deeply concerned; it is certainly far more touching than our modern custom of concluding a song of passion with a turn which is inconsistent with it. The first verse is a description of the season of the year; all the country now being full of nightingales, whose amours with roses, is an Arabian fable, as well known here, as any part of Ovid amongst us, and is much the same as if an English poem should begin, by saying,——“ *Now Philomela sings.*” Or what if I turned the whole into the stile of English poetry, to see how it would look?

S T A N Z A I.

“ **N**OW Philomel renews her tender strain,  
“ Indulging all the night her pleasing pain;

“ I sought the groves to hear the wanton sing,

“ There saw a face more beauteous than the spring,

“ Your large stags-eyes, where thousand glories play,

“ As bright, as lively, but as wild as they.

S T A N Z A

## S T A N Z A II.

- " In vain I'm promis'd such a heavenly prize.  
 " Ah! cruel SULTAN! who delay'st my joys!  
 " While piercing charms transfix my amorous heart,  
 " I dare not snatch one kiss, to ease the smart.  
 " Those eyes like, &c.

## S T A N Z A III.

- " Your wretched Lover in these lines complains;  
 " From those dear beauties rise his killing pains.  
 " When will the hour of wished for bliss arrive?  
 " Must I wait longer?—Can I wait and live?  
 " Ah! bright Sultana! Maid divinely fair!  
 " Can you, un pitying, see the pains I bear?

## S T A N Z A IV.

- " The Heavens relenting hear my piercing cries,  
 " I loath the light, and sleep forsakes my eyes,  
 " Turn thee Sultana, ere thy Lover dies;  
 " Sinking to earth, I sigh the last adieu,  
 " Call me, my Goddess, and my life renew.  
 " My Queen! my Angel! my fond heart's desire.  
 " I rave—my bosom burns with heavenly fire!  
 " Pity that passion which thy charms inspire."

" I have taken the liberty, in the second verse, of following, what I suppose, the true sense of the Author, though not literally expressed. *By his saying he went down to admire the beauty of the Vines, and her charms ravished his soul.* I understand a poetical fiction, of having first seen her in a garden, where he was admiring the beauty of the spring. But I could not forbear retaining the comparison of her eyes with those of a stag; though, perhaps, the novelty of it may give it a burlesque sound in our language. I cannot determine, upon the whole, how well I have succeeded in the translation, neither do I think our English proper to express such violence of passion, which is very seldom felt amongst us. We want, also, those compound words which are very frequent and strong in the Turkish language."

The subject of the XXXIst. Letter, is the Turkish practice of Inoculation for the small-pox; which this Lady, ever ready to receive improvement from whatever quarter it might come, and with a mind free from the little prejudices and bigotry of her sex, adopted in her own family, and was the happy means of introducing into this country.

In Letter XXXII. we have a pleasing description of some animals which fell under her Ladyship's observation; as the camel, the buffalo, and the pretty, spirited Turkish horses: also some account of their buildings, gardens, and *Hanns*, or inns.

Letter XXXIII. is a voluptuous one, and will not fail to delight every Reader who has not sworn eternal mortification both of body and mind. It is addressed to the Countess of —— sister to the Writer.

“ I was invited to dine with the Grand Vizier's Lady, and it was with a great deal of pleasure I prepared myself for an entertainment which was never before given to any Christian. I thought I should very little satisfy her curiosity, (which I did not doubt was a considerable motive to the invitation) by going in a dress she was used to see, and therefore dressed myself in the court habit of Vienna, which is much more magnificent than ours. However, I chose to go incognito, to avoid any disputes about ceremony, and went in a Turkish coach, only attended by my woman that held up my train, and the Greek Lady, who was my Interpreteress.

“ I was met, at the court-door, by her black Eunuch, who helped me out of the coach with great respect, and conducted me through several rooms, where her she-slaves, finely dressed, were ranged on each side. In the innermost I found the Lady sitting on her sofa, in a sable vest. She advanced to meet me, and presented me half a dozen of her friends, with great civility. She seemed a very good woman, near fifty years old. I was surprized to observe so little magnificence in her house, the furniture being all very moderate; and, except the habits and number of her slaves, nothing about her appeared expensive. She guessed at my thoughts, and told me, she was no longer of an age to spend either her time or money in superfluities; that her whole expence was in charity, and her whole employment praying to God. There was no affectation in this speech; both she and her husband are entirely given up to devotion. He never looks upon any other woman; and what is much more extraordinary, touches no bribes, notwithstanding the example of all his predecessors. He is so scrupulous in this point, he would not accept Mr. W——'s present, till he had been assured over and over, that it was a settled perquisite of his place, at the entrance of every Ambassador.

“ She entertained me with all kind of civility till dinner came in, which was served, one dish at a time, to a vast number, all finely dressed after their manner, which I don't think so bad as you have perhaps heard it represented. I am a very good judge  
of

of their eating, having lived three weeks in the house of an Efendi at Belgrade, who gave us very magnificent dinners, dressed by his own cooks. The first week they pleased me extremely; but, I own, I then begun to grow weary of their table, and desired our own cook might add a dish or two after our manner. But I attribute this to custom, and am very much inclined to believe, that an Indian, who had never tasted of either, would prefer their cookery to ours. Their sauces are very high; all the roast very much done. They use a great deal of very rich spice. The soup is served for the last dish; and they have, at least, as great a variety of ragouts as we have. I was sorry I could not eat of as many as the good Lady would have had me, who was very earnest in serving me of every thing. The treat concluded with coffee and perfumes, which is a high mark of respect; two slaves kneeling *combed* my hair, cloaths, and handkerchief. After this ceremony she commanded her slaves to play and dance; which they did with their guitars in their hands; and she excused to me their want of skill, saying she took no care to accomplish them in that art.

“ I returned her thanks, and soon after took my leave. I was conducted back in the same manner I entered, and would have gone strait to my own house, but the Greek Lady with me, earnestly solicited me to visit the Kahya's Lady, saying, he was the second Officer in the empire, and ought, indeed, to be looked upon as the first, the Grand Vizier having only the name, while he exercised the authority. I had found so little diversion in the Vizier's haram, that I had no mind to go into another. But her importunity prevailed with me, and I am extremely glad I was so complaisant. All things here were with quite another air than at the Grand Vizier's; and the very house confessed the difference between an old Devotee and a young Beauty. It was nicely clean and magnificent.

“ I was met at the door by two black Eunuchs, who led me through a long gallery, between two ranks of beautiful young girls, with their hair finely plaited, almost hanging to their feet, all dressed in fine light damasks, brocaded with silver. I was sorry that decency did not permit me to stop to consider them nearer. But that thought was lost upon my entrance into a large room, or rather pavilion, built round with gilded sashes, which were most of them thrown up, and the trees planted near them, gave an agreeable shade, which hindered the sun from being troublesome. The jessamines and honey-suckles that twisted round their trunks, shed a soft perfume, increased by a white marble fountain playing sweet water in the lower part of the room, which fell into three or four basons, with a pleasing sound.

The

The roof was painted with all sorts of flowers, falling out of gilded baskets, that seemed tumbling down. On a sofa, raised three steps, and covered with fine Persian carpets, sat the Kahya's Lady, leaning on cushions of white satin embroidered; and at her feet sat two young girls about twelve years old, lovely as angels, dressed perfectly rich; and almost covered with jewels. But they were hardly seen near the fair Fatima, (for that is her name) so much her beauty effaced every thing I have seen, nay, all that has been called lovely either in England or Germany. I must own, that I never saw any thing so gloriously beautiful, nor can I recollect a face that would have been taken notice of near her's. She stood up to receive me, saluting me, after their fashion, putting her hand to her heart, with a sweetness full of majesty, that no court breeding could ever give. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour. I confess, tho' the Greek Lady had before given me a great opinion of her beauty, I was so struck with admiration, that I could not, for some time, speak to her, being wholly taken up in gazing. That surprising harmony of features! that charming result of the whole! that exact proportion of body! that lovely bloom of complexion, unfurnished by art! the unutterable enchantment of her smile! —but her eyes! —large and black, with all the soft languishment of the blue! Every turn of her face discovering some new grace.

“ After my first surprize was over, I endeavoured, by nicely examining her face, to find out some imperfection, without any fruit of my search, but my being clearly convinced of the error of the vulgar notion, that a face exactly proportioned, and perfectly beautiful, would not be agreeable; nature having done for her, with more success, what Apelles is said to have essayed by a collection of the most exact features to form a perfect face. Add to all this, a behaviour so full of grace and sweetness, such easy motions with an air so majestic, yet free from stiffness or affectation, that I am persuaded, could she be suddenly transported upon the most polite throne of Europe, no body would think her other than born and bred to be a Queen, though educated in a country we call barbarous. To say all in a word, our most celebrated English beauties would vanish near her.

“ She was dressed in a Caftan of gold brocade, flowered with silver, very well fitted to her shape, and shewed to advantage the beauty of her bosom, only shaded by the thin gauze of her shift. Her drawers were pale pink, her waistcoat green and silver, her slippers white satin finely embroidered; her lovely arms adorned with bracelets of diamonds, and her broad girdle set round with diamonds;

diamonds; upon her head a rich Turkish handkerchief, of pink and silver, her own fine black hair hanging a great length, in various tresses, and on one side of her head some bodkins of jewels.

“ I am afraid you will accuse me of extravagance in this description. I think I have read some where, that women always speak in rapture, when they speak of beauty, and I cannot imagine why they should not be allowed to do so. I rather think it a virtue to be able to admire without any mixture of desire or envy. The gravest Writers have spoke with great warmth of some celebrated pictures and statues. The workmanship of Heaven, certainly excels all our weak imitations, and, I think, has a much better claim to our praise. For my part, I am not ashamed to own, I took more pleasure in looking on the beautiful Fatima, than the finest piece of sculpture could have given me. She told me, the two girls at her feet were her daughters, though she appeared too young to be their mother. Her fair maids were ranged below the sofa, to the number of twenty, and put me in mind of the pictures of the ancient nymphs. I did not think all nature could have furnished such a scene of beauty. She made them a sign to play and dance. Four of them immediately began to play some soft airs, on instruments between a lute and a guitar, which they accompanied with their voices, while the others danced by turns. This dance was very different from what I had seen before. Nothing could be more artful, or more proper to raise *certain ideas*. The tunes so soft!—The motions so languishing!—accompanied with pauses and dying eyes; half-falling back, and then recovering themselves in so artful a manner, that I am very positive, the coldest and most rigid Prude upon earth, could not have looked upon them without thinking of *something not to be spoke of*.—I suppose you have read, that the Turks have no music, but what is shocking to the ears; but this account is from those who never heard any but what is played in the streets, and is just as reasonable as if a foreigner should take his ideas of English music, from the *bladder and string*, or the *marrow-bones and cleavers*. I can assure you, that the music is extremely pathetic; it is true, I am inclined to prefer the Italian, but, perhaps, I am partial. I am acquainted with a Greek Lady who sings better than Mrs. Robinson, and is very well skilled in both, who gives the preference to the Turkish. 'Tis certain, they have very fine natural voices; *these* were very agreeable.

“ When the dance was over, four fair slaves came into the room, with silver censors in their hands, and perfumed the air with amber, aloes-wood, and other scents. After this, they  
served



served me coffee upon their knees, in the finest Japan china, with *soucups* of silver gilt. The lovely Fatima entertained me all this while, in the most polite agreeable manner, calling often *Uzelle Sultanam*, or the Beautiful Sultana, and displaying friendship, with the best grace in the world, lamenting she could not entertain me in my own language.

When I took my leave, two maids brought in a fine inner basket of embroidered handkerchiefs; she begged I would wear the richest for her sake, and gave the others to my woman and Interpreters.—I retired, thro' the same ceremonies as before, and could not help thinking, I had been some time in Mahomet's paradise, so much I was charmed with what I had seen. I know not how the relation of it appears to you. I wish it may give you part of my pleasure; for I would have my dear sister share in all the diversions of,  
Yours, &c. &c."

On this Letter we shall leave our Readers to form their own remarks and conclusions; for us, we must here, for the present, take leave of an article which has already allured us beyond our limits. This is a bewitching book—there is no knowing when to lay it down. We must, however, close it for this month; but shall not fail to open it again in the next.

*Reflections on the Government, &c. of Indostan: With a short Sketch of the History of Bengal, from the Year 1739 to 1756; and an Account of the English Affairs to 1758.* By Luke Scrafton, Esq; 8vo. 2s. 6d. Millar.

THESE Letters contain a well written account of the Gentoos, natives of the East-Indies: preparatory to the main object, which is a detail of the revolutions in Bengal, in which the then Colonel Clive acted so principal a part. In reading this representation of the manners and customs of those East-Indians, with whom we are, in general, but little acquainted, we shall not find them that wild ignorant people they are commonly imagined to be.

To give some specimen of the method and style in which Mr. Scrafton conveys his reflections on this people, we will give his account of their division into tribes; which, he says, forms the most material distinction between the Gentoos and other nations.

“ The four principal tribes are, the Bramins, Soldiers, Labourers, and Mechanics; these are again subdivided into a multiplicity

tiplicity of inferior distinctions. There are Bramins of various degrees of excellence, who have the care of religion allotted to them. These are held sacred by the rest: they bow by their heads; they kiss their feet; and the Bramins have the entire government of their minds; and such as do not follow any worldly pursuits, are supported by the rest, which is a great burden upon the land. It is difficult to draw a general character of the Bramins, as they vary so much in their pursuits, and in their degrees of knowledge. Some I have conversed with, acknowledge the errors that have crept into their religion, own one Supreme Being, laugh at the idolatry of the multitude; but insist upon the necessity of working upon the weaknesses of the vulgar, and will admit of no doubt of the divine character of their Legislator. Talk to them of the truth of the Christian religion, they say, 'They believe it is all very true; but that God has given different laws, and ordered different forms of worship for different nations, and has prescribed them theirs, which their forefathers have practised for many thousand years, and they have no reason to doubt its being acceptable.' For this reason they admit no converts, nor are themselves ever converted, whatever the Roman Missionaries may pretend; except, indeed, the Hallachores, of whom I shall speak hereafter, who are glad to be received into a society where they are treated as fellow creatures. But I much doubt, whether there ever was an instance of any other of the Indians being converted by the Missionaries; and even these do no honour to the Christian religion; for as far as my observation has reached, these half Christians are the most abandoned profligate wretches of the human species.

But to return to the Bramins: some few there are who, versed in their learned languages, soar above the vulgar; but the generality are as ignorant as the laity. Such who are not engaged in worldly pursuits, are a very moral, superstitious, innocent people, who promote charity as much as they can, to man and beast; but such who engage in the world, are generally the worst of all the Gentoos; for, persuaded the waters of the Ganges will purify them from their sins, and being exempted from the utmost rigour of the courts of justice (under the Gento government) they run into much greater excesses.

"The Soldiers are commonly Rajah-poots, (or descended from Rajahs). These inhabit chiefly the northern provinces; and it is from hence I conjecture, that the Founder of their religion was also King of the whole continent, and that he sent off this tribe to govern the rest; for in all the southern provinces, the rest of the inhabitants are quite black; and the family that govern, are a fair complexioned people, of the colour of those of the northern provinces. These Rajah-poots are much

much more robust than the rest; have a great share of courage, and a nice sense of military honour, which consists, among them, in fidelity to those they serve. Fighting is their profession; and they readily enter into the service of any that will pay them, and will follow wherever he leads; but as soon as their Leader falls in battle, their cause is at an end, and they run off the field, without any stain to their reputation.

“The Labourers are next in rank. This tribe includes farmers, and all who cultivate the land; and the Mechanics include merchants, bankers, and all who follow any trade; these again are subdivided into each profession.

“And now I must mention the Hallachores, whom I cannot call a tribe, being rather the refuse of all the tribes. These are a set of poor unhappy wretches, destined to misery from their birth. They perform all the vilest offices of life; bury the dead, and carry away every thing that is polluted. They are held in such abomination, that on the Malabar side of India, if they chance to touch one of a superior tribe, he draws his sabre, and cuts him down on the spot, without any check, either from his own conscience, or from the laws of the country. How the Legislator could let such an injustice enter into his system, I can no otherwise account for, than by his supposing a necessity of a regular gradation; and he was obliged to sacrifice a portion of his people, to preserve the purity, (or that wherein he defined purity to consist) of the rest. All the different tribes are kept distinct from each other, by insurmountable barriers; they are forbid to intermarry, to cohabit, to eat with each other, or even to drink out of the same vessel with one of another tribe, and every deviation in these points, subjects them to be rejected by their tribe, renders them for ever polluted, and they are thenceforward obliged to herd with the Hallachores.”

This division of the people into distinct classes, affords Mr. Scrafton an opportunity of deducing many pertinent observations on the good and ill consequences resulting from it; both with regard to their internal oeconomy, and to their general strength against foreign invaders.

Not having room to attend to many interesting and entertaining particulars relating to these remote people, we will proceed to the historical part; which employs much the greater number of these pages. Of this it will suffice to say, that it affords a less perfect idea of the Mogul empire in general, than of the history of Bengal in particular, which is traced for some years back, previous to, and to display more intelligibly, the important success of Colonel Clive; who acquired an influence there,

owing to his own talents, and the superior discipline of the British troops, which, at length, entirely put the balance of power into his hands, between the contending Soubahs, or Governors of provinces; subordinate to the empire of Indostan.

The revolutions related in this narrative, with their leading circumstances, though hardly known in Europe, beyond the India-Companies, display as much policy, and state intrigue, as employ the political cabinet of European Powers; though of a different complexion.

The empire of Indostan, too extensive to preserve its influence over remote and powerful provinces, affords continual opportunities to ambitious Generals, and aspiring Governors, of caballing against their common Sovereign, and against each other, to elect and maintain independent sovereignties, which keep them all in a fluctuating state of warfare. In which general view, as well as by the particular circumstances attending the revolutions in Bengal, it greatly resembles, and this little history in the reading naturally reminded us of, the empire of Rome in the times of its latter Emperors: when too unwieldy, and too corrupt, to retain its dominions in positive subordination, their Prætors and Lieutenants of provinces, elected themselves into independencies, and supplanted each other by the basest arts of Intrigue, as well as by open violence.

The conduct of Lord Clive is, in these Letters, set in an exalted point of view; and the flourishing state to which he restored the Company's affairs, from the disaster at Calcutta, sufficiently speaks in his favour *here*; as the particular honours conferred on him by the imperial court of Dehli, and the Lordship of the lands formerly rented by the India Company of the Soubah of Bengal, now conferred on him, shew the opinion entertained of his management *there*.

These Letters, in brief, contain much matter to entertain and interest the Reader, in a part of the world which give them the additional recommendation of novelty.

*Letters between the Honourable Andrew Erskine and James Boswell, Esq; 3s. in boards. Flexney.*

**M**ESSRS. Erskine and Boswell are two juvenile Wits, who have chosen to exhibit themselves in a little octavo, for the entertainment of the public. This honourable and ingenious duumvirate appear to be Officers in the army; young  
 3 men,

men, fresh from North Britain, full of blood, full of spirits, and full of *fun*. *Vive la bagatelle* is their maxim; and away they scribble, away they publish; freely abandoning their names, and their fame, with the fruits of many an idle hour, to the morsure of criticism, and the mercy of the wide world!

Promising young Geniuses as they are, we would not, however, discourage them by any severity of animadversion on their light and airy labours. They are pretty fellows in literature; and must not be roughly dealt with. We shall, therefore, add only this brief information, for the satisfaction of our Readers, that the agreeable publication before us consists of about thirty or forty sprightly Epistles in prose and verse, written, perhaps, on purpose to make a book, in order to inform the world, that there are such persons as the Hon. Andrew Erskine and James Boswell, Esq; that they are men of wit, and men of letters: and that they can amuse themselves and their Readers with an hundred and fifty pages about nothing, as well (no, pardon us, not quite so well) as the facetious Author of *Tristram Shandy*. For example, Letter XXX.

“ Dear BOSWELL,

**I**T has been said, that few people succeed both in poetry and prose. Homer's prose essay on the Gun-powder-plot, is reckoned by all Critics inferior to the *Iliad*; and Warburton's rhyming satire on the Methodists, is allowed by all to be superior to his prosaical notes on Pope's works. Let it be mine to unite the excellencies both of prose and verse in my inimitable epistles. From this day, my prose shall have a smack of verse, and my verse have a smack of prose. I'll give you a specimen of both—My servant addresses me in these words, very often—

The roll is butter'd, and the kettle boil'd,  
Your Honour's stewest coat with grease is soil'd;  
In your best breeches glares a mighty hole,  
Your wash-ball and pomatum, Sir, are stole.  
Your Taylor, Sir, must payment have, that's plain,  
He call'd to day, and said he'd call again.

There's prosaic poetry: now for poetic prose—Universal Genius is a wide and diffused stream, that waters the country, and makes it agreeable; 'tis true, it cannot receive ships of any burthen, therefore it is of no solid advantage, yet it is very amusing. Gondolas and painted barges float upon its surface, the country Gentleman forms it into ponds, and it is spouted out of the mouths of various statues; it strays through the finest fields, and its banks nourish the most blooming flowers. Let me sport with this stream of science, wind along the vale, and glide through

the trees, foam down the mountain, and sparkle in the sunny ray; but let me avoid the deep, nor lose myself in the vast profound, and grant that I may never be pent in the bottom of a dreary cave, or be so unfortunate as to stagnate in some unwholesome marsh. Limited genius is a pump-well, very useful in all the common occurrences of life, the water drawn from it is of service to the maids in washing their aprons; it boils beef, and it scours the stairs; it is poured into the tea-kettles of the Ladies, and into the punch-bowls of the Gentlemen.

“ Having thus given you, in the most clear and distinct manner, my sentiments of genius, I proceed to give you my opinion of the ancient and modern Writers; a subject, you must confess, very aptly and naturally introduced. I am going to be very serious, you will trace a resemblance between me and Sir William Temple, or perhaps David Hume, Esq;

“ A modern Writer must content himself with gleaning a few thoughts here and there, and binding them together, without order or regularity, that the variety may please; the ancients have reaped the full of the harvest, and killed the noblest of the game; in vain do we beat about the once plentiful fields, the dews are exhaled; no scent remains. How glorious was the fate of the early Writers! born in the infancy of letters; their task was to reject thoughts more than to seek after them, and to select out a number, the most shining, the most striking, and the most susceptible of ornament. The Poet saw in his walks every pleasing object of nature undescribed; his heart danced with the gale, and his spirits shone with the invigorating sun, his works breathed nothing but rapture and enthusiasm. Love then spoke with its genuine voice, the breast was melted down with woe, the whole soul was dissolved into pity with its tender complaints; free from the conceits and quibbles which, since that time, have rendered the very name of it ridiculous; real passion heaved the sigh; real passion uttered the most prevailing language. Music too reigned in its full force; that soft deluding art, whose pathetic strains so gently steal into our very souls, and involve us in the sweetest confusion; or whose animating strains fire us even to madness: how has the shore of Greece echoed with the wildest sounds; the delicious warblings of the lyre charmed and astonished every ear? The blaze of rhetoric then burst forth; the ancients fought not by false thoughts, and glittering diction, to captivate the ear, but by manly and energetic modes of expression, to rule the heart and sway the passions.

“ There, Boswell, there are periods for you, Did not you imagine that you was reading the Rambler of Mr. Samuel Johnson; or that Mr. Thomas Sheridan himself was resounding the praises

praises of the antients, and his own art? I shall now finish this letter without the least blaze of rhetoric, and with no very manly or energetic mode of expression, assure you, that I am,

Yours sincerely,

ANDREW ERSKINE."

From this specimen our Readers will form some idea of the Honourable Mr. Erskine's manner; and if from thence they venture to guess at the turn and style of his friendly Correspondent, James Boswell, Esq; they will, probably guess not very wide of the mark. The Gentlemen are kindred Geniuses; as like as the two Sosios in Amphytrion: or, rather, as we mean not a *personal* comparison, as like as the twin-brothers in poetry, Messrs. Beaumont and Fletcher, of the last century.—Propitious be the omen to the jocund pair now present! may their friendship remain as inviolable, their fame prove as lasting, and their works make as many volumes, as those of the two celebrated Playwrights we have just named!

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*An Ode on St. Cecilia's Day, adapted to the ancient British Music: viz. the Salt-box, the Jews-Harp, the Marrow-bones and Cleavers, the Hum-strum or Hurdy-gurdy, &c. With an Introduction, giving some Account of these truly British Instruments. By Bonnell Thornton, Esq; 4to. 1s. Becket.*

THERE is something so peculiar even in the extravagancies of true genius, something so seductive in its wildest flights and vagaries, that the fruits of its very dissipation are more esteemed by Readers of taste, than the most elaborate lucubrations of plodding industry. We have a singular instance of this in the little *Jeu d' esprit* before us, written some years ago in the genuine spirit of true English humour, and lately set to music in as masterly a strain as it was written. It is held, we know, by your double-refined and formal Critics, a kind of violation thus to sport with the sublime and transcendent beauties of the fine arts. The Muses, however, like other modest Ladies, tho' they blush more, are less offended, at a hearty smack on their ruby lips, given them by a flushed and favourite Lover, than they would be at the formal salute of their quaint Admirers, coldly imprinted on their lilly-white hands. Quaintness and formality are almost inseparable attendants on mediocrity of taste; while those, who cannot do honour to the art they cultivate, by their genius, must shelter the poverty of their genius under the dignity of their art.

What an insult, cry the pedantic Versifier and conceited Fidler, on the divine Cecilia and her seraphic strains! What

a profanation of the sublime arts of poetry and music! to have her sacred Odes burlesqued by paltry catches, and the voice of her own-invented organ mimicked by a wretched hurdy-gurdy, or drowned amidst the clattering of a salt-box, or the discordant clanging of marrow-bones and cleavers! What an indignity to arts and science!—Very true, Sirs! Stand up for the honour of your profession; you have nothing else for it: for, as before observed, if you are no credit to that, you must make that, if you can, a credit to you. We would not advise you, however, to carry this predilection too far, lest the world should begin to imagine you to be as much the mere tools and implements of your profession, as are your goose-quills and fiddle-sticks.—But, to give our Readers a specimen of this humorous performance.

RECITATIVE, accompanied.

The meaner melody we scorn,  
Which vulgar instruments afford;  
Shrill flute, sharp fiddle, bellowing horn,  
Rumbling bassoon, or tinkling harpsichord.

AIR, to the Salt-box.

In strains more exalted the salt-box shall join,  
And clattering, and battering, and clapping combine:  
With a rap and a tap while the hollow side sounds,  
Up and down leaps the flap, and with rattling rebounds.

RECITATIVE, to the Jews-harp.

Strike, strike the soft Judaic harp;  
Soft and sharp,  
By teeth coercive in firm durance kept,  
And lightly by the volant finger swept.

AIR.

Buzzing twangs the iron lyre,  
Shrilly thrilling,  
Trembling, trilling,  
Whizzing with the wav'ring wire.

AIR. After a grand Symphony accompanied with Marrow-bones and Cleavers.

Hark, how the banging marrow-bones,  
Make clanging cleavers ring,  
With a ding dong, ding dong,  
Ding dong, ding dong,  
Ding dong, ding dong, ding dong ding.  
Raise your up-lifted arms on high;  
In long prolonged tones  
Let cleavers sound  
A merry merry round,  
By banging marrow bones.



RECITATIVE. To the Hum-strum, or Hurdy-gurdy.

Cease, lighter numbers; hither bring  
The undulating string  
Stretch'd out, and to the tumid bladder,  
In amity harmonious bound;  
Then deeper swell the notes, and sadder,  
And let the hoarse base slowly solemn sound.

AIR.

With dead, dull, doleful, heavy hums,  
With mournful moans,  
And grievous groans,  
The sober hurdy-gurdy thrums.

Our Readers will see from this specimen, that the Poet hath strictly adhered, as he professes, to the rule of making the *sound echo to the sense*. It happened a little unfortunately, indeed, in the late performance of this Ode, that the public ear, vitiated by being so long accustomed to foreign instruments, and foreign music, was not properly affected by the delicate and harmonious sounds of the Jews-harp and the Hum-strum. When this Ode is performed again, therefore, we would advise it to be done in a less tumultuous assembly; or that an additional number of Harp-Trillers, and hurdy-gurdy Strummers, may be added to the band.

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*The Effusions of Friendship and Fancy. In several Letters to and from several Friends.* Small 8vo. 2 vols. 4s. sewed. Becket.

WOOLASTON, or Locke, or some other of our English Philosophers, hath observed, that nothing is so likely to render a man's company generally acceptable, as a competent proficiency in the art of agreeable trifling.—Sterne is confessedly a great master in the exercise of this art, upon paper; and the success he has met with, hath prompted numbers to tread in the same steps. Among the rest, a Writer whom we have often applauded, for his ingenious poetical productions, has taken a *fancy* to stray into these alluring paths, and has presented the public with a couple of Shandyan volumes of epistolary *effusions*, in verse and prose, which may serve to unbend the mind from more serious contemplations, and innocently while away a vacant hour in a cool arbor, or a shady walk. In fine, if the expression had not lost its novelty, we might, with no impropriety, at this season of the year, recommend the present publication to our Readers, (after Mr. What's his name,

the

the Mimic) as very pretty, light, *summer* reading: to which the Letters of Messrs. Erskine and Boswell may be added, as a proper supplement.

The little pieces *in verse*, interspersed through these Letters, have no disagreeable effect, as they are not the least valuable parts of the collection; but of these our Readers will require no transcripts, as we have so frequently given them sufficient proofs of the Author's poetical merit. Of his prose-writings too, they have seen an ample specimen, taken from his *Solyman and Almeha*\*: but here he appears in a new light, and has ventured into the pleasant province of humour. How far he is able to make a distinguished figure in this province, in which so few are qualified by nature to succeed, may be in some measure inferred from the following short Letter, which is neither the brightest nor the dullest in the series.

#### L E T T E R XXXV. Vol. I.

“YOU must not expect the news of the world from hence: though so near London, we are as much sequestered as you are in the woods of \*\*\*. No couriers pass through this place, except such as are dispatched from the lowland Farmers to the Salesmen in Smithfield. We know no more about the Peace than the Compilers of news-papers, or the Authors of weekly lucubrations; and the *Aura politica*, the whisper of the day, dies long before it reaches D———.

“Of late, however, we have been honoured with the presence of two eminent personages. One of these I take to have been a foreigner; for though he was himself dressed like an Englishman, yet the garb of his servant was very particular. He wore a short coat, variegated with shreds and patches of several colours, and his breeches were partly in the form of trowsers, descending to the middle of his legs. This fellow always proclaimed the approach of his master by sound of trumpet, upon which summons the whole village assembled to meet him. He was richly apparelled in velvet and gold, and seemed to be of a very benevolent disposition; for he would frequently condescend to talk to the poor inhabitants of this place, and to give them instructions concerning their health. I was much edified by hearing him speak, which I could, even in my chamber, for his voice was loud, and he usually ascended a scaffold; but as he was a foreigner, his language was somewhat hard to be understood. I am told that he makes it his business to go from

\* See Review, vol. XXVI. page 254.

town to town, to preserve the health of mankind; and that, notwithstanding the magnificence of his dress, he is so humble, that he will sometimes vouchsafe to pull out the aching tooth of a Mantua-maker, or a milk-maid. What an honour to human nature is such benevolence and humility! One thing, however, I could not but behold with indignation. This was the insufferable impertinence of his servant. The domestics of foreigners, I know very well, are admitted to greater liberties than those of our own country; but this rogue in the long breeches, was eternally playing tricks with his Master, and mimicking him even in his most serious and humane speeches.

“ The other eminent person who honoured us with his presence, was no other than the celebrated Mr. Powell. A most wonderful man this! who, I suppose, has formerly existed in some comet, and dropped from its tail, upon too near an approach to the earth. His common food is fire and brimstone, which he licks up with the same avidity as a hungry peasant would a mess of pease-pottage. This he has done before Princes, Peers, and Potentates, to their no small emolument and satisfaction. This *Audax Iapeti genus*, has not only literally *eaten ashes for bread*, but even red hot cinders, and glowing charcoal; nay, such is his passion for this terrible element, that were he to come hungry into your kitchen, and find a Sir-Loin upon the spit, he would eat up the fire, and leave the beef. It is very surprising that *the friends of true merit*, as he expresses himself in his bill, have not thought of promoting him. We live in an age that is by no means unfavourable to men of genius. Mr. Johnson has been honoured with a royal pension, for writing well, and Mr. Sheridan for speaking well; but Mr. Powell, for eating well, is still unrewarded; obliged to wander from place to place; and, instead of indulging himself in private with his favourite element, is under the uncomfortable necessity of eating in public, and helping himself from the kitchen fire of some pauntry ale-house. *O Tempora! O Mores!* ”

As we proceed through these little tomes, their contents seem to rise in importance; and in the second volume we find a variety of ingenious criticism, and remarks on the study of poetry, which evince the Author's abilities as a classical Scholar, and his good taste in polite literature.

# MONTHLY CATALOGUE,

For JUNE, 1763.

## RELIGIOUS and CONTROVERSIAL.

Art. 1. *A Discourse on Freedom of Thinking in Matters of Religion; with its just Limits and Temper, neither indifferent nor intolérant.* 8vo. 5s. Fletcher. Printed at Oxford, 1763.

WE have here a new edition of a treatise once held in great repute, written by the famous Dr. Taylor\*, on *The Liberty of Prophecy-ing. Shewing the Unreasonableness of prescribing to other Men's Faith, and the Iniquity of persecuting different Opinions.* It was formerly printed with the Author's other works, but is now re-printed separately, with a view, says the Editor, "of promoting those principles, with which, in proportion as they are promoted or discountenanced, Christianity must itself flourish or decay." For the alteration of the title, the following reason is given, and we think it sufficient to excuse the liberty taken with the good old Divine of the last age, viz. "The old Title seems to have caused a prejudice against even enquiry after the book, as the Editor owns was the case of himself, and every one of his acquaintance." It is very true, that many have been prevented from looking into this truly sensible and candid performance, through a dislike of the original title; a title too, which was not so properly adapted to the work, as that now given it by the Editor: whose benevolent view in re-printing it, at this juncture, deserves the acknowledgements of all true friends to religious freedom.—Notwithstanding which, as so many excellent treatises of this kind have appeared since Dr. Taylor's time†, written in a style and manner more agreeable to the present taste for literary composition, it is to be feared, that our Editor will not find so quick a sale for his impression as he probably expected, and we sincerely wish him;—more especially do we wish it, as productions of this stamp do not commonly issue from the Oxford press; which we hope to see henceforth

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\* Bishop of Downe and Connor in Ireland. This voluminous Writer died in the year 1667.

† Notwithstanding the style of Bishop Taylor's writings may now be thought somewhat exploded and uncouth, his books have been deemed not inelegant; and the esteem in which he was held, may be gathered from the following character given of him by his successor, Bishop Ruff. "This great Prelate, says he, had the good humour of a Gentleman, the eloquence of an Orator, the fancy of a Poet, the acuteness of a Schoolman, the profoundness of a Philosopher, the wisdom of a Chancellor, the sagacity of a Prophet, the reason of an Angel, and the piety of a Saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of Virtuosi: and had his parts and endowments been parcelled out among his poor Clergy that he left behind him, it would, perhaps, have been one of the best dioceses in the world."

abounding

abounding in good works, such as may tend to promote the best interests of mankind,—their liberties, civil and religious.

**Art. 2.** *The Scheme for erecting an Academy at Glasgow, set forth in its own proper Colours. In a Letter from a Society of the Inhabitants of that City, who are not yet tainted with a Taste for Literature, to their Brethren of the same Principles at Paisley.* 8vo. 6d. Glasgow, 1762.

Some wicked Wag at Glasgow has amused himself with jeering the taste and dispositions of his townsmen, and the little regard shewn by them to a judicious tract lately published, entitled, "The Defects of university Education," &c.\* which referred particularly to the improvement of education at that place: the small inclination the people of Glasgow and Paisley manifest to profit by the scheme therein recommended, this unsound Member of the Kirk has ridiculed in the character of one of a society united to oppose the advancement of literary knowledge. He here supposes the establishment of an academy would open the narrow minds of his countrymen, and inspire them with generous sentiments, which he considers as incompatible with their present greedy attachment to trade; but more especially as tending to wean mankind from an implicit reverence to good old sound presbyterian orthodoxy; which, beyond all things, they ought carefully to guard against.

At first view, this pamphlet may seem confined to a local application, which, in fact, it is, in some parts; but the general characters therein ridiculed, are to be found in many places beside Glasgow and Paisley.

\* See Review vol. XXVI. page 234.

**Art. 3.** *A View of the Glory of the Messiah's Kingdom: Containing a brief Commentary on several select Passages of the Book of the Revelations, compared with the Old Testament Prophecies, &c. &c.* By Alexander Clarke. 8vo. 2s. 6d. Keith.

It cannot be said of Mr. Clarke, as was said of St. Paul, that much learning hath made him mad, for he is a poor ignorant Gardener, from Drumcrief near Moffat in Scotland. It appears from a part of his book, which he entitles, *A brief Account of an extraordinary Revelation, and other Things remarkable in the Course of God's Dealings with Alexander Clarke*, that this person had some disorder, probably a fever, in the year 1749, which, we suppose, unhappily affected his intellects. "When the Lord, says he, was pleased to chastise me greatly in a bed of affliction, and in the midst of my great trial, it pleased the Almighty God wonderfully to surprize me with a glorious light round about me; and looking up, I saw straight before me a glorious building in the air, as bright and clear as the sun; it was so vastly great, so amiable to behold, so full of majesty and glory, that it filled my heart with wonder and admiration; the place where this sight appeared to me, was just over the city of Edinburgh; at the same instant I heard, as it were, the music-bells of the said city ring for joy.

"After

"After this, particularly one day in the morning, about the rising of the sun, as I was musing on my bye-past surprizing sight, immediately the spirit of the Lord God sensibly was poured upon me to such a degree, that I was thereby made to see things done in secret, and came to find things lost, and knew where to go and find those things which were lost."

Poor man! happy had it been for him could he have known where to recover his lost reason! The book of Revelations was not a likely place for him to find it in. There, however, unfortunately for him, have his researches been chiefly employed; and the result is, that like Bell, the preaching Life-guard man, he is continually raving about the end of the world, and the great and terrible day of the Lord. But this is not the only subject of his book. Original sin, the doctrine of the Trinity, the fall of Antichrist, and various other topics are discussed, in such a manner as may be expected from a person thus strangely qualified to set up for an Author. It is a misfortune to many people, that ever they were taught to read. Had Alexander Clarke never known the use of letters, he might still have kept his senses, and his place near Moss in Anandale, which he lost by setting up for a Prophet; he might also have saved the "considerable expence" which he now seems to complain of, in his Apology, of printing the present volume, which he must defray out of the little he has "earned with the sweat of his brow." Indeed, we think it scarcely honest in those Printers who are accessory to so many wrong-headed and crazy people throwing away their money, in a manner so absurd, and which can only serve to proclaim to the world, the weakness or insanity of the unfortunate Scribblers who resort to them.

## M E D I C A L.

Art. 4. *Receipts for preparing and compounding the principal Medicines made use of by the late Mr. Ward; together with an Introduction, &c.* By John Page, Esq; to whom Mr. Ward left his Book of Secrets. 8vo. 6d. Whitridge, &c.

Though we may reasonably suppose, the curiosity of the public after secrets, and especially after such medical secrets as have been thought of frequent and considerable service, may have circulated a small pamphlet sufficiently, to render our account of it superfluous; yet, in compliance with our plan, we have judged it proper to say, briefly, of these Receipts, that they are introduced by a sensible Address to the public: from which it is evident, Mr. Page could have no possible motive, but the good of his species, for publishing this part of Mr. Ward's book, the whole of which was left entirely to his disposal.

With respect to the efficacy of these Medicines, he relates only such events as had occurred either to himself, to a very few of his acquaintance, or to some of his domestics, who had taken them. With regard to the Pills, particularly, he cautions those who have unsound *Vis. ære*, or Bowels, against the use of them.

He acknowledges the Receipts for preparing the Pill and Drop, have not been as yet discovered in the book. He has given them, however, according to the process communicated to him by Mr. White, a Chemist,

mist, who made the Glas of Antimony for Mr. Ward; and who assured Mr. Page, he has long made and administered them in his own family, &c. and that upon a comparison of their operation, and by their analization also, he found them to answer exactly to those made by Mr. Ward. Upon this foundation, the generous Publisher of these Receipts gives them, as what he really believes to point at the genuine, and best manner of preparing the Pill and Drop. We shall just remark on this Medicine, that many eminent Physicians have long asserted the extraordinary efficacy of some antimonial preparations, and recommended the emetic wine, which has a considerable affinity with this Drop, to be taken in small doses, as a great alterative and deobstruent. The processes of the other medicines, as taken from the book, are attested by Mr. White, or Mr. D'Oilerman, who formerly did, and are now employed by his Majesty's beneficence, to prepare them. Mr. Page justly suppose, that even the faculty will thank him for one effect of this publication, as it will suppress the practice of ignorant Pretenders to the knowledge of Mr. Ward's secrets. This, he says, was a considerable motive to his publication, and was certainly a very good one: since a Reader with a sufficient stock of credulity in physic, may incur the hazard of being persuaded (by the multitude and effrontery of our empirical advertisements) to conclude, that among them they had arrived at the secret of exterminating death itself. Whether these medicines will long preserve all the veneration paid to them when secrets, and vended at very high prices, time only can discover. We are told, in this pamphlet, that the present Receipts are not the whole contents of this bequest of Mr. Ward's; but of such as have been esteemed the principal, the most efficacious, and the best understood.

## P O E T I C A L.

Art. 5. *The Tower, a poetical Epistle, inscribed to John Wilkes, Esq;* 4to. 6d. Ridley.

An empty bouncing cracker, intended as a *Feu de joye*, in compliment to Mr. Wilkes; whom he addresses in the elegant style of,

— O Dæcius of exalted soul,

*Præf* of to disgrace, unknowing of controul.—

If this be not a sufficient proof of the Author's fine genius, take, courteous Reader, another specimen, in the compliment he also here pays to the Reviewers:

From such who build profession on abuse,

Just like their brother conjurers the Reviews.

They must be Conjurors, indeed, who can discover any extraordinary merit in these rhymes; which, we are sorry to say it, appear to come from the Author of the new paraphrastical Imitation of Juvenal. See Review, page 373.

Art. 6. *The Temple of Venus. Part II.* 4to. 1s. 6d. Moran.

What we said of the first Part, is equally applicable to this Supplement. See Review for April, p. 378, art. 12.

- Art. 7. *The Prophecy of Famine, Part II. Inscribed to G. Churchill.*  
4to. 1s. 6d. Cabe.

If Mr. Churchill's poetry needed a foil to set it off to the highest advantage, this anonymous supplement to his celebrated *Scots Pastoral*, would answer the purpose, to the utmost of his wishes.

- Art. 8. *The Postical Calendar. Volume the fourth, for April.*  
12mo. 1s. 6d. Coote.

If we except Mr. Cawthorne's *Abelard to Eloisa*, this volume is more despicable, more replete with rubbish, than any of the former.

### POLITICAL.

- Art. 9. *An Appeal to Facts: In a Letter to the Right Hon. Earl Temple.* 4to. 1s. Millar.

The facts appealed to in this Letter, to shew the prudence with which the supplies for the present year were raised, may stand unimpeached by us, but they would have appeared to more advantage, had they been urged in a more becoming manner. In brief, they are tossed out to the public with a sneering grin, worse than that which Hogarth has bestowed on Mr. Wilkes.

Arguments from facts can receive no additional force by the heterogeneous mixture of humour; which will not procure them a better reception. Facts ought not to be sported with; and were *these* no better supported than the strains of irony in which they are conveyed, the late Minister, in whose defence they are urged, would hardly see cause to boast of his Advocate. This Author's humour is very ill sustained. In one place he pretends to tax Lord B. with "corrupting all the good, and inflaming all the bad inclinations in a young unexperienced Prince;" and of infilling into him an indifference to, and contempt of, the established religion of his country, and of every private and public duty of morality: and, in another, with the poor trite repetition of his constant attendance on public devotion, and receiving the sacrament. Will such coarse daubing as this, pass for the delicate touches of irony.

That man can with a very ill grace burlesque the opprobrium cast on his parron, *as a Sco'*, at the same time that himself descends to reflect on another (Mr. W.) for the misfortune of squinting!—In fine, notwithstanding the commendations with which this pamphlet has been distinguished, as the production of a GENTLEMAN above the common level of Writers, it bears few marks of gentility about it.

- Art. 10. *Chronicle of the Reign of Adonijah, King of Israel. Translated from an Hebrew M. S. By Benaiah, a Jewish Rabbini.*  
4to. 1s. Molock.

A very insipid chapter and verse-allusion to the late administration under Lord Bute, and to the prosecution of Mr. Wilkes, who is here characterised under the name of Barzillai, who had a *wife* and *understanding heart*; and who was loved by all men because of the *wife things he had*



*written*: which, we imagine, is more than any wise man will say of this "Chronicle of Small Beer."

Art. 11. *Two new comic satiric Dialogues, that lately passed in the Tower; the first, between John Wilkes, Esq; and two of his Majesty's Lions; the second, between that Gentleman and the Shade of the late Sir William W\*\*\*\*\*m.* 8vo. 6d. Pridden.

The two dialogues make but a very inconsiderable part of this pamphlet; the bulk of which consists of transcripts from the public papers, of the several Letters, Speeches, &c. occasioned by the arrest of Mr. Wilkes, and his detention in the Tower. There is, however, some tolerably smart scurrility in the Dialogues; abusing the late Minister and his *literary* \* Advocates—Paul Whitehead, Dr. Francis, Dr Smollet, Mr. Murphy, Mr. Mallet, and the Author of the Wandsworth Epistle; which Epistle, we are here told, in a very *polite* note, was \* written by one Os—ld, a Scotchman, and Lord of the Treasury.

\* Also Mr. Hogarth, for his print of *the Times*, and his caricature of Mr. Wilkes: for which, however, Mr. Hogarth had certainly ample provocation in the North Briton.

Art. 12. *A Review of Lord Bute's Administration.* By the Author of the Review of Mr. Pitt's. 8vo. 2s. Pridden.

We will not mispend our own time, nor take up the Reader's attention, with a tedious comment on this dull, wire-drawn treatise of one hundred and sixteen pages. Let it suffice to observe, that it is written in the true spirit of party, inveighing against the late Minister, often without reason; and extolling his predecessor, (who, as a Statesman, had real merit upon the whole) for the most exceptionable parts of his administration. But this sleepy dose, which is calculated for the lethargic Politicians who dream away their time at coffee-houses, would have fallen much short of its measure, if it had not, by the ingenuity of Author-craft, been filled up with the dregs of news-papers, with tinsling anecdotes, and idle quotations from senseless originals.

Art. 13. *The Appeal of Reason to the People of England, on the present State of Parties in the Nation.* 8vo. 1s. Becket.

This doughty Appellant observes, in his preface, that "a pamphlet on the side of a Great Man, is generally *supposed*, if the Author is *supposed* to have any address, to speak his sentiments. If this pamphlet (he continues) was *supposed* to speak the sentiments of the noble person so often mentioned in it, it would give offence to many." From all these *suppositions* we may be at liberty to *suppose*, that the Writer cannot be *supposed* to be very expert in the art of haranguing the public. We may be at liberty to *suppose* likewise, that, in the foregoing extract, his matter is as exceptionable as his manner. For, in a pamphlet *on the side of a Great Man*, if the Author is *supposed* to have any address, it is generally *supposed*, that he does *not* speak his sentiments. Few men, who  
R. v. June, 1763. K k take

take a party, speak their sentiments. But this Advocate, in the first sentence of his Appeal, loudly exclaims, that "We have seen our sacred Sovereign insulted, affronts thrown on one part of the united kingdom, and a Statesman equalling the magnanimity and moderation of Aristides injured." Injured, indeed! And why will this Writer heap injury upon injury? To be serious, the Author appears to be a man of probity, and good natural sense; but one who writes from his closet, without having drawn his materials from the living world.

Art. 14. *A Letter to the Right Hon. the Earls of Egremont and Halifax, his Majesty's principal Secretaries of State, on the Seizure of Papers.* 8vo. 6d. Williams.

This pamphlet is one instance, among many, that when Writers evidently have truth and reason on their side, they never have recourse to buffoonry or scurrility. The subject of this piece, which is of the most serious and interesting nature, is treated with great good sense, precision, and moderation. Certainly nothing can be more injurious to liberty than an *unlimited* right of seizing papers: and if the safety of the State makes it in *some* cases necessary, those cases should be ascertained; that no Magistrate may be intrusted with the discretionary exercise of so dangerous a power. But, on this head, we cannot do better, than refer the Reader to the ingenious and masterly piece before us, which is penned without any party heat, or political animosity.

Art. 15. *The Opposition to the late Minister vindicated, from the Aspersions of a Pamphlet entitled, Considerations on the present dangerous Crisis.* 8vo. 1s. Bathoe.

A very sensible and masterly reply to a pamphlet which we recommended to our Readers last month; as we now, with the strictest regard to truth and candour, recommend the present performance to all who have read the *Considerations*: the ingenious Author of which is here convicted of one or two capital mistakes; particularly in having asserted, that the late *precipitate* Cyder-bill passed the Commons *without a division*: whereas the contrary is notorious—the present Writer appealing to every Member of that honourable House, whether there were not at least six divisions upon it?

Art. 16. *The Constitution asserted and vindicated.* 8vo, 1s. Nicoll.

This poor word *Constitution* has been more abused than any in the English language. Many have attempted to explain it; few have been satisfactory on the subject. But this sagacious Pamphleteer, who has professedly undertaken to assert and vindicate this same Constitution, turns tail on his subject, and tells us, "There are mysteries in politics as well as religion; which a good Politician and a good Christian should endeavour to believe, without attempting even to understand." Indeed! Then pray, good Sir, what occasion to *write* about it? This is a droll way

way of asserting and vindicating the Constitution, to tell us, that we must not attempt to understand its mysteries——as the Poet says,

What need you more, than tell us we are fools?

But whatever his Readers may be, we are well assured, that this mysterious, constitutional Assertor, is not over intelligent. Witness, among other instances, what he says of the Bishops, to whose pride and ambition, he tells us, the privilege was *refused*, of being tried by their peers. Had he gone a little deeper into antiquity, he would have found that this privilege was not *refused* to them, but that they *declined* it, claiming an ecclesiastical privilege, to be tried only by the Archbishop as their Ordinary. But we have neither leisure nor inclination to enter farther into the merits of this polemical Hero, of whom we will only add, that he is an indirect Advocate for Lord Bute, and has thrown out some harmless sarcasms on Mr. Pitt.

Art. 17. *England's constitutional Test for the Year 1763. In which are discussed, I. Authorship. II. Popularity. III. Liberty of the Press. IV. Dignity of London Juries.* 8vo. 1s. Morgan.

This Author is a zealous Whig; but his zeal overpowers his judgment. He may be an honest man, and a sincere well-wisher to his country, but he is a low, intemperate Writer: and therefore we hope he will cease to trouble the public, and the Reviewers, with his inveterate abuse of the Scots, which, if we mistake not, he has retailed under various forms: as *Scotchman be modest*, the *New Highland Adventurer*, &c. mentioned in some late numbers of our Review.

Art. 18. *An Address to the Citizens of London.* By a Lover of Liberty. 8vo. 6d. Wilkie.

Justly self-condemned in the last page, where the conscious Author apologizes for his poor performance, (the main purpose of which is to abuse Mr. Wilkes) in these words, 'Weak and presumptuous have I been,' very true!—'to talk thus openly on subjects far above my capacity,' true again!—'to handle with decency and propriety:—then what a plague did you print for?

Art. 19. *The three Conjurors, a political Interlude. Stolen from Shakespeare.* 4to. 1s. Cade.

A whimsical satire on Lord B—, under the name of *Macboos*. The idea of his consulting Witches, or Conjurors, taken from Macbeth.

Art. 20. *A Letter to the Right Hon. the Earl of Temple, on the Subject of the forty-fifth Number of the North Briton; and on his Patronage of the supposed Author of it.* 8vo. 1s. Hixman.

Answers the North Briton, paragraph by paragraph; uses Mr. Wilkes very harshly, as the Author of that paper, (a circumstance which it was

not fair to take for granted, before it *legally* appears whether he is really the Author or not) and treats Lord Temple with great freedom, for his patronage of that Gentleman; whom, *increasingly* and *meanly*, he terms his Lordship's *d rling*, his *minion*, &c. There are, notwithstanding, many pertinent observations in the pamphlet; although the Writer's zeal seems to have carried him too far:—he goes through with it, and *vindicates every thing*. Nothing like a staunch Advocate! 'Commend me to a man,' said a late famous Dutcheis, 'that will *earn* his money!'

Art. 21. *A Letter to the Right Hon. Earl Temple; upon the probable Motives and Consequences of his Lordship's Conduct with regard to Mr. Wilkes.* 4to. 1s. Nicoll.

A lighted torch, held up to finge the beards of the noble Lord, and the celebrated Commoner, his friend. The *face* of the latter especially, is scorched by it, black as the 'sable-vested night.'

#### MISCELLANEOUS.

Art. 22. *Memoirs of the Life and Adventures of Tsonnonthouan, a King of the Indian Nation called Roundheads. Extracted from original Papers and Archives.* 12mo. 2 vols. 5s. Knox.

These Memoirs are not so totally destitute of humour, as some may think them to be of decency and probability: indeed, we imagine the generality of Readers know too little of the Indian manners and customs, to enter into the spirit and design of our Author. Charlevoix himself may pass very well as a Romance-writer for years to come; but then he professes to write matter of fact, and therefore is well received: whereas a professed novel, or humorous romance, like that before us, should be founded at least on known circumstances, and familiar truths. Without this, there is no entering into the humour of the characters, or the spirit of the piece. Thus our Author might almost as well have laid his scene among the wandering Arabs, and the straggling hords of Tartary, whose oddities we certainly should have entered into, and been highly diverted by the exertion of a fine strain of ridicule on such capital objects! It would, doubtless, be extremely absurd and ridiculous in an European, to adopt the Indian manitou, and make a deity of a bear's paw, a bull's pizzle, a buffalo's hide, a brandy bottle, or a red rag; but this circumstance in an untaught Indian, ought rather to excite sensations of pity and compassion, than those of ridicule and laughter. Our Novellist is also frequently as gross and indelicate in his satire, as he is mistaken in the objects of it; making no scruple of bawdry, and bordering sometimes so nearly on blasphemy, that we can very readily believe what he advances in his preface to be true, viz: that his Bookseller never read a sentence of his book.

But, even setting these exceptionable points aside, it does not appear to us, that the Author is himself sufficiently versed in the manners, customs, and circumstances of the people and scenes, he affects to describe. His description of the battle between Tsonnonthouan and the bear, with the humours of Diggory Bunce, their second, is doubtless very *high*:  
the

but he is a little unlucky in telling us, that this horrid creature was very near tearing the fair Saffersath to pieces, and that he opened a pair of terrible jaws to devour her deliverer, which he would have effected had not his antagonist crammed a brandy-bottle down his throat; the best and latest Travellers from that part of the world assuring us, that the bears they met with, were none of them carnivorous animals. On the contrary, we are told, that, tho' when attacked, or insulted, these creatures will give rather a closer hug than is agreeable to delicate constitutions, they never set their teeth into human flesh living or dead.

We could mention other instances wherein the Author breaks through the rules of the species of writing he attempts, as well as those of decency and decorum; but we are apprehensive our Readers would not thank us for enlarging on such an article.

Art. 23. *A Review of the Proceedings of a General Court Martial held at Lincoln upon Mr. Glover, a Lieutenant Colonel of the Militia; who, was tried for behaving in a Manner unbecoming an Officer and a Gentleman; and who was sentenced to be publicly reprimanded. His Grace George Duke of Manchester President. Wherein many interesting Particulars relative to the Trial are laid before the Public, and the Behaviour of Colonel Welby, and other Militia Officers, considered. Being an Answer to the Remarks on two Courts Martial.* 8vo. 1s. 6d. Stevens.

The publication of the *Proceedings*\* and *Remarks*† were just noticed by us at the time of their appearance; though the affair did not then seem to require the merits of it to be canvassed beyond the jurisdiction of the court wherein it was cognizable. By this Review we, nevertheless, find, that no court-martial had a subject of no small delicacy before them; the Prosecutor being an Officer of the regular forces,—the Defendant, and the court, Officers of the militia. Of this the President is said to have been sensible; and his observation on it is such, as must satisfy the Gentlemen in the regular service, of his intentions to act with that honourable impartiality which constitutes the very essence of all legal proceedings. He 'was of opinion, that if the militia act had any faults, that was one of them, that it had not provided against a dispute between two Officers in the different services of army and militia, and had not divided the members equally, six and six from each, in case of a general court-martial to be held. Hence (we suppose the Reviewer continues) 'arose a natural distrust in the Prosecutor, that the members being all of the militia, might lean a little to the prisoner, who was of the militia too, and an equal distrust in the members, that in case they censured the prisoner severely, they might be thought not to preserve a proper and due attention to their own body; whereas an equal mixture of the members, or the Prosecutor and Prisoner being both in the same service, would have removed any difficulty and embarrassment of this nature.'—Considering the strict punctilios made, and necessary to be observed, in military service, to preserve due subordination of rank, consistent with the general character

\* Review, vol. XXVII. p. 154.

Ditto, p. 510.

of *Gentlemen*, but which has not yet obtained in the militia to equal nicety; it appears that by his behaviour before, at, and after, trial, the Defendant fully justifies the lenient opinion and decision of the court.

Art. 24. *A concise Account of the Rise, Progress, and present State of the Society for the Encouragement of Arts, Manufactures, and Commerce, instituted at London, anno 1754. Compiled from the original Papers of the first Promoters of the Plan; and from other authentic Records.* By a Member of the said Society. 8vo. 1s. 6d. Hooper.

"The chief design of this little piece, says the Author, is to rescue from *oblivion* the laudable zeal of those noble and worthy personages who first carried into execution the plan for establishing a society for the encouragement of arts," &c. The society is doubtless very much obliged to this Gentleman for his kind *intention* to perpetuate the memory of its Founders; but we fear they have only his intention to thank him for; as it does not appear that he has taken due care to insure his own performance from *oblivion*. So that it is apprehended the fame of those worthy Patriots who first set on foot this very laudable association, must take its chance, and trust to other means for being duly transmitted to posterity.—Some account of this flourishing society, may be found in the twenty-third volume of our Review, page 431.

Art. 25. *Collateral Bee-boxes; or a new, easy, and advantageous Method of managing Bees. In which Part of the Honey is taken away, in an easy and pleasant Manner, without destroying, or much disturbing, the Bees; early swarms, if desired, are encouraged, and late ones prevented.* By Stephen White, M. A. Rector of Holton in Suffolk. The second Edition. 8vo. 1s. 6d. Davis and Reymers.

Though the former edition of this judicious benevolent tract, was just mentioned in the Review, yet on the occasion of its second publication, we were strongly tempted to recommend once more to the Raisers of honey, a method of ordering their bees, which the motives of ease, profit, and humanity, join to persuade those to try, who are capable of seeing beyond the prejudices of vulgar custom. It is not the scheme of a visionary Projector, difficult to execute, and pregnant with disappointment; but a method to which any poor cottager possessed of a single swarm, may have recourse, and which will render the management of them a humane source of entertainment, at the same time that it will increase his stock to the full extent of reasonable expectation. Mr. White has clearly shewn, that it is not only unnecessary, but an act of cruelty and ingratitude, to burn a colony of innocent industrious servants, who, as they have laboured one summer for the benefit of their masters, are, *with no increase of trouble in management*, or what is usually understood by *driving them*, able and willing to continue their industrious and wonderful employment, in return for the grant of their lives, the ensuing season. We say no more on a subject which so copiously

gally speaks for itself; but, again, earnestly recommend this scheme to the notice of those Readers for whom it was intended; and who, by following the worthy Author's directions, will not fail to reap the just reward of rational benevolence.

Art. 26. *The Schemer, or Universal Satirist*. By that great Philosopher Helter Van Sclter. 12mo. 3s. bound. Wilkie.

A collection of the truly comic papers, published under the above title, in the London Chronicle, and sufficiently known to the public. The ingenious Author has, in this edition, added some whimsical Notes.

Art. 27. *A General History of Sieges and Battles, by Sea and Land, particularly such as relate to Great Britain. Including the Lives of the most celebrated Admirals, Generals, Captains, &c. Embellished with a great number of Copper-plates*. 12mo. 10 vols. 15s. sewed. Johnson, Curtis, &c.

Well enough to amuse young Readers, before they have acquired a taste for more valuable compilations.

Art. 28. *An impartial History of the late War*. 12mo. 3s. 6d. in boards. Johnson, &c.

A proper companion for the work above-mentioned; but we do not warmly recommend it, for fear the cuts should frighten the children.

Art. 29. *A compleat History of the Origin and Progress of the late War, from its Commencement to the Ratifications of Peace, 1763*. 8vo. 2 vols. 10s. bound. Nicoll.

Somewhat better than the preceding History; but it seems to be a fatal ty attending every History of the current Times, that they are stuffed with details of such occurrences as are below the dignity and character of historical composition.—But what does the Author mean by thus modestly entitling his work a *compleat* History? Were it true that he had, with singular felicity, wrought up this performance to the summit of perfection, he might, nevertheless, have left the discovery of such super-excellence to his Readers: who would have been as likely to find it out, as they are to credit his assuming pretensions.—We never knew one of the *compleat* productions that was not, to say the least, as much defective as those which have been less arrogantly introduced to public notice.

Art. 30. *Proceedings of a Court-Martial held at Fort Royal, in the Island of Martinico, in April, 1762, upon the Trial of Major-Commandant Colin Campbell*. 8vo. 1s. Walter.

Major Campbell, of the 100th regiment, stood charged at his trial, with the murder of Capt. M<sup>c</sup>Kraag, of the same regiment. The fact seems

seems to have been somewhat of an irregular duel; but the circumstances are not clearly ascertained, as the affair happened in the night-time, and in the dark: so that the Evidences could not well see what was going forward. The Major's defence is well drawn up; also it was not so thoroughly satisfactory to the Court, as to save him from a sentence, by which he was cashiered, and rendered incapable of serving his Majesty.

Art. 31. *A genuine Narrative of the Life and Actions of John Rice, Broker; interspers'd with some curious Anecdotes, particularly of the Lord Mayor and Bishop of Cambray.* 8vo. 1s. A. Henderson.

Relates some particulars concerning Mr. Rice, from his birth to his being capitally convicted of the forgery for which he was hanged. There are some other accounts of him published, in which the Ordinary of Newgate is more compleatly anticipated: the ingenious Authors having thought fit to accompany their Hero to the gallows.

SERMONS *on the General Thanksgiving, May 5, 1763.*  
*on Account of the Peace.*

1. **A**T the parish church of Brasted in Kent. By George Davis, M. A. Master of Queen Elizabeth's Free Grammar-school at Sevenoaks in Kent. Dociley, &c.
2. *The Blessings of Peace, and the Means of preserving it,—before the University of Oxford, at St. Mary's.* By Jacob Jefferson, M. A. Fellow of Queen's college. Rivington.
3. At Reigate in Surry. By W. Stead, M. A. Vicar of Reigate, and Chaplain to the Dutchess Dowager of Somerset. Burd.
4. At the meeting-place in Artillery lane, Spittlefields. By John Richardson. Buckland.
5. *The Blessings of Peace secured by Piety, Gratitude, and Unanimity,—at St. Andrew Underhafe, London.* By Thomas Bonney, A. M. Rector of the said parish. Casson.
6. *National Peace a choice Blessing of the Lord,—at the meeting-house in Redcross-street.* By Thomas Craner. Johnson.
7. *Serving the Lord, the only true Thanksgiving.—at Wylve near Sarum.* By George Eyre, M. A. Curate of the same place. Withers.
8. At the Hague, in the chapel of Sir Joseph Yorke, his Majesty's Ambassador to the States General. By Robert Richardson, M. A. Prebendary of Lincoln, Rector of Wallington, Herts, Chaplain to the Earl of Gainsborough, and to his Excellency. Becker.
9. *The present Peace considered, and thankfully acknowledged to be a seasonable and special Blessing,—preached to a congregation of Protestant Dissenters at the meeting-house in Redcross-street.* By John Stephens. Keith.
10. *The Blessings of Peace,—at Newcastle.* By S. Lowthion. Richardson.
11. At Abingdon, Berks. By Andrew Portal, A. B. Vicar. Withers.

•• The Miscellaneous Sermons in our next.



# A P P E N D I X

TO THE

## M O N T H L Y R E V I E W,

VOLUME the TWENTY-EIGHTH.



*Questions de Droit Naturel. Et Observations sur le Traité du Droit de la Nature de M. le Baron de Wolf. Par M. de Vattel\*. Or, Observations on several Questions in Natural Law; being Remarks on Wolfius's Treatise on the Law of Nature. 12mo. Printed at the Hague, by Goffe, 1762. Imported by Becket and De Hondt.*

**I**T is with pleasure we see the study of natural law gradually set free from those shackles in which it hath been so long fettered, by the force of prejudice, the prevalence of custom, and the sanction of antiquity. It hath, indeed, been too generally conceived, even by some of the ablest writers on this subject, that the means of recurring to the state of nature, and thence to the rights of such a state, were best afforded by history and tradition. There is a wide difference, however, between matter of right and matter of fact; so that even supposing history and tradition transmitted to us faithful and unexceptionable copies of the manners of primitive ages, yet we should not thence be enabled to deduce the laws of nature, as precepts immediately arising from such examples. Let us trace the history of mankind as far back as we will, we shall find no pictures of human life and manners, but what have been delineated since men had formed themselves into some kind of civil society; and, as the customs or laws of every society must greatly depend on the situation and circumstances of those

\* The learned and ingenious Author of *The Law of Nations*, &c., See Review, Vol. XXIII. p 104.

who invented or adopted such customs, nothing can be concluded absolutely from the practices of particular people, concerning the natural propensities of man as an individual, or the rights of mankind in general. Besides, by thus deducing right from fact, civilians have been led of course to confound matters of policy and equity together; though doubtless there is a very essential distinction between things politically expedient and naturally just.

The authority of the antient lawyers hath also weighed too much with the moderns, in their manner of treating the subject of natural rights; which, it must be allowed, are more strictly deducible from arguments *a priori*, founded on the universal perceptions of pain and pleasure, and their kindred sense of right and wrong, implanted in the breast of every individual. At least, if any reasoning from facts or customs, *a posteriori*, be admitted to illustrate or confirm the other, those facts should be such only as might be very general, if not universal, and equally applicable to all nations. Hence it is plain, that the labours of the philosopher must have been of more use to the cultivation of this science than those of the historian or the poet: and yet the writings of the two latter have been made, in a great measure, the basis of almost all our systems of natural law. Selden, Grotius, and Puffendorf afford sufficient proof of the truth of this affirmation. Many things, indeed, occur in the laws of nations, that are too intimately connected with, and dependent on, the arbitrary rules of civil society, to be readily determined by the principles of natural justice; in which cases, the established customs and practices of antiquity are usually adopted as precedents. This, however, hath been evidently owing to the imperfect state of the science; for, we presume, no one will pretend, that the laws of nations are not founded on that of nature; or, that custom, however firmly established, ought to prevail against the dictates of natural justice.

Among those writers who have availed themselves more of the reasoning and penetration of philosophers, than of the authority of Historians, Poets, and Lawgivers, we may rank as the principal, some of our own countrymen, especially Hobbes; who, though mistaken in some capital points, may yet claim the honour of having opened a way to the improvements that have been since made in the study of natural law.

The celebrated treatise of Wolfius on this subject, is too well known to need any encomium on its author, whether we consider him in the light of a Philosopher or Civilian. It is no wonder, however, that amidst such a numerous diversity of objects, as are assembled in the composition of such a work, a succeeding

Succeeding writer of M. Vattel's abilities should find some errors to correct, or omissions to supply.

Our Readers will, we doubt not, approve of our selecting a few of the questions here treated of; by which they will be enabled to form some judgment of the manner and merit of the whole. The first we shall take notice of, regards the lawful means of self-defence, and the institution of penal laws, for the security of person and property. The proposition of Wolfius runs thus;

*In eum, qui te læsit, tantumdem tibi licet, quantum ad avertendum periculum læsionis futuræ, sive ab eodem tibi atque aliis, sive ab aliis ejus exemplum secutis tibi metuendæ sufficit.* It is lawful, when a person hath injured us, to take every measure against the offender, that is necessary for our own security or that of others, whether by way of preventing his repetition of the offence, or by way of example, to deter others from doing the like.

To this Mr. Vattel replies, "I cannot admit of this proposition, without some qualification, and would add, that a due proportion should always be observed between the punishment and the offence or injury suffered. Would it, for instance, be lawful for me, in order to preserve the apples in my orchard, to kill the first man who should come, without my permission, and pluck them from the trees; even supposing, as it happens in some places, that the people of my neighbourhood were so addicted to this kind of theft that they were not to be deterred from it by milder punishments? Who would denounce so cruel a sentence? It should rather have been said, therefore, "it is lawful to inflict on the person who injures us, a punishment sufficient to correct him, and to serve for an example to deter others; provided always, that the evil we make him suffer, be not too disproportionate to that which we endeavour to prevent being done to ourselves or to others." This decision Mr. Vattel endeavours to prove perfectly consistent with the general principles of his Author. After which he observes, that if it be necessary to proportion the punishment to the evil committed, it is also requisite to pay a due regard to the prevention of such evils *in futuro*. "Hence, says he, in civil societies, if any species of criminality become frequent, by the propensity of individuals to indulge themselves therein, the punishment inflicted on the offenders is rendered more severe, than it may at first appear to deserve. But in this case, it is certain, that the frequency of the crime, makes the evil of it greater, and thus renders it proportional to a greater punishment. Thus, for example, if an ordinary punishment be not sufficient to prevent our gardens from being robbed, and our trees are yearly stripped of their fruit, the evil becomes considerable, and a severer punishment

punishment ought to be inflicted on the offenders ; as such disorders in society ought to be absolutely suppressed." And yet our Commentator will not entirely admit of what his Author asserts elsewhere, *Pœnæ tantæ licitæ sunt, quantæ ad deterrendum nocituros a delicto vel crimine perpetrando, quantum fieri potest, sufficiunt, consequenter si apparcat, non sufficere leniores, gravioritas uti liceat.*

Mr. Vattel is of opinion, that before we can truly assert, that it is equitable to employ severer punishments, when the mild are found insufficient, it is necessary that the evil occasioned thereby should be of sufficient consequence. "The right, continues he, which the magistracy is invested with, of punishing offenders, is derived from that which nature hath given to every man, to act in his own defence. Now, if a robber, in a state of nature, should take from me a thing of little consequence, and which I could easily do without, I am assuredly not permitted to kill such an offender, even though I have another method of recovering what is stolen from me."

Might not the ingenious casuist, however, be asked here, what loss of property he would adjudge to be equivalent to the life of a man ? for, as it is, he hath left this matter very indeterminate ; and, indeed, on this principle, we should think, there nothing less than a robbery which would reduce a man to the condition of starving, would authorise him to defend his property, by taking away the life of the robber. Nor, indeed, is this very consistent with what he advances above, respecting the aggravation of the evil by a repetition of the fact ; for by this argument it should seem, that if a man should rob us of a guinea, and we were possessed of ten thousand, we have no right to kill him in defence of our property ; whereas if it were the only guinea we had in the world, we should be authorised to do it. And yet might not a man be thus robbed of one guinea after another till he had but one left ? — In our opinion, however, the principles on which the civil power hath proceeded, in aggravating the punishments of offenders, in cases of frequent delinquency, are different from those assigned by M. Vattel. If penal statutes were acts of vengeance, the punishments inflicted by them would reasonably be proportioned to the evil committed ; but, as the end and design of all legal punishments (from whatever source the right of inflicting them be derived) are confessedly the security and tranquillity of individuals and the state \*, the punishment ought to be proportioned

\* Thus Plato in that celebrated passage, translated and adopted by Seneca, "Punishments ought not to be inflicted, merely on account of the

omed to the intention of the offender (which may be truly called the offence) as well as to the injury actually committed. And tho' it may seem cruel, that one man should suffer the same punishment for causing a trivial injury, as another doth for causing the greatest; yet if it be certain that the design of the former was equally criminal with the latter, we do not see that the accidental defeat of that design renders him less deserving of punishment. On the other hand, if a trivial injury only be intended and committed, we do not see why the frequent repetition of such injuries by different persons, should aggravate the punishment of any one. According to our ideas of natural justice it should not. If the punishment should be, as we think, proportioned to the offence as well as to the injury; we don't see how the crime of a man who robs an orchard this year, is aggravated by the same orchard's having been robbed last year, supposing the present criminal innocent and ignorant of the prior robbery. But granting the crime is aggravated by its frequency and for these reasons our Author alleges, yet ere a government is justified in aggravating the punishment, it should be first proved that such aggravation is the only method of producing the effect intended. Now, though the prevention of crimes may not be effected by one kind of punishment, it does not thence follow that it might not be effected by one of another kind, equally mild with respect to the person of the offender. It is far from being proved that capital punishments are the best security of property\*; and, till this be done, we must esteem a species of cruelty highly disgraceful to the laws of this and the other countries, to doom indiscriminately to death, the poor wretch who artfully deceives or boldly compels you to relieve his necessities, and the insolent villain who wantonly murders thousands and involves whole families in poverty and ruin.

In treating of the validity and obligation of promises, Wolfius hath laid down the following proposition:

*Si conditio potestiva fuerit ex parte promissoris, is non proutur*

is evil already committed, (for this being done and past, cannot be done and recalled) but on account of the evil which might otherwise be committed hereafter. Plat. de legibus, lib. xi.

\* Mr. Vattel indeed appears, in another part of the work, to be exactly of our opinion in this respect. "Il est important d'observer encore sur cette matiere, que la rigueur des peines n'est pas toujours le seul moyen d'empêcher que le desordre et le crime ne fassent des progrès. Ajoutez qu'il est très-dangereux de rendre communes les peines capitales, qui doivent être réservées pour les grands forfaits. L'expérience nous apprend que le brigandage est devenu fréquent dans des pays, où le vol est puni de mort."

*non debet eo fine, ne quod promissum præstare teneatur: multo minus efficere debet ne exstet conditio, eodem fine."* If a man be in the conditional circumstances of discharging his promise, he ought not to change his situation, in order to avoid the completion of such promise; much less ought he to do any thing to prevent his being in such circumstances.

Mr. Vattel conceives this proposition to be true only with regard to promises made against an equivalent. Thus, for instance, "when the person to whom a promise is made, hath done any thing with a view to such promise, it would be a fraud to shun the conditions under which it should be fulfilled: because, confiding in your good faith, by admitting of a condition dependent on yourself, he rests assured you will perform your promise if nothing should absolutely prevent. *Assist me in my affairs to-day; and, to-morrow, if I am here, I will assist you in yours.* This certainly signifies, that I will assist you to-morrow, if nothing prevents my being here. I should therefore defraud you, if I departed without necessity, and merely with a view to elude the condition of my promise. And yet, even in such a case, you would have no right to compel me, *jure hujus*, in a state of nature, to stay; because it is left to myself to judge, whether I am to stay or go. So that, though my procedure is unjust, yet you have no right to complain."

With regard to promises which our Author calls *purement gratuites*, he thinks they always include a tacit condition, that the performance thereof should not be highly inconvenient to the promiser, and that the person to whom the promise is made should, in the interim, do nothing to offend him. For our part, however, we do not rightly understand what Mr. Vattel means by promises *purement gratuites*. If he means promises perfectly disinterested, and made without a view to any kind of equivalent or return past, present, or future, such promises appear altogether the effect of caprice, and cannot be judged of as the actions of a rational creature, to which the standard of right and wrong is at all applicable. But the truth is, that promises (not merely capricious) are, however apparently disinterested, still *gratuitous*, and, as the very term imports, made with a view of gratitude to services or pleasures received or expected. If it be objected, that this is not the case, with regard to promises made out of pure love and affection for the person promised; we answer, these are less disinterested than most others; as in fact, we gratify ourselves in promising to serve those whom we take pleasure in obliging. "If I should promise, says Mr. Vattel, to give a friend an hundred crowns a fortnight hence, and, in the mean time, he declares himself my enemy, I am not under any obligation to make him such a present."

We believe, indeed, that few persons would in fact be scrupulous observers of their word in such a case; and yet a refusal would, in our opinion, plainly shew, that the promise was not purely disinterested; the intended present being hereby declared the purchase-money of the other's friendship. So that, on the whole, it appears that no promise legally valid, can be made on a purely disinterested motive.

The next question we shall select, relates to the literary reputation of Authors, and immediately affects ourselves, in the capacity of Reviewers. Our Readers, however, will see what Wolfius hath advanced against the equity of detracting from unmerited reputation, very fairly refuted by Mr. Vattel.

*"Nemo eruditorum alterius famæ ac laudi, sive meritæ, sive immeritæ detrabere debet.* Men of letters ought not to detract from the merited, or even unmerited, reputation of others.

"The demonstration of this proposition is defective: for, it doth not follow, that, because we should not indulge ourselves in envy, we are not permitted to depreciate, or lessen the unmerited fame of others. We may do this from very different motives. But the proposition itself, so far as it regards groundless reputation, is not true, at least in the general manner expressed. For, 1st, there is a great difference even between depriving a man of the praise he doth not deserve, and casting on him the censure he may merit. I admit, that charity forbids us to reveal those things which may be hurtful to others, at least without good reason for so doing: but doth it forbid us to correct the erroneous judgment of those, who give praise to such as do not deserve it? Or hath such a person any just cause of complaint, that we deprive him of a thing to which he hath no right, and which he unjustly assumes to himself, in breach of his own duty? I say in breach of his own duty; for, he ought not to aim at the glory which is not his due, and by that means impose on the public. 2d. It will at least be admitted, that there are many cases, in which the publick interest obliges us to deprive a man of the reputation he may have unjustly acquired; as the false idea which people entertain of him, might lead them into measures highly prejudicial to themselves and the state: they might, for instance, confer an important employment on a man who should thus obtain the reputation of being fit for it, and he might afterwards be fatally found incapable; they might intrust the education of their children to a master falsely reputed a man of learning, &c. The reputation, in short, which is not deserved is injurious to that which is so; and thus men of true merit become sufferers by the vain and undeserving. When praise and fame are prostituted on unworthy

thy objects, they lose their value ; the world becomes mistrustful ; and in consequence of being made the dupe of impudent pretenders, it refuses to bestow its applause on the truly deserving. Ought we to contribute to all these inconveniencies, for fear of depriving an impostor of the reputation on which he plumes himself, and to which he hath no just pretence ?” Surely not !

Wolfius affirms, in several propositions of his treatise on the law of nature, that the promiscuous use of women is unlawful ; that monogamy is sufficient to answer all the ends of population ; that it would indeed be impossible for every man to have two wives, and that matrimonial jealousy is implanted in human nature. Our ingenious Commentator hath the following reflections on these subjects. With regard to the first, he observes, that the decision of Wolfius is founded on the consideration, that if women were common, their children would have no father to take charge of their education. “ But might not this inconvenience be remedied, says he, by proper institutions for educating all children at the charge of the public ? It is not impossible, that children so educated, would be better formed for good citizens, than those which are brought up in the ordinary method, by ignorant parents, or those whose partial fondness, or want of necessary means, prevent their giving a good education to their children. The reason given, therefore, is not sufficient to condemn in general the promiscuous use of women. Perhaps a better might be deduced from those disorders, which the licentiousness of such a custom might give rise to ; and from that indolence and want of industry, which individuals would fall into if their children were all in common, unknown to them, and thus educated at the charge of the public \*.”

In regard to one wife's being sufficient to answer the ends of population, Mr. Vattel observes, that this assertion may be true with respect to the greater part of Europe in its present state ; but that it is far from being true in general. It would be very advantageous, says he, that mankind should multiply faster than they do in the American colonies. So that, this principle not being universal, the propositions dependent on it, cannot be regarded as part of the law of nature.

“ As to polygamy, continues he, I must observe, that a plurality of wives is even to be permitted, in cases where it is not

\* Perhaps none of these disorders, however, would equal the present ill effects of particular and domestic education. As men are at present brought up, indeed, the licentious effects of such a custom are apparent : but, if their education were totally different, we know not effects would prove.



necessary for the multiplication of the species. There are some men of such a temperament, that they cannot abstain from their wives, even during pregnancy, without injury to their health. But our Author [Wolffius] condemns every act of conjugal love that doth not tend to propagation. Doth it not thence follow, therefore, that he may have several wives, particularly if he be in circumstances to provide for a great number of children?"

With respect to the impossibility of every man having more than one wife; "this supposition is founded on the equality which is observed in the numbers of males and females that are born. The observation is, indeed, true in general, but the consequence deduced from it is not so certain. War, commerce, and travelling, take off a great number of males, and prevent others from marrying; so that in many countries we see crowds of women, who remain useless to propagation for want of husbands. Now, if the married men, who can provide for their children, should take these for second wives, no one would suffer, and the state would be better peopled." Our Author would not, however, be understood here to bring this argument as valid against any good reasons that might be given against a plurality of wives. Wolffius himself hath many cogent ones, though his commentator doth not think he fairly deduces the prohibition from the law of nature. "In ancient times, says Mr. Vattel, when the number of children constituted the strength and riches of a family; when education, agreeable to the times and circumstances, was simple and easy; and when the father of the family was respected by his wives as their lord and master; a plurality of them was then not only free from those inconveniencies which must attend it at present, but perhaps, was preferable to the marriage of one man to one woman. But this plurality necessarily becomes more inconvenient, in proportion as mankind extend their refinements, and depart from their original state of innocence and simplicity."

It is somewhat singular, as M. de Vattel justly observes, that his Author should place matrimonial jealousy among the *prima nature*, and make it a kind of natural obligation. To assert the principles of such jealousy to be inherent in our nature, he observes, that we should be able to discover it in all animals, or at least in the greater part of them; it being not sufficient that it is observable in some few.

Wolffius fell into a less singular, and more important error, when he maintained the equity of the civil magistrate's obliging the subject to comply with the established forms of religious worship. Our more liberal Commentator, however, hath very justly corrected him in this particular.

“*Reſtor civitatis, ſays Wolfius, adigere vi poteſt ſubditos, et conventibus publicis in templis diebus feſtis interſint.*” The magiſtrate may compel the citizens to attend public worſhip in the churches.

“It is ſurprizing, ſays M. de Vattel, to find, in a treatiſe of natural law, a propoſition, tending to eſtabliſh and demonſtrate the juſtice of perſecution and conſtraint in matters of religion. But the Author, who foreſaw our ſurprize, pretends that he advances nothing here, but what is deducible from evident and undubitable principles. We will therefore enter a little into the examination of theſe principles. *The civil magiſtrate ought to employ force to oblige thoſe who neglect their duty, to conform at leaſt externally to the dictates of natural law.* It is on this principle he founds the right of the magiſtrate, to compel people to go to church; but if we look into the demonſtration of this propoſition itſelf, we ſhall find it grounded ſolely on this reaſon, that the external conduct of men unbings the rights of others, and is injurious to community, unleſs it be conformable to natural law. Whence it follows, that this maxim is applicable only to ſuch of our actions as affect the rights of others. To leave every one to the quiet enjoyment of their privileges; to do no one an injury, &c. theſe are duties, to the diſcharge of which the civil power may and ought to compel the refractory; and though it may not be able to inſpire them with a real love to juſtice, it may equitably force them at leaſt to the exterior obſervance of it, as well for the ſake of individuals, as to maintain the order and tranquillity of ſociety. But with regard to thoſe duties that only affect ourſelves, and ariſe ſolely from the internal obligation of conſcience; it muſt be remembered, that M. Wolfius himſelf hath, in another place, declared, that every one ſhould be left in the peaceable poſſeſſion of his natural liberty. Our duty towards God, and the obligation of worſhipping him, are ſo intereſting to the conſcience, that no one ought to be laid under any reſtraint, reſpecting the manner of diſcharging them. The whole merit of ſuch diſcharge depending on the ſincerity of it, every one ought to acquit himſelf freely according to the dictates of his own conſcience. As every man ſhould worſhip in the manner he thinks moſt agreeable to the Deity, he ought not to be compelled to conform, in that reſpect, to the will of the ſovereign. Neither ſociety, then, nor the ſovereign repreſenting it, have any right to lay a reſtraint on the conſcience of the ſubject. If there be any conſcientious perſons, therefore, who conceive the eſtabliſhed forms of worſhip to be ſuperſtitious and diſagreeable to God, would you compel them to attend and aſſiſt in their celebration?

“It will be said, perhaps, that an established form of worship is highly useful and important to society. Doubtless it is; and for this reason the civil power ought to regulate and protect it, and to punish those who should attempt to disturb or destroy it. The civil power is also authorised to employ persuasion, and encouragement, and other mild expedients to engage the citizens to embrace it. It is justifiable in taking care to inculcate in the minds of youth, that the worship most agreeable to God, consists in publicly serving him after the manner prescribed by the laws of the state. It may justly shew marks of its displeasure against those who abstain from public worship, or distinguish themselves by dissenting from its modes; while, at the same time, in order to prevent indifference for all religion, it may bestow marks of favour and distinction on those citizens who are remarkable for their piety. It may also very equitably take every prudent and pacific measure to prevent innovations. But it should never use violence respecting matters of conscience, but should freely tolerate all those who tolerate others. Religious worship is no farther useful or commendable than as it is sincere; without sincerity, it serves only to form hypocrites, the most despicable, and perhaps the most worthless of all citizens; while, on the other hand, persecution begets fanatics, still more dangerous even than these.

“Every one imagines his own religion to be the best, if not the only one that is agreeable to God, and useful to society. If, then, every one who dissents from the established religion, whether Catholic or Protestant, Turk, Jew, or Infidel, were to be persecuted, he would not only persist in his own religion, or in his errors, but would persecute others as they persecuted him. But would men mutually support and protect each other, restraining those only who would disturb their common repose, the world would be at peace; every one, who might seek the truth in sincerity, would find it; and religion would be productive of the most happy effects; without giving rise to any of those tragedies which have proved so bloody and so fatal to mankind.”

Agreeable to these notions of toleration and religious freedom, are M. de Vattel's sentiments of civil liberty and the nature of that obedience which is due to the supreme magistrate. There is something very nice and difficult, he observes, in treating this subject; as it behoves us, on the one side, to beware of authorising the licentious conduct of a bad prince, who becomes the tyrant and oppressor, instead of being the father and protector, of his people: and, on the other hand, we should be cautious of inculcating such principles, as might induce the people wantonly to disobey their prince; for it is only by the prudent and perfect obedience of individuals that a state is

A Dissertation on the Goddess Liberty, and her Worship among the Romans.

THE learned Author of the dissertation before us, will be thought by some to have employed his laborious researches, in the present instance, upon a subject of no great importance; but for those who have a taste for the study of antiquities, and have entered into the spirit of that useful branch of literature, he will be found to have provided a very agreeable entertainment.

Our Author hath divided his work into twelve short chapters, under the following titles; 1. *Quid sit libertas.* 2. *De Dea Libertate, ejusque officio in Nummis.* 3. *De templo et porticu libertatis.* 4. *De jure personarum.* 5. *De ingenuis et libertinis.* 6. *De manumissionis formulis.* 7. *De genuina Pilei nominis explicatione.* 8. *De propria Pilei nominis definitione.* 9. *De vera Pilei materia.* 10. *De usata Pilei forma.* 11. *De tempore gestandi Pileum.* 12. *De Pileo Libertinorum sequioris ævi.*

As it will be impossible for us to enter minutely into each part of the dissertation, without almost transcribing the whole; we shall select a few particulars, which seem to be of some importance, and may afford the greatest entertainment to our Readers. The following is the Author's account of the manner in which the Goddess Liberty hath been represented in some of the ancient medals, in his second chapter. "We find, says he, the head of this Goddess, in the medals of the Julian family, and of the Pálicanians†, uncovered, with curled hair, as in the statues of Venus; with an open, comely, and graceful countenance, but sometimes veiled. In the medals struck by the Emperors, the Goddess Liberty is seen sometimes standing; at other times sitting in an ornamented chair, robed with the Grecian Pallium, and with stockings\* on; ge-

† *Palicon* or *Palica*, an ancient city of Sicily, built by Ducetius, one of the princes of that island, and so called from a neighbouring temple dedicated to the gods Palici, who were supposed to be twin brothers, and sons of Jupiter by the Nymph Thalia. This temple was a secure asylum for all persons who were oppressed by a superior power; especially for slaves, who were unjustly abused, or too cruelly treated by their masters. Vid. Antient Universal Hist. vol. 7. p. 533. note L.

\* In our original it is *tabulataque*. *Tubulatus*, as used by Pliny, is something made hollow like a Pipe, or shod. In Du Fresno's glossary we find this explanation of the word *Tubuli*, *tibialia*, *quas Graeci recreationes rusticæ vocant*. *Autor Querotii Æstum vestitis genibus, bræmam nudis cruribus, in soccis hyeme, cancras in tubulis age*. And again, from the same writer, *Occurras non servientibus, utaturque in Æstu tubulis æge-*  
*lis et novis.* Du Fresno's Gloss. med. et infim. Lat. tom. 3. p. 1214.  
 nerally

nerally holding in her right hand the Pileus, or cap of liberty; and in the left a spear or wand, not the emblem of her divinity, as is common among the other deities; but the wand, particularly called the *vindicta*, with which the prætors or lictors were used to strike slaves when they were made free.

“ In Nero's medals the head hath this legend round it, LIBERTAS. In Galba's the legend is varied several ways, as LIBERTAS PVBLICA, LIBERTAS RESTITVTA; and in others LIBERTAS AVGVSTI, as if the artist intended to insinuate, that the Cæsarean family being extinct in Nero, liberty was then restored to the Roman people; according to Tacitus's observation after the death of Nero, *sed patres læti, usurpata statim libertate*, &c.—In the medals of Quintillus Cæsar the legend is LIBERT. AVG. within this device, a female figure wearing a long robe with a long train, holding the pileus in her right hand, and a *cornu copias* in the left, to intimate that plenty is the offspring of Liberty.

“ In the medals of Geta and Constantine we have this legend, LIBERTAS PVBLICA; and in those of the latter particularly, there is on the reverse a *triremis*, or ship of war, over which in front is Victory, holding a crown of laurel with both her arms extended; on the right side of the field is B, and at the bottom CONS. But in the abovementioned medals of Galba the Emperor is represented standing, with the *toga* on; a female figure prostrate at his feet; another with a helmet on, bearing a shield in her left hand: and in another medal, a woman kneeling with a little child in her right hand, whom she is presenting to Galba, dressed in his royal military robes.

“ And, lastly, in Hadrian's medals, with the same legend as before, the Emperor in his *toga* is represented sitting in a kind of temple; and beneath stands a female figure with two little images.

“ But, for the most part, Liberty is drawn with the *Cap* and *Spear*, as may be seen in the Medals of Nerva, Heliogabalus, Gallus, Caracalla, Chaudius, Trajan, Vitellius, Cassius, Brutus and Lentulus, in which the Image of Liberty, or the Cap of Liberty is generally found.”

The next Chapter relates to the *Temple* and *Portico* of the Goddess Liberty, concerning which our Author hath collected the following Circumstances: “ That there was a Temple erected to her by Publius Victor upon the Aventine Hill; and in the same Place, a Hall, called the Hall of Liberty, of which there is frequent mention among the ancient Writers. Publius Clodius erected a Temple to Liberty, with a Portico on the Palatine Hill, where Cicero's house stood, which, being built

near the temple of Jupiter Stator, was burnt, and pulled to pieces, but was rebuilt, and restored to Cicero by order of the Senate; and that the Portico and Temple went to ruin."

"But the temple of Liberty upon the Aventine Hill was built by the money arising from fines, with brass columns and statues, by the father of T. Gracchus; and its portico erected and dedicated. This was said to be enlarged and repaired by Ælius Portus and Cornelius Cethegus: Suetonius says it was repaired by that most noble Senator Asinius Pollio, at the request of Augustus. There are, indeed, many of the public buildings ascribed at the same time to different persons; but the truth is, they are said to be built when they were only repaired: it is probable that Asinius did only repair and beautify the portico; that he added a public library to it, and ornamented it with the statues and busts of the capital Writers.

"It is said by Dio, that, after the war with Pompey, Cæsar, having received the title of *Imperator* from the Senate, was also called *Liberator Patriæ*, Deliverer of his Country; and that a temple was ordered to be erected to *Liberty* by a public decree; but it doth not appear where it was to be built, and it is probable the decree was never carried into execution. Concerning the temple upon the Aventine Hill, Livy\* speaks, *Dignus res ut simulacrum celebrati hujus diei, quo contra Hannonem Annibalis ducem, pugnavit ad Beneventum, Gracchus postquam Romanum rediit, pingi juberet in æde Libertatis, quam pater ejus in Aventino ex multatitia faciundum curavit, dedicavitque.*

"The same Historian mentions the portico †, *Custodiēbantur obsolescentes Tarentini in atrio Libertatis minore cura.* In another place Livy mentions the Rolls or Registers kept in the temple of Liberty. § *Censores extemplo in atrium Libertatis ascenderunt, et ibi signatis tabulis publicis, clausaque tabulario, et dimissis servis publicis, negarunt se quidquam publici negotii gesturos, quam judicium populi de se facturum esset.*—There is likewise another passage mentioning the *Atrium Libertatis*: || *Atrium Libertatis, et villa publica ab iisdem censoribus, viz. Ælio Pato & Corn. Cethego, refecta, amplificataque.* Tacitus ‡ also takes notice of it: *Præcepturo, ut Germanicos milites e Libertatis atrio accessissent.*

"There is a Passage in Cicero, which, if genuine, supposes that there was another Portico or Palace of Liberty, besides that upon the Aventine Hill.

The passage referred to, is in one of his letters to Atticus †:

\* Dec. iii. lib. 4.

† Ibid.

§ Dec. v. lib. 3.

|| Dec. iv. lib. 4.

‡ Hist. lib. 1.

† Epist. ad Attic.

lib. iv. Epist. 16.

*Paulus in medio Foro Basilicam pene texuit iisdem antiquis columnis; illam autem, quam locavit, fecit magnificentissimam. Quid quæris? nihil gratius illo monumento, nihil gloriosius. Itaque Cæsaris amici, (me dico et Appium, disrumparis licet) in monumentum illud, quod tu tollere laudibus solebas, et forum laxaremus, et usque ad atrium Libertatis, explicaremus, contemptissimum sexcenties sestertiam; cum privatis non poterat transigi minori pecunia.* It is true, this passage is suspected by some persons of great name; but whether Cicero means enlarging the Forum of Cæsar as far as the portico of the temple of Liberty, as Manutius thinks, and with some probability; or whether we leave out the word Forum, as Lambinus would do, (for the place is read differently) he is certainly speaking of the colonade of Paulus Æmilius as reaching to the portico of the temple of Liberty: and it is well known that either of these buildings is at a great distance from the Aventine Hill. The colonade stood in the Roman Forum, near the temple of Faustina: and the Exchange, or Forum of Cæsar, was a little farther off, behind the temple of Peace: so that it seems this portico of Liberty must have stood not far from the descent reaching to the Exquiritæ near the Turris Comitum.

In the second part of the Dissertation, the learned Writer enters very minutely into the examination of the *Pileus*, which hath always been understood to be one of the emblems of Liberty. Some extracts from his 9th and 10th chapters may perhaps be as acceptable to our readers as any others we could select.

“ When a master hath a mind to liberate a slave, he brings him to the Prætor, he takes hold of him by the head, or some other part, and says, *HUNC HOMINEM LIBERUM ESSE VOLO*, and at the same time lets him go from his hand. The Prætor, laying the Wand or Vindicta upon the head of the slave, pronounces these words, *DICO EUM LIBERUM ESSE, MORE QUIRITUM*. Then, turning to the Licitor, he adds, *SECUNDUM TUAM CAUSAM, SICUTI DIXI, ECCE TIBI VINDICTA*. Then the Licitor, receiving the Vindicta from the Prætor, strikes the head, face and back of the slave with the palm of his hand; when this ceremony is over, the name of the person who hath received his freedom is registered, and the reason that induced his master to give him his freedom is likewise mentioned†. After manumission, the persons made free wore the *Cap of Liberty*.

*Hæc mera Libertas, hoc nobis Pileæ donant\*.*

“ Vegetius, in his Treatise *De Re Militari*, speaking of the

† The different forms of manumission our Author had mentioned in a former chapter.

\* *Perf. Sat. 5. ver. 32.*

caps which soldiers used, expresseth himself thus: *Usque ad præsentem prope ætatem consuetudo permanfit, ut omnes milites pileis ex pellibus uteruntur, quod propterea servabatur, ne gravior galea homini videretur in prælio, qui gestabat semper aliquid in capite.*

Virgil likewise alludes to winter caps made of the skins of wolves:

Pars spicula gessit  
Bina manu, fulvosque lupo de pelle galeros,  
Tegmen habent capiti. Æn. l. vii. v. 688.

All these caps were extremely different both in their Form and the materials they were made of, from the *Pileus Libertatis*.

The cap worn by persons made free was made of wool, worked extremely close and hard together. Braunius in his book *De Vestib. Sac.* thinks it very probable, that the *Pileus* was made *ex lana coacta*, like the felts of modern times, and gives this reason for it, *nihil aptius fit præter ferrum ad pluviam arcendam*. The scholiast upon Aristophanes says expressly, *Pileus ex lana factus* \*. And Suidas in his Lexicon observes particularly, that these caps, meaning the *pilei*, were made of lambs wool, and sometimes of sheeps; but that the former was the material by much the most proper for the purpose †.

Several other authorities are adduced and considered, but upon the whole, the Abbé is clearly of opinion, that the *Pileus* was made not of any woven materials, but of white wool closely wrought together, much resembling the hat manufacture of these times,

“The ceremony of giving the cap of liberty seems to have had its first rise among the Spartans, from whom the worship of the Goddess *Feronia*, in whose grove or temple slaves were generally made free, was introduced into the Roman ritual ‡.

The brimmed cap was undoubtedly in use among the Latins, as appears from Plautus, who calls it the *pileus funginus*, from its resembling the shape of a mushroom. *Pol hic quidem*, says that poet, *fungino genere est, capite se totum tegit* †. Alluding to the breadth of the brim covering the whole head. But the *Pileum* is very frequently found in ancient monuments without any brims or flaps at all.

Antonius Augustinus in a discourse of his *De Libertate*, hath this remarkable passage; *Hanc, scilicet libertatem, representat matrona erecta, dextra pileum rotundum tenens, sinistra vero virgam. Servi autem et mancipia cum manumittentur, attendebantur, pileusque*

\* In Acarnan.

† Plin. Hist. Nat. lib. viii. cap. 48.

‡ Vid. Serv. ad Æn. lib. viii.

† Trinum. Ac. iv. sc. 2. ver. 9.



*capiti imposito, veste candida inducebantur. Virga, quam sinistrâ matrona gestat, ex forte est, quam vindictam nominabant, qua servus percussus non a patrone, sed a prætore, vel consule: quibus presentibus servi libertate donati †.*

In another medal, Liberty is represented with the palm of her hand extended, as though ready to strike; which very well agrees to the forms of manumission †. In some of the medals of Antoninus Heliogabalus we find a female figure holding a round cap in her right hand, and in her left the *Cornu Amalthææ*, or *Cornucopia*, to intimate, that Plenty flows from Liberty.

As to the colour of the Pileus, we have the authority of Diodorus Siculus, who introduces *Prusiam Romanis occurrentem calvo capite, cum pileo candido, et toga, calceisque* ‖; which shews that it was the antient Roman custom, for those who had been newly made free, to be dressed all in white. — Agreeable to this was the practice of the antient Christians, who being delivered from the slavery of the devil, by the manumission of baptism, always wore a white garment for eight days: and it is remarkable, that the eighth day after Easter, was called *Dominica in albis*. Hence that saying of St. Augustine, *Paschalis solemnitas hodierna, festivitate concluditur, et ideo hodie Neophytorum habitus commutatur; ita tamen, ut candor, qui de habitu deponitur, semper in corde teneatur* §.

But that the Pileus was white is confirmed by many authorities: by this of Persius,

————— *Sint omnia protinus alba* \*\*.

From this of Ovid, which relates to the subject;

*Candidus in nautis turpis color.*

*At in libertis nunquam detestabilis* \*.

and this of Juvenal,

*Maneant qui nigrum, (scilicet habitum) in candida vertunt* †.

“ The Pileus was different from all other caps both in shape and colour. The Flamen’s cap was sharp-pointed, after the form of a pyramid; but the Pileus of Liberty bore the nearest resemblance to the cap worn by the priests amongst the Hebrews. This is observed by St. Hieronymus: *Quorum genus vestimenti est rotundum pileorum, quale in Ulyssæ pictum conspicimus* §§.

The Lacedæmonians certainly wore a round cap; and that

† Dial. de Num. p. 94. Vid. Tab. 3. & 4. of this Dissert.

‡ Vid. Tab. 2. n. 7. of this Dissert.

§ D. Augustin serm. de temp. 157.

\* Lib. 1. Art Amand. v. 723.

§§ Epist. 128. ad Fabiol.

‖ Lib. xxii.

\*\* Sat. 1. ver. 110.

† Sat. iii. v. 30.

they were of the same form that Castor and Pollux gave to their citizens, is put beyond all doubt, by the testimony of Lycophron and Tzetzes; nor is it necessary to go to the Garamantes, a people of Africa, who, as Pierius Valerian shews, made their caps of an ostrich's egg, divided into two equal parts. Nor is this sufficient fully to determine the form of the caps used by the Lacedæmonians, as they appear in medals, since Sextus Empiricus tells us, they are sometimes drawn with stars over them \* : and in proof of this, there is a medal in the cabinet of Christina, Queen of Sweden, mentioned by Ezekiel Spanheim †, in which an Eagle is represented standing upon the Labyrinth of Crete (for it is a Cretan medal) with two Pilei, and a star over each of them; which that able Critic shews to be the emblems of Castor and Pollux. Spanheim's words are these, *Gemini autem illi pilei et stellæ, juxta nota et familiaria in Nummis antiquis symbola, dioscuros innunt.*

\* Sext. Emp. lib. 8. Sect. de Diis.

† De Vet. Numis Dissert. v. Edit. zd. 4to. 475.

*Lettres Familieres et autres, de Monsieur le Baron de Bielfeld.* Or, Familiar and other Letters, by Baron de Bielfeld. 8vo. 2 vols. Printed for Goussé at the Hague, 1763.

THE reputation this noble Author hath acquired by his *Political Institutions*\*, very naturally excited our curiosity with regard to his epistolary correspondence. After a very fair and candid perusal, however, of the Letters before us, we must confess ourselves to have been a little disappointed in the expectations we had formed of them. The art of Letter-writing, requires peculiar talents, and those, perhaps, not of the first-rate: certain it is, that profound erudition, and depth of science, are seldom attended with that easy turn of sentiment, and fluency of expression, which are essential to epistolary writing. Not that Baron de Bielfeld appears to be a Genius of an abstracted cast, or to be unacquainted either with the business of life, or the arts of literary amusement; his Letters, which chiefly turn on familiar and popular topics, affording the Reader many ingenious and sprightly, as well as sensible and instructive reflections. If they do not contain also such a variety of incident and vivacity of narration, as the Memoirs of his friend De Pollnitz, so much information as those of Keyser, or so much entertainment as the relations of some other Travellers, it is to be con-

\* See Review, Vol. XXII. page 537; and vol. XXIII. p. 73.

sidered, that our Author's sphere of action hath been more confined; notwithstanding which he gives us some agreeable narratives, as well as interesting anecdotes, of the principal occurrences and personages he met with in various parts of Europe.

The first of these Letters is dated from Hamburgh, in the year 1738; from which place, and about which time, he entered on the career of public life; which, tho' very fortunate on the whole, was attended with so much inconvenience, that, after a series of two and twenty years, we find him retired to the same city, and thence dating the last Letter in this collection, in the year 1760. During the greater part of this interval, our ingenious Author was engaged in the service of his Prussian Majesty; by whom he was occasionally employed at the Courts of Hanover and London; being afterwards appointed Preceptor to Prince Ferdinand, the King's brother, and invested with several other posts of honour and profit at the court of Berlin. Our Author seems, indeed, to have long enjoyed a considerable share in the favour of this celebrated Monarch; by whom we find him treated with the greatest complaisance and familiarity, even at the beginning of his services, which commenced before his Majesty ascended the throne.

It is a flattering picture which the Baron draws of the court of this Prince, then Prince Royal, as it was kept at Rheinberg, during the life of his father. After having given a description of the persons and characters of the principal people of both sexes, and particularly of the Prince and Princess, with their ordinary manner of living, our Author proceeds to relate the adventure of a little courtly debauch, which, as it had like to have cost him very dear, and is something singular in itself, we shall transcribe, for the entertainment of our Readers.

"It is thus, Madam, our days pass away in ease and tranquillity, occasionally heightened by every pleasure capable of gratifying a rational mind. We eat like Kings, drink wine like the nectar of the Gods; and have the music of the spheres to accompany our repasts; these, with delightful excursions into the woods and gardens, parties on the water, the cultivation of letters and the polite arts, all conspire to make this enchanted palace a terrestrial paradise. But as there is no perfect felicity in human life, the pleasures I have enjoyed at Rheinberg, have been greatly allayed by the pain of a late accident, which, with your Ladyship's leave, I will relate to you. But, to anticipate the catastrophe, I must acquaint you, that you will soon see me at Hamburgh, with two cuts in my forehead, a black eye, and a cheek disfigured with all the colours of the rainbow. All these

pretty acquisitions I made at a late bacchanalian party ; on which you will probably say, they are the very natural attendants.

“ About a fortnight ago, the Prince Royal being in a very good humour at dinner, the spirit of the company were agreeably excited by his extraordinary vivacity. The Champaign went briskly round, and his Highness seemed pleased with his success ; accordingly, on rising from table, he intimated his design of taking up the ball again in the evening, where we then left it. In consequence of which, as I went out from the concert, he ordered me to go to the Princess's apartments, where, as soon as she had done play, we should renew the party, and keep it up till every man might find his way home without a candle, by the light of Champaign. I took this challenge in jest ; knowing that matches of this kind seldom come to any thing when prepared for so long beforehand. The Princess, however, gave me to understand, that his Highness was really in earnest, and that I should be fairly caught. In effect also, I soon found how it was like to be, having hardly sat down to table, before the Prince put round several toasts, which it was impossible to think of refusing. This skirmish was succeeded by a discharge of *bons mots*, and repartees, between the Prince and the company ; at which the gravest personages present could not forbear laughing : in short, our mirth became general ; the Ladies themselves partaking of it as well as we. In about two hours, some of us began to reflect, that it was impossible to pour wine constantly into a cask, without letting it sometimes out. Necessity had no law ; nor could the presence of the Princess Royal herself prevent us from going out to breathe a little fresh air. This, however, had such an effect on me, that when I returned into the saloon, I began to find myself not a little disordered. I determined, therefore, to mix with my wine a sufficient quantity of water ; of which there had stood a large decanter before me. During my absence, however, the Princess, who sat opposite, had artfully changed the water for a clear, transparent white wine ; so that, having lost the distinction of taste, I poured it profusely into my glais, and became quite intoxicated by endeavouring to drink myself sober. To compleat my downfall, the Prince Royal insisted on my sitting next his Highness, when taking the opportunity to say a number of flattering things, and to extend my views as far into futurity as my feeble optics would let me, he plied me with bumper after bumper, till I could, indeed, hardly see any thing present. At the same time, the rest of the company were, most of them, equally affected by the nectar, that flowed in such plenty on this occasion. One of the Ladies in particular, who was pregnant, found herself under the necessity of taking an abrupt leave for a short interval. This  
action

action was esteemed so admirable and heroic, that all the company joined in paying her the due compliments for it, on her return. Never, perhaps, was woman so much applauded for such an expedition. At length, whether by accident or design, the Princess Royal broke a drinking glass. This signal was enough for our impetuosity, and appeared an example worthy of imitation. In an instant our glasses flew against the sides of the saloon; and the china, lustres, mirrors, &c. were all broken into ten thousand pieces: the Prince, in the midst of this general destruction, calmly looking about him, and, like the man of fortitude in Horace, hearing the mighty crash, and smiling at the ruins. Tumult, however, succeeding to mirth, his Highness very prudently withdrew, and, by the assistance of his Pages, reached his apartment. The Princess also disappeared at the same moment. As to myself, not finding a single footman humane enough to direct my reeling steps, and preserve my tottering figure in equilibrio, I got to the edge of the great staircase, and fairly rolled down from the top to the bottom; where I lay some time without sense or motion. There also I might possibly have expired, had not an old house-maid come by chance that way, and in the dark stumbled over me; upon which, taking me for the great shock dog of the place, she gave me a hearty curse, and at the same time a violent kick in the belly: but finding afterwards that I was a man, and what was more, a young Courtier, she began to have some compassion, and called out for assistance; when my servants coming up, they carried me home to bed. A Surgeon was then sent for, who bled me, dressed my wounds, and thus brought me a little to myself. The next morning they talked of a contusion, and of a fracture, and of my submitting to the trepane: of this, however, I am quit, with only the apprehensions, and a fortnight's confinement to my bed: during which time the Prince hath been so kind as to visit me every day, and to contribute every thing in his power to my cure.

“ The next morning the whole court was in a whimsical distress; neither the Prince, nor any of his Gentlemen, could raise their heads off the pillow; the Princess being obliged to dine alone. For my part, I suffered very considerably from the hurt I received; and have had sufficient leisure to moralize on my adventure. At present, however, I adopt in part the Italian proverb, *Passato il pericolo, gabato il santo*, and laugh among the rest at my own misfortune. This evening's work will not be soon forgotten at Rheinberg, where such bacchanalian exploits are but rare. The Prince Royal is by no means a drinker. He sacrifices as yet only to Apollo and the Muses; tho' there may come a time when he shall erect as many altars to Mars.”

Our noble Author hath lived to see this prediction fulfilled, and even to suffer himself much more from the martial expeditions of the King, than from the bacchanalian exploits of the Prince.

There was something extremely singular, and even savage, according to our Author, in the character and disposition of the late King of Prussia; of which he gives us some remarkable instances, in his extreme contempt for the sciences, and the unaccountable antipathies he sometimes took against persons and things, without reason, and without measure. It was in consequence of this extraordinary disposition that, we are told, so great a disagreement subsisted between this Monarch and King George the second of England; that a duel was actually projected to be fought by these two Princes; in imitation of the Emperor Charles the fifth and Francis the first. Nay, our Author tells us, he hath been assured, that King George had actually made choice of Brigadier Sutton for his Second; and the King of Prussia of Colonel Derschau: that the rendezvous was to be in the county of Hildesheim; his Britannic Majesty being then at Hanover, and his Prussian Majesty at Saltzdahl near Brunswick. It was here Baron de Borck, who had been the Prussian Minister at London, but was disgracefully sent home by the English court, found his Master at his arrival, in so violent a rage, that he did not think proper directly to oppose his scheme; but pretended to approve the design of the duel, offering himself to carry the challenge. On entering the King's apartment, however, about an hour afterwards, he took the liberty to address his Majesty in the following terms.

"I must acknowledge, Sire, if I may be permitted to say so much, as from a Gentleman to a Gentleman, that your quarrel with the King of England can by no means be decided without a duel; but your Majesty would do well to consider, that you are but just recovered of a very dangerous illness, that you are still extremely weak: now, if by any accident your Majesty should have a relapse of your disorder the night before the combat, or be taken ill again just at the time of action, what might not the world say? and what a subject of triumph would that be to the King of England? How may not such an accident be misrepresented? and what odious reflections may, from such a circumstance, be cast on your courage? Your Majesty certainly will think it prudent, therefore, to defer this encounter at least for a fortnight, or till such time as you have better recovered your health." The King, it is said, being prevailed on, tho' with difficulty, by these reasons, did not send the challenge; by which delay the Ministers on both sides gained time, the animosity

sity of both parties subsided, and the year after their differences were adjusted.

Of the great contempt in which this Prince held the sciences, our Author gives us an instance or two, in the neglect, or rather the insults he used to put on the Philosophical Society, instituted by Frederic the first: of the rise, decay, and restoration of which our Author gives us a concise relation. The Royal Academy of Sciences at Berlin, was founded and endowed by Frederic the first; the celebrated Leibnitz, one of the greatest geniuses that ever existed, forming the plan, and laying down the statutes. Accordingly he was appointed Président, which office he bore till his decease. Among other emoluments which Mr. Leibnitz procured for this society, was an actual privilege of composing and vending almanacks throughout the states of his Prussian Majesty: from which article alone was raised so considerable a fund, as not only to defray the occasional expences of the society, but to pay to the principal Members, residing at Berlin, very honourable pensions. By degrees the academy acquired a very fine library, and cabinet of natural curiosities; in the mean time the King, at his own expence, erecting for them, an astronomical Observatory, and other buildings necessary to their institution. At the instance of Mr. Leibnitz, an astronomical theatre was annexed also to the academy; that great man seeming, in this step, to be endowed with the gift of prophecy; this expensive appendage alone preserving the institution from being totally dissolved in the succeeding reign. Till the death of Frederic the first, the Memoirs of this society used to be regularly published under the title of *Miscellanea Berolinensia*: but when his successor came to the throne, things took a different turn: Almost all the revenues of the state were employed in military affairs: this Monarch having a passion for the profession of arms, and as great a contempt for letters. Add to this, that he entertained beside a fixed aversion to most of the establishments of his father. The funds of the society were not, indeed, entirely applied to purposes foreign to their original institution, because this military Prince conceived the anatomical theatre indispensibly necessary to the Surgeons of his army. The literary society, however, subsisted only by favour of anatomy; his Majesty settling pensions on his buffoons, to be paid out of the funds of the academy; one of them obtaining, at the same time, the title of Vice-president.

It is not to be wondered at, that such instances of neglect and contempt should abate the zeal of the several Members for the advancement of letters, or that learned foreigners should express no inclination to obtain places in a society whose Protector turned it into ridicule. Hence its transactions appeared but

but seldom, and irregularly; the labours of the Muses degenerating into the sports and folly of buffoonery. Thus the King proposed nothing to its consideration, except now and then a subject of pleasantry; which the Members of this learned body generally replied to in as frivolous a strain. Among other things of this kind, his Majesty required of them, "to explain the physical cause why two glasses filled with champaign, and struck one against another, do not yield so shrill and clear a sound as when they are filled with any other wine; their collision yielding always, in this case, a very dull and heavy tone?" The Academicians answered, that not being accustomed to drink champaign, it was necessary for them to make experiments to ascertain the fact. In consequence of this reply, the King sent them a dozen bottles, to convince them of the reality of the phenomenon. The philosophers drank the wine, but neither confirmed the fact, nor solved the problem. In this state of indolence and declination the academy continued till the year 1740, when his present Majesty ascended the throne: who, being the pupil and favourite of the Muses, it was very natural for him to become their protector. This he became effectually, by new modelling the society, inviting a number of the first men in Europe to his court, and establishing the academy on its present respectable footing.

We have several letters in this collection dated from London, in the years 1741 and 1742; giving an account of the manners and customs of the English. They are too trite and insignificant, however, to deserve particular attention. Indeed, the greatest merit of these Letters, consists in the portraits which they present, of the character and manners of his present Majesty of Prussia, and his royal brothers; which, tho' a little heightened by the flattering pencil of the Courtier, for which circumstance the Reader must make a proper allowance, are as natural as they seem just and faithful to the originals.

Of our Author's talents for the familiar strain of epistolary writing, we shall give a short specimen in the following letter to his sister, on his marriage.

To my Sister, De Brombsen, at Lubeck.

Potsdam, July 1, 1748.

"WELL, my dear sister, I am at last married, as well as you. Nor could you yourself be more canonically wedded, tho' to one of the greater Canons of the imperial chapter of Lubeck. I am, indeed, an husband, a very husband, tho' not in the manner of George Dandin, I thank heaven, as yet. I stayed three weeks after the consummation of my nuptials at Halle,



Halle, in order to compleat my recovery from the dangerous illness which attacked me at Leipzig. I was even obliged to behave to my wife, for some time after our marriage, as the righteous ought to do with regard to the good things of this world; that is to say, as if they had them not in possession. At length, however, we arrived safely at Berlin, where I left my spouse, in very handsome apartments that had been provided for us, and in the company of two Ladies, who lodge in the same house, and are much my friends. For my own part, I was under the necessity of returning to Potsdam, to pay my duty to his Majesty; who received me with his usual marks of goodness, and loaded me with favours. I have the honour to dine and sup with him every-day, at Sans-souci, and understand that I am to accompany him in his excursions during the summer. By these means, you see, my dear sister, that I am not engaged in a dull scene of matrimonial uniformity; which is frequently the case when two people live constantly together, like two turtles in a cage. On the contrary, every short interval of absence will give my wife the charms of novelty, while being compelled to husband our pleasures with oeconomy, they stand the chance of lasting the longer. Toward autumn, however, I propose to spend some weeks at Berlin, in order to take possession of a magnificent hotel which I have lately purchased. It is situated in that noble street called the Wilhelms-Straße, and hath hitherto been occupied by his Excellency Count Keyserlink, the Russian Minister. It is a noble building, almost new, hath two large wings, and a pavilion at the end of each; with four court-yards, stabling for twenty horses, coach-houses, &c. The apartments, to the number of forty, are spacious, regular, and convenient. It hath also an extensive garden, walled round, but not yet planted; tho' the labourers are employed in levelling and improving the ground. In the mean time, I amuse myself with sketching out a design, which I hope to see put into execution about the month of October next.

“Excuse me, dear sister, for entertaining you with topics of so trifling and domestic a nature: but, as I am sensible how much you interest yourself in every thing that concerneth your brother, I flatter myself that the minutest circumstances which contribute to my ease or satisfaction, cannot be disagreeable to you. Another time I will endeavour to entertain you with matters of greater importance.”——Matters of greater importance also, oblige us here to dismiss these Letters.

*Considerations sur les Corps organisés, Où l'on Traite de leur Origine, de leur Développement, de leur Reproduction, &c. Et où l'on a rassemblé en Abrégé tout ce que l'Histoire Naturelle offre de plus certain et de plus intéressant sur ce Sujet.* Par C. Bonnet, des Academies d'Angleterre, de Suede, de l'Institut de Bologne, Correspondant de l'Acad. Royale des Sciences, &c. That is,

*Considerations on organised Bodies, their Origin, Development, Reproduction, &c. Including an Abstract of the most certain and interesting Discoveries in this Branch of Natural History.* 8vo. 2 vols. Printed for Rey at Amsterdam, 1762.

OF all the various arcana of nature, none appear to be so far removed from the inquisitive and prying eye of curious mortals, as the generation and propagation of animals and vegetables. The modification of organised bodies is so extremely complicated, and the assistance which anatomical experiments afford us, so little, that many ages may probably yet elapse ere we are enabled to form any rational theory of generation. Some ingenious hypotheses, indeed, relating to the animal system, have been lately started by Mr. Maupertuis, Mr. de Buffon, and others; they are all, however, equally liable to so many objections, that we do not find either of them give the general satisfaction required. It appears to us that our Physiologists all want a leading clue to direct them through the labyrinth, in which they are involved by a multiplicity of mysterious facts. Our senses are liable to deception as well as our imagination; and it requires the greatest precision both of sensibility and understanding, to profit by physical experiments. At present almost every different phenomenon appears to be considered as a distinct mystery; whereas nothing is more probable than that the knowledge of a few leading characters, might enable us to decypher many pages in the book of Nature, which are now totally unintelligible. The misfortune is, that most of our natural philosophers begin at the wrong end of their studies; catching the *tail of Science by the tail*, as the Satyrists express it; so that it is no wonder if it slips through the fingers. Thus instead of investigating the nature of the simplest bodies, such as the modification and cohesion of the parts of fossile substances, and thence rising by degrees to the more compound bodies of the vegetable and animal kingdom, they boldly set out with the nature and properties of the human soul\*; descending from the height of imaginary science where they meet with no obstructions, to

\* Thus our ingenious Author published some time ago his *Analysis of the Faculties of the Soul*. See Review, Vol. XXVII. p. 503.

founder at last amidst the simplest doubts and difficulties of real knowledge.

Philosophy, says Mr. Bonnet, having discovered the impossibility of her giving a mechanical explication of the formation of organised bodies, hath very luckily imagined that they must have originally existed in miniature under the form of *germes* or *organical corpuscles*. But may we not ask our Author, by what means, and when, philosophy made the discovery of this impossibility? Is the science of mechanics carried to its greatest perfection? Or, are even its physical principles so much as known? Who then can take upon them to say, there is a single phenomenon in nature, that will not admit of a mechanical explication? To this we may add, that philosophy hath no business to form conjectures, which serve only to remove a difficulty a degree or two back, without obviating it. It is no disgrace to philosophy, to leave things unexplained, which it has not had the means or the time to investigate; but it is highly unphilosophical for men to supply the want of experiment by conjecture, and substitute the vagaries of the imagination for the truths of science. When Physiologists have once explained the causes of attraction, of cohesion, of the *vis inertiae* of fossile bodies, and have given a rationale of the laws of motion; it will then be time enough for them to take upon them to say, whether the formation of organized bodies may, or may not be mechanically explained.

But though we hold the several systems of generation mentioned by our Author, to be in a great degree visionary, as we do all immechanical theories in physics; yet we cannot deny him the commendations, which are justly due to his industry and ingenuity; in collecting, and comparing together, the very best of those observations, both theoretical and experimental, which have been made on this nice and perplexing subject. Hence, though we cannot recommend this performance as a treatise of philosophy, we esteem it as an excellent and interesting production in natural history. We shall just give our Readers, therefore, a general sketch of its contents.

In the first *eight* chapters, which, we are told, are juvenile productions, and are extracted from a larger work, our Author treats of the pre-existence of the *germes* of organised bodies, their growth and nutrition; remarking particularly on the generation of monsters, and the multiplication of the polypus and other insects. He considers next the microscopical observations that have been made on the *semen masculinum* of several animals, and analyzes Mr. Buffon's new system of organical molecules.

In chapter the *ninth*, he recapitulates the discoveries of Mr. Haller,

Haller, on the formation of chickens in the egg : deducing such consequences from them as serve to confirm his own theory, and comparing them with the experiments of Harvey ; as made use of by Mr. Maupertuis, in his *Venus Physique*.

Chapter the *tenth* contains remarks on the metamorphoses of insects, and the mechanism of their growth.

In the *eleventh*, he shews that the observation made on the formation of chickens effectually destroys the above-mentioned system of organical elements.

In the *twelfth* chapter, we have several reflections on the discovery of the Polypus, with observations on the scale of Beings : together with an account of some uncommon facts relating to vegetables, and the analogy between trees and the bones of animals.

In this part of the work, our Author makes two quotations, from Mr. Formey and Professor Koenig ; the one tending to shew that the propagation of insects by dividing them, was known to St. Augustin, and even so long ago as the times of Aristotle ; the other intimating that the discovery of the Polypus was foretold by Leibnitz, as a necessary link in the chain uniting the animal and vegetable creation.

In the second volume, the Author goes on to particularise several extraordinary facts, regarding the propagation of insects, by slips and grafts ; making his observations on the reproduction of earth-worms, water-insects, and on the regeneration of the claws of Lobsters. In the third chapter of this volume, he goes out of his way, as a naturalist, to enter into a metaphysical discussion about the seat of the soul, in the Polypus, and of the division of it, by longitudinally dividing the head. The personality, or the *M.*, as the French call it, is attached, according to Mr. Bonnet, to the head of this strange Being : but we should have imagined that the Author of the *Essai Analytique sur le Facultés de l'Ame*, might have reason'd more accurately on such a subject. " The discovery, says he, of the origin of the Nerves, hath given us sufficient reason for placing the seat of the soul in the brain. It is not necessary to say it resides there in the manner of a body ; as it is not a body ; but it is present there in the manner of a simple substance. If I am asked to define that presence ; I profess myself to be totally ignorant of the internal nature of the soul, that I know little of it, and that only from some of its faculties." Now, might we not ask Mr. Bonnet here, whether he is certain that the Polypus hath a nervous system and a brain ? and, supposing he is, what can he mean by a thing residing in the brain, yet not as a body, but a simple substance ? It is present, and yet he does not know what that presence

presence is. How then does he know it is present? By its faculties, says he. But why may not these faculties belong to the very brain he is speaking of? Why must he seek an imaginary substratum, when there is a real one? Oh! but, says he, these faculties cannot be the mechanical effect of the modification of the animal. Why not? Mr. Bonnet. That is what remains to be proved. As a naturalist, you had nothing more to do than to attend to the motions and other phenomena of this insect; and if you could not account for them, to leave that task for others; but, to furnish it with a soul, existing and residing you know not how, is all metaphysical trumpery. But to follow our Author a little farther. "I suppose, therefore, that a soul exists in the head of a Polypus; and that this soul hath sensations which it derives from the organs, with which the insect is furnished. I conceive farther that it hath a sentiment of the presence of these sensations; for a soul cannot have any sensation, without perceiving at the same time that it hath such sensation. Not that I pretend to say what this sentiment is; because my soul is not so made as to feel in the same manner as that of the Polypus: but I can easily see, that it is not precisely the same thing as we call consciousness: Consciousness supposing always some degree of reflection; and we do not attribute reflection to an insect." And yet, we think, he might full as well impute reflection to this insect as furnish it with a soul; unless he will agree to give a soul to every tree and plant likewise. For according to his own scale, it is next to impossible to distinguish between the vegetable that has no soul, and the Polype that hath one; or between the insect that cannot reflect and the animal that can. In short, the personality even of an human Being is a point too disputable for us, to think of settling that of a Polypus.

In the *fourth* and *fifth* chapters, Mr. Bonnet considers the vast diversity observable in the fructification and generation of plants and animals; and in the *sixth*, makes several objections to the conclusions drawn from the microscopical discoveries of Mr. Needham. The *seventh* and *eighth*, which conclude the work, contain farther considerations on the fecundity and generation of animals, with some farther strictures on the formation and propagation of monsters.

On the whole, the curious Naturalist will find ample matter for instruction and entertainment, in this performance; almost every thing that hath been advanced by the best Writers being collected and digested in such a manner as to elucidate the subject in question. He will do well, however, to be cautious of being misled, by the inferences sometimes drawn from confirmed facts; and above all not to look upon difficulties as re-

moved, where only one unintelligible term is substituted for another. Thus, our Author tell us, after his favourite physiologist, the celebrated Haller, that "the physical cause of the motion of the heart is its irritability;" and that "the seminal fluid is a sort of stimulant, which irritates the heart of the embryo, and impresses on it a degree of force, which it could no otherwise receive." But what do we learn by all this? while the mode of irritability, and the action of the stimulus, are unknown, we are as much in the dark as ever. For, after all, there can be no satisfactory explication of any phenomenon in nature, that is not mechanically deduced from known and intelligible physical principles.

However plausible and ingenious, therefore, may be the hypotheses of Physiologists in regard to the mystery of generation, they are at best but mere hypotheses: a number of interesting discoveries remaining first to be made, ere that important secret is drawn from the bosom of Nature.

*Histoire du Siecle d' Alexandre, avec quelques Reflexions sur ceux qui l' ont precedé. 12mo, Amsterdam, 1762. Or,*

*The History of the Age of Alexander, with some Reflections on the preceding Ages.*

IT is difficult to say whether Truth suffers most from our passion for novelty, or from our prejudices in favour of antiquity; certain it is, that an Historian runs some danger from both. A fondness for singularity may lead him into real, as well as apparent, paradoxes; and an implicit regard to authority, may betray him into the propagation of palpable falsehoods. There is something, however, in becoming a man of genius, in his daring to think for himself, that we cannot help applauding the Writer, who lays claim to this privilege, however mistaken he may sometimes happen to be, in deviating from the beaten track of his predecessors. It is in this point of view, we look upon the ingenious and sprightly Author of the present History; whose youth might, nevertheless, be held a sufficient plea against much greater objections, than any of those which we could be induced to make against the first essay of so agreeable and entertaining a Writer.

In his Introduction, he sets out with observing the too high esteem in which the memory of Conquerors is held, in general; an observation which, if not altogether new, is an instance, among many others, of this Writer's just estimation of human actions and opinions. "If mankind, says he, were without  
prejudi

prejudices, they would be able to form a much better notion of the eulogiums which the world bestows on its Conquerors. They would discover in them nothing, but the seductive language of weakness, seeking to disarm Cruelty. They would annex no idea of glory to that title, which some Kings unhappily conceive to be essential to their greatness. History would avenge mankind a little on their Heroes: it would make no great difference between them and those monsters denominated Tyrants, who are justly become the objects of horror and contempt to posterity. This way of thinking would be agreeable also both to nature and reason: for, I believe, there never was a Tyrant on earth, whose vicious caprices were more fatal to humanity than the military valour of an Alexander or a Cæsar. The determinate and tranquil cruelty of a Tiberius, a Nero, and a Domitian, deprived Rome only of a few citizens, in a great number of years; whereas a single battle, like that of Arbella and Pharsalia, cost the world many thousands of men, and depopulated whole countries.

“Some Historians have lavished encomiums on Cæsar, for having destroyed a million of human Beings, in his battles. But if it be really true, that he did so, never had mankind so merciless an enemy. Caligula, Commodus, and Heliogabulus, were, in the comparison, so many prodigies of clemency and goodness. Again, if reason judges so severely of Cæsar, the least cruel of all Conquerors, what will it say of those Heroes who are celebrated only by the evils they have occasioned, and whose glory is founded solely on the destruction of mankind? And yet, strange as it is, we take a delight, in general, to read their history; and we hear the relation of their exploits without horror. We are accustomed, from our education, not to look upon Generals, as responsible for the destruction of those who are killed in battle. As we do not see them distinctly assassinate the unhappy victims who fall a sacrifice to their orders; and as they themselves run some risque, and are exposed to the same dangers as their enemies, we are easily induced to forgive them the murders which they seem to commit in their own defence: whereas we are moved with indignation at the cowardice of those princely ruffians who repose securely in their palaces, and without hazard to themselves, issue their cruel commands. It is very probable, therefore, that Conquerors will always be invested with popular reputation; for, while they are distinguished by great and heroic qualities, the splendour of them will prevent either their contemporaries or posterity, from opening their eyes to the desolation they occasion.”

Destructive also as Wars and Warriors have actually proved to mankind, our sensible Historian is not inattentive to the compensation

penfation that frequently attends their greateft exceffes; political, like physical evils, either working their own cure, or being productive of fome equivalent good. Thus, "It muft be confeffed, continues he, that the great exploits of victorious Generals, dreadful and fanguinary as they are in themfelves, are often productive of advantageous revolutions in fociety. The tumult of war awakens the fluggard fpirits that have been plunged in indolence, by too long a peace; the communication and mixture of different nations, render both more refined and induftrious; the opulence of the Conquerors elevates their ideas, and excites them to gratify new wants, and ftrike out new resources: one or the other of thefe is generally the confequence; at leaft this is certain, that there never appears fo many great men of every kind, as immediately after thofe violent crifes, which difturb or prove the deftruction of empires. It feems as if the arts and fciences were a compenfation for the evils of war, a falutary remedy which nature provides againft depopulation. Thefe are the flowers of the fpring that fucceed to the icicles of winter. Thefe were the confolation of Rome, under Auguftus, for all the horrors of civil war and profeription. Thefe obliterated in France the fury of the League, and repaired the diforders it occafioned. It was the cultivation of the arts and fciences which calmed the fermentation that brought a King of England to the fcaffold; and this it is which preferves that turbulent ifland in repofe to this day. It is thefe that dry up the tears of humanity, and heal the wounds which are caufed by fanaticifm and ambition."

"It is in this point of view, proceeds our Author, that I regard the age of Alexander. His very name ftill excites our admiration, and is hardly to be pronounced without refpect. Princes efteem it an honour to be compared to him; and this honour is often the greateft recompence to thofe ambitious minds, whofe higheft glory is to deftroy their fellow-creatures. Thefe do not reflect, however, that had Alexander contented himfelf with the mere deftruction of the human fpecies; if he had not compenfated, by actions truly laudable, for the mifchiefs of that fanguinary heroifm which laid fo many provinces wafte; his name had never merited a greater eulogium than thofe of a Tamerlane and an Attila. He would have merited only, that his reign fhould have been remembered, as a calamity which changed the face of things for a time, over a confiderable part of the earth. Happily, however, fuch is not the idea we fhould entertain of that memorable æra; which we regard as a fixed point in the ftudy of antiquity, whereat we fhould begin to trace the progrefs of the human mind."

Our young Historian explains himfelf particularly on this head;



head; after which he goes on to observe, that it may with some appearance of justice be objected against him, that, in a work entitled, the Age of Alexander, he should treat of so many subjects foreign to the person of his Hero: for instance, in the articles of the Arts and Philosophy, it does not appear what particular share Alexander had in their progress; that progress itself also, with the great men that promoted it, in a great measure, preceded his reign. He desires his Readers, however, to reflect, that in writing of the Age of Alexander, it is less the history of that Hero himself than of the men of his time, that he proposes to write. "The Author of the Age of Lewis the fourteenth, indeed, might apply almost every thing in his work to that Monarch, because he was actually concerned in all the considerable transactions of his time. The form of his government exacted such dependence. In an absolute monarchy, the Sovereign himself is the only object of consideration; he alone being possessed of the power to excite men to the execution of great designs, and reaping the honour of every thing that is executed under his protection. In the present case, it is different. Alexander was only respectable as a Chief among the Greeks, who had made him their choice: and tho' the success of his arms rendered him despotic in Asia, he was obliged to behave with caution to the Europeans who had been his companions in his victories. These people, already civilized, had brought almost all the arts to the utmost perfection of which they were then capable; and were enjoying the fruits of their labour, when Alexander appeared. Greece had possessed for near sixty years before, a number of great men, who did honour to their country; so that this illustrious age might be easily distinguished by other names: but that of Alexander having since eclipsed all those which preceded him, his conquests and taste for the arts, having made even the barbarous nations of Asia partakers in the sciences of Greece, the honour of this revolution is thought particularly due to him."

In the commencement of the history itself, our ingenious Author, determined to go far enough back, sets out nearly with the beginning of the world, at least as early as the Writers of prophane history will permit him: for, as to the sacred Historians, he seems to lay no great stress on their authority; their relations being, according to him, too vague and indeterminate to satisfy our curiosity as to facts of this nature. When Moses, says he, gives an account of the dispersion of the sons of men over the face of the earth, he says only, that some established themselves in the east, and others in the west; but the west and east might both be contained within a moderate extent. It is not to be supposed, that the grand-children of Noah quitted their

family and country to dispossess the bears of the frozen hills of Norway; or, that a people accustomed to the mild and fertile climate of Asia, should determine all at once, to betake themselves to Lapland, to live upon smoked porpoise and whales-flesh.

Our Author goes on to describe the manner in which he conceives the globe to have been at first peopled; which is ingenious and plausible. He considers next the history of Egypt, Persia, Carthage, and of Greece in general; bringing down that of each to the time of Alexander. He then treats particularly of the situation of Sparta, Athens, Thebes, Macedon, and the rest of Greece; after which he enters on the reign of Alexander. But as the military exploits of this Hero are so universally known, we shall not detain our Readers with quotations from this part of the work. We cannot omit our Author's apology, however, for that strange perversion of manners which his Hero fell into on his uncommon success in Persia. The death of Darius, it is said, was the fatal epoch at which the virtues of Alexander vanished. Before this time, he had been sober, temperate, an enemy to inordinate pleasures; but now became at once, an epicure, a lover of women, and of all kinds of debauchery. He had lived before in all the simplicity of his own country, which he now exchanged for the luxury and splendour of the Persians. He permitted, nay even required, those who approached him, to prostrate themselves after the manner observed to their Kings. He wore the dress of the country, and obliged his Courtiers to do the same: and, in fine, married the daughter of a Persian Nobleman, as if he intended thereby to submit the blood of the victors to that of the vanquished. Those who have so freely censured this Monarch, however, for some of the latter articles, have not reflected, perhaps, sufficiently on his situation. He found himself the sole Master of extensive and populous States, which contained more towns than he was possessed of soldiers. To restrain and govern them by force, therefore, was impossible. Thirty thousand Macedonians might, in a day of action, indeed, attack, and put to flight a more numerous army of ill-disciplined and ill-commanded Persians; but such a body of troops, when dispersed over so large a country, were, by no means, able to secure it. To conceal his weakness, therefore, he was obliged to assume the exterior appearance of the people he had subdued: for, by keeping up among them that of different customs, he would have cherished a lasting motive for their hatred, and a perpetual monument of their slavery; constantly exciting them to efforts of rebellion. All Conquerors, desirous of securing the fruits of their victories, have found themselves reduced to make use of the like expedients;

ents; as was the case with the Lombards in Italy, the Goths in Spain, and the Tartars in China: all of them being either obliged to adopt the customs of the vanquished, or to compel the vanquished to adopt theirs. The Turks are the only people in the world whose religion, manners, laws, and habits are different to those of the natives they subdued: at the same time, however, we know what the Turkish government is; that it is founded entirely on the slavish principle of fear. The union of its provinces is cemented with blood; the Turkish method of preventing revolts, being to depopulate the country; and of securing the possession of an empire, by making it a desert. Alexander was of a different way of thinking; and, therefore, was obliged to make use of different means. It was, in all probability, out of political complaisance, that he seemed fond of drinking, to which he had never been accustomed. Drunkenness was not thought scandalous among the Persians: on the contrary, it was held in some degree honourable; a capacity to bear a good deal of wine, being looked upon as one of the necessary qualifications of a great Prince. This prejudice does no honour to their sobriety, if you please; but this virtue was not considered by those people at that time, in the manner it is by us at present. Even our own ancestors were long, in this respect, of the same opinion as the ancient Persians. It used to be held formerly a great merit in France, to carry off a good quantity of wine. In Switzerland also, and in most parts of Germany, even to this day, a man is held in some contempt who cannot take off the toasts which are given him; it being held the greatest piece of unpoliteness to refuse one's glass; and almost as scandalous not to accept of a bottle, as to run away from the enemy. And yet the Swiss and Germans are not the less respectable; such customs, tho' no longer ours, do not prevent our holding those nations in esteem. In like manner, Alexander might conform, to this and other customs of the Persians, without debasing his character. It is farther very possible, that altho' he at first took to drinking from political motives, he might afterwards give himself up to it from inclination; nor doth even this circumstance, in general, detract from his character: but when, in the moments of intoxication, he assassinated one of his best Officers, and dyed the table with the blood of a faithful servant, who had saved his life; in this he must be held totally inexcusable. It is true, the peculiar circumstances of this action, and the contrition he afterwards shewed on that account, make it not quite so atrocious. It is also true, that many Princes on whom the world hath lavished superlative encomiums, have committed murders in cold blood, infinitely more cruel, and have not shewn the least remorse. Constantine and Clovis could not plead wine in excuse for the murder of their family. Not that

their cruelty justifies that of Alexander, or that it is my intention to vindicate him in all his actions without exception. He had his faults, because he was a man, and a King. But it appears to me, that Historians in general have been mistaken in his character. They have been too prodigal of their commendations of his courage, and too sparing of their praises with regard to his other virtues, which tho' less brilliant, were more truly estimable. He had all the qualities necessary to form the Hero, and many of those which constitute a great King; and only required to have lived long enough, to display on the throne those pacific virtues which would have sufficiently attoned for all the blood he had spilt in his youth."

Having dismissed the personal character and exploits of Alexander, our Historian proceeds to give an account of the state of government, of the army, and of the administration of justice, under that Prince and his immediate predecessors. He goes on next, to consider the state of commerce at this period, and of the arts depending thereon: after which he treats of the customs and manners of common life; of public entertainments; of architecture, sculpture, and painting; of music and history; and lastly, of philosophy and religion. We shall quote a passage or two from this latter part of our Author's performance, to give our Readers an idea of his manner of thinking and writing on these subjects.

"Society, or a familiar correspondence of people with each other, was at this time absolutely unknown in Persia. They lived then, as at this day, in a distant state of gloomy severity, which hath been, in all ages, perhaps, the strongest support of tyranny. There was none of that free communication between individuals; none of those family connections, which give men a taste for liberty, by making known the pleasures and advantages of friendship. A number of amiable objects, reserved for the gratification of one man, and a right of employing a number of eunuchs to secure them for that purpose, were the distinguishing privileges of wealth and power. The rest of the nation, who could not afford to purchase such costly delights, were absorbed in idleness and ignorance. Thus, true society, or those social pleasures which soften the bitterness of human life, were cultivated only in Greece. Certain indecent festivals, indeed, are said to have been kept in Syria. We are told also, of a temple of Venus at Babylon, where modest women were obliged to prostitute themselves for hire once a year, and to give to the priests of the Goddess, the reward of their complaisance. But these gross and disgusting customs could not, if true, constitute the happiness of the people who practised them. The Greeks alone knew how to furnish themselves with modest  
amuse-

amusements, and pleasures in which they might indulge themselves without blushing. Their women were free, esteemed, and respected; one of the most certain signs of a flourishing state: an equal sign of its wisdom, also, was that they had, nevertheless, little to do with public affairs. Their young men, it is true, gave into the same excesses as the youth of all our great cities now generally do.—Nothing was less common among the Greeks than chastity; that sublime virtue was held in no esteem among them; nor was any body surprized at a man's living with a woman without marrying her, because the practice was general. Even the Philosophers themselves did not disdain to adopt this custom of the vulgar. Plato, Diogenes, Aristippus, were the professed admirers of several Courtezans; and Socrates himself was not ashamed assiduously to pay court to the fair Aspasia. There were not wanting, however, some who, on the other hand, recommended the virtue of continence. Democritus, in particular, taught, that nothing was so disgraceful and injurious to study, as to converse with the sex. Thales also taught, that in youth it was too early, and in age too late, to be married. This kind of philosophy, indeed, made but little way. The most beautiful part of the species were interested to put a stop to its progress; and they had more powerful arms than the dry maxims, and vague reasonings, of their adversaries. These, however, were not the most formidable opponents the fair sex had to encounter: the preposterous indulgence, at this time, given to the most unnatural passions, and that by men of abilities and character, who should certainly have known better, threw as great an insult on the charms of their fair contemporaries, as it brought eternal infamy on themselves.

“ But, says our Author, notwithstanding the Greeks acquiesced in so open a violation of their laws, the wisest that were ever instituted, it must be allowed, that the people in general, were much happier than they are at present. If there did not subsist a perfect equality of conditions among them, it appeared, at least, that the meanest Citizen had an equal right to existence with the highest. There was no such thing as deplorable poverty among them; by this I mean, that horrid indigence which deprives a man of the right which nature gives him, to a certain portion of the fruits of the earth, and which sometimes obliges him for want of work, to perish with hunger, or to relieve his distresses by breaking the laws of community. There were but two ranks or conditions of life, those of liberty and slavery. If the slaves, however, belonged to a master, for whom they laboured, the master in return was bound to provide for their subsistence. Those who were free, were either proprietors of estates, soldiers, or merchants. There existed

none of that unhappy race of men which we call labourers, who do not even enjoy the advantages of their servitude. Reduced to the necessity of cultivating the earth, and gathering its productions for others; oppressed with the burthen of public taxes, exposed to all the accidental losses occasioned by the rigour of the seasons; despised, insulted, and unconscious of any greater pleasure, than the mere animal enjoys in digesting its food, and propagating its species, I cannot conceive the value of their pretended liberty. But I imagine, that the slavery which we impute to a state of barbarism, is in reality less barbarous than that state of meanness and servility in which two thirds of mankind actually languish at this day."

We learn from the dedication of this performance, to the King of Poland, Duke of Lorraine, that the name of this ingenious young Writer, is Linguet; and are informed by the preface, that he is now engaged in writing the History of the Age of Augustus, on the same plan; in the completion of which undertaking, we wish him all that success to which his rising merit seems to entitle him.

*Introductio ad Philosophiam Naturalem. Auctore Petro Van Musschenbroek. Or,*

An Introduction to Natural Philosophy. 4to. 2 vols. Printed for Luchtmans at Leyden, 1763.

**I**N a preface to this work, by Mr. Lulofs the Editor, is given a sketch of its history, from the first publication of the Author's *Epitome Elementorum Physico-Mathematicorum*, in the year 1726, to that of the present performance; his plan having been gradually improving, as may be seen by his *Elementa Physica*, of 1734 and 1741, and his *Institutiones*, published in 1748: the latter work having been translated into most of the European languages, and universally taught in our academies, as a complete system of physics. Our laborious Professor, however, still making daily acquisitions in the science, and accumulating a number of new experiments, conceived the design of improving his plan still farther, in the present Introduction; which, it must be allowed, is, in every respect, greatly superior to any of his former publications, and had been probably much more so, had he survived to put a finishing hand to the work. But this task was reserved for his ingenious Colleague above-mentioned, whose high opinion of the whole, may be learnt by the following passage.

"Licet fortassis posterioribus capitibus quædam adjecisset Cl. Auctor, si ultimam in iis linam adhibere ipsi licuisset; omnia tamenq

tamen quæ ad integrum systema physicum pertinent, five utilissima humano generi et perspicuis demonstrationibus munita theoremata, five notatu maxime digna recentiorum observata et experimenta consideremus, in hac *Introductione* adeo copiose exposuit, ut paucissima reperiantur scripta, quæ hacce opus præstantiæ æquiparare possunt, utque, si illud conferamus accuratius cum anterioribus Cl. Viri systematibus eximia ac ingenti labore nata huic incrementa accelsisse facili negotio deprehendamus."

With due deference, however, to our learned Editor, and without meaning to detract in the least from the merit of his industrious and indefatigable Author, we do not think any of the voluminous performances we have seen of this kind, entitled to the appellation of Physical Systems. Physics, indeed, hath been sometimes called an experimental science, because it is founded on experiments; but there is a material distinction between experiment and science, as there is between the rules of practical mechanics and the theory of natural philosophy. Our celebrated Professor hath, like many others, laid down the principles, and illustrated the theory of mechanics, with success: but neither are the physical principles he hath assumed, justly founded on experiment; nor do the experiments he hath recorded, serve to confirm such principles. Add to this, that occult qualities are no more admissible as physical, than as mechanical elements; nor do any number of irreconcilable and indigested experiments, form a theory of any kind whatever. But, to explain ourselves more fully on this head; which is the more necessary at this time, as our Natural Philosophers, as they are called, follow each other implicitly in the same beaten track, without seeming to suspect the fallibility of their predecessors. Thus our learned Professor, in the beginning of his performance, makes no hesitation to adopt the *regulæ philosophandi* of Sir Isaac Newton, and thence mistakenly to deduce, what he calls, the universal qualities of all bodies. Let us examine, however, how some of these qualities agree with the nature and laws of motion, as laid down by the same Philosophers.

It is, from an erroneous conclusion, taken for granted, that the elements of a body are solid and impenetrable, and that they move about in a perfect vacuum. It is also supposed, that motion may be given to them, when at rest in such a vacuum; through which they will move quicker, if urged by a greater impulse than if by a less, and *vice versa*. And yet our Author declares, that all motion, however quick, must take up some time. "Omnis motus, utcumque celer fuerit, sit in tempore, nec ullus motus fieri potest in instanti." But, if an impenetrable body exist at rest in a perfect vacuum, what reason can possibly be given, that it is not moved by a small impulse, (if moved

at all) as quick as by a great one? Or that, when impelled by either, it would not move through such a vacuum instantaneously? The resistance to such impulse, being *null*, it would bear the same proportion to a greater as to a smaller one; so that, if the impulse had any effect to make the body change its place, what should hinder it from doing so instantaneously, and that to any distance indefinitely? Where there is *no* resistance to an impulse, what should occasion the motion, consequent thereon, to take up any certain time? Will it be said, the *vis inertiae* of the body? What is that *vis inertiae*? Or how can it exist in an impenetrable body, lying at rest in *vacuo*? That all palpable bodies have a quality, which, with no great impropriety, may be termed a *vis inertiae*, is certain; and also, that the motion of such body must necessarily take up time. But, if a physical cause can be assigned for both this quality and phenomenon, it is quite unphilosophical to suppose them physical principles. And whether this cause suggest itself or not, it is certain that mechanical principles being dependent on physical, should never be inconsistent with them. The truth is, that the laws of motion, assumed by our Author and others, are not arbitrary principles, to be attributed immediately to the Deity, as they suppose; but are merely secondary mechanical principles, flowing, as a necessary effect, from others still more general. Thus the elements of body take up time, in moving from one place to another, and that in proportion to the momentum of the impulse given them; because they move in a resisting medium; which must be made to give way successively, and cannot overcome a great impulse in the same time as a small one. We throw out these hints, however, only by way of caution to the young Student, that he may not mistake a system of practical mechanics, for a system of natural philosophy.

With regard to many of our Author's experiments also, we think them too vague and incoherently related, to be of much service to physical theory; particularly some of his electrical observations, and his remarks *De corporibus lucem bibentibus*. But, notwithstanding these and other similar objections, that might be made to this work, considered as a system, it is undoubtedly the best and completest Introduction to Physical Science now extant. The experiments are numerous, and are illustrated by a great variety of plates, well designed and engraved; the whole doing honour, in this respect, as well to the Editor as to the Artists concerned in the execution of this elegant work.



*Extrait des Affertions dangereuses et pernicieuses en tout genre, que les soi-disans Jesuites ont, dans tous les tems et perseveramment, soutenues, enseignées et publiées dans leurs Livres, avec l'Approbation de leurs Superieurs et Generaux. &c. Or,*

Extracts of Assertions of the most pernicious and dangerous Tendency, held by the Jesuits, and constantly maintained, taught, and published in their Writings, with the Approbation of their Generals and Superiors; stated and authenticated by the Commissioners of the Parliament of Paris, appointed to execute the Resolution of the Court of the 31st of August, and the Arrêt of the 3d of September following, on the Books, Theses, and other Works of the Jesuits. 12mo, 3 Vols. Paris and Amsterdam, 1763.

**T**HE great avidity with which this work hath been received in France, where four editions were bought up as fast as they issued from the press, seems to be a proof how well satisfied the public in general are, with the measures lately taken in that kingdom, to extirpate this famous Society. To give every one his due, however, we cannot help thinking this reverend Fraternity a little hardly dealt by, in the present instance. The virulence, at least, with which they have been prosecuted, doth no honour to the motives for precipitating their destruction. The measure of public hatred to this Society, and probably of its own iniquity, hath indeed been long since full; and it is not uncommon, in the course of Providence, to see those who have long triumphed over justice with impunity, meet condign punishment in falling themselves a victim to injustice. The Jesuits have certainly played their own game a considerable while, as well as several other religious orders of the church of Rome: at the same time, however, it cannot be denied but they have been as useful to community as most others; and though some of the latter may possibly be mistaken enough to rejoice in the fall of this Society, it may, in all probability, be only the speedy forerunner of their own ruin; for let them think of their institutions as they will, such is the end which, as the thief said to his comrade, they must all come to.

If the Jesuits were the worst of the religious orders in France, they were undoubtedly very bad indeed; but they were assuredly the most politic, and consequently the most difficult to be dealt with, by those who might have an ecclesiastical revolution in view. It was expedient, therefore, for the latter, to embrace the first opportunity to disable such powerful opponents. The disgrace which this Society lately fell into in Portugal afforded an occasion not to be neglected. Every instance of their misconduct therefore has been collected and charged upon them; and, as if this were insufficient, behold, three volumes of propositions, artfully  
extracted

extracted from their numerous and various writings, with a view to represent them as advocates for all the crimes, and even more than all the crimes, forbidden in the Decalogue. Give a cur an ill name, says the proverb, and hang him. This, indeed, seems to be the case with the French Jesuits; who, notwithstanding they have been so long established in France, and entrusted with the education of the principal youth of the nation, are now discovered to be all, without exception, a parcel of traitors, conjurers, and infidels, who inculcate the principles of idolatry, blasphemy, sacrilege, perjury, theft, and murder. What adds to the merit of this discovery, also, is, that it is made from books which have been printed, some of them, at least an hundred and fifty years.

We hope none of our readers will here so far mistake us, as to think we stand up in general as advocates for the Jesuits. Right glad are we to find the strongest pillar of the church of Antichrist so effectually shaken by those who sojourn under its own roof: but though, for the sake of community, we should be glad to have a notorious malefactor brought to justice, we should be particularly desirous that he should be clearly found guilty of the crime for which he might suffer. With regard to the extracts contained in these volumes, it is certain there are many very strange, unjustifiable, and even horrid propositions among them; but, we should not be surprised that many well-meaning and even sensible people should be scandalized at the matters frequently contained in casuistical debates, or scruples of conscience, even when the doctrine they are intended to illustrate is unexceptionable. In points of casuistry the subject of scruple is often too impious, indecent, or scandalous in itself, to admit of investigation: our reverend Fathers, however, do not appear to have possessed much delicacy in this respect; preferring their talents for the exercise of logical subtilties to every other consideration. There is one thing, however, remarkable in the conduct of the Jesuits, and which distinguishes them from all the other orders of the Romish clergy; this is, that the former have resolved their whole system of morality into cases of conscience; whereas the latter seem to think their penitents obliged as implicitly to obey their injunctions as if they had no conscience at all. It would be difficult also to determine which hath contributed most to the corruption of mankind, the strange lengths which the Jesuits have carried the matter of conscience, or the abominable prostitution of confessions, pardons, and indulgencies. When the morality of any action is ultimately referred to the consciences of men, it is highly necessary that their consciences should be sufficiently enlightened to perceive the natural obligation or prohibition of it, as well as to judge of the good or evil consequences of such action; without which, it is an absolute abuse of words

to call the will, or inclination, of a person to do or neglect any action, by the name of conscience. Our Readers will see how far the Jesuits carry their prostitution of this term, by the following passages.

“Do whatever your conscience suggests to be right, and that you are commanded to do.—If, through any invincible error, you should even believe that God hath commanded you to lie and blaspheme, *lie* and *blaspheme*.”

“Do nothing which your conscience tells you is absolutely forbidden. Neglect even the worship of God, if you conceive he hath prohibited it.” Now, what idea can we have of a conscience suggesting falshood and blasphemy? Can such suggestions prevail in any mind, that is not misled by the most deplorable ignorance, or perverted by the most diabolical artifice? In this case, the dictates of conscience may be mistaken for those of folly or vice.—In another part of the work, however, they are supposed to be merely those of prudence.

“Whosoever does that which he thinks himself prudentially bound to do, is conceived to act aright, although the action may be forbidden by a positive law; because he acts according to his conscience.”

The numerous passages, selected in this collection, are ranged under eighteen heads; examples of some of which we shall quote, for the satisfaction and entertainment of our Readers.

One of the principal doctrines of the Jesuits, and which hath in its time made no little noise, on account of its singularity, is that of admitting the less probability to be as lawful as the greater. Thus Ferdinand de Castro Palao declares that, in making choice of the way to salvation, “We are not obliged to take that which is the most certain or most probable; it is sufficient that we take any one that is certain or probable: because there may happen to be an error in that which appears the most probable and most certain. When the probability of right is founded on the probability of fact, therefore, I conclude from the probability of fact the probability of right. To illustrate this by example; it is probable to me that the cloak I wear is my own; I imagine, nevertheless, that it is more probable it belongs to you; I am not obliged, however, to give it to you, but have a right to take care of it myself. In like manner, it may be probable to an heretic, that he is of the true religion, altho’ the contrary may be more probable; but it is not clear that we should therefore compel him to renounce his error. Nay, were he even at the point of death, his not having then time to examine into the matter, would not oblige him to quit any secure way for another more secure; but only to enquire into it,

it, if he should recover, and have leisure to do it more conveniently."

This doctrine of *probabilisme*, as the French call it, gives, indeed, great latitude to scepticism in moral conduct, and is therefore highly reprehensible; especially in that it admits of a total contradiction between speculation and practice; with regard to religion, however, there seems to be something tolerating in it, for which, if it were in any measure consistent with itself, we should think it not quite so damnable a doctrine as some have represented it.

The same spirit of toleration, so diametrically opposite to the general doctrine of the church of Rome, appears to be inculcated also, under the article of the *peccatum philosophicum*: according to which, they admit that "a pagan, ignorant of the christian religion or of the true God, is excusable in worshipping idols." For, say they, "Whoever acts agreeably to the dictates of conscience, whether certainly right or invincibly wrong, cannot offend God: invincible ignorance, though even of the law of nature, sufficiently excusing those who act according to such ignorance."

Again, to the same purpose, under the article of *Irreligion*, we have the following quotation from Francis Suarez. "In the first place, with regard to infidels, who have never heard of the christian faith, their infidelity is negative and innocent; as far as we can judge from the common order of things. In the second place also, with respect to such as may have heard something of our faith, but without having had it fully proposed to them; these, if they remain in their infidelity, are in some cases excusable, and in others not. It is certain, that they are not guilty of a sin in disbelieving what is not sufficiently laid open to their judgment; for the divine precepts are conformable to reason, and oblige us to act in all cases prudentially. Now to believe what is not sufficiently explained to us, is not the effect of prudence: for whosoever is credulous or ready of belief, is of a light mind, and may be easily deceived. But though such a person is not bound to believe immediately, he may be under some obligation to procure, if possible, a more perfect knowledge of the doctrines proposed to him; and to examine whether he ought to believe or not. On the supposition that he takes all the means in his power to procure this instruction, without being able to effect it, his infidelity is still negative, and not criminal. In regard to the contrary sentiment, founded on the axiom, *Facienti quod in se est, Deus non denegat gratiam*, we may reply to it, by denying the consequence, although such infidel should not take all the means in his power. Even in this case, however, he would not be guilty of a religious crime, or the breach

breach of a law of faith, but only of a breach of some precept in the law of nature; because, being under an invincible ignorance of the former, and as ignorant, that the neglect he is guilty of prevents his being enlightened by God, there is no wilful crime in his infidelity.\*

The Jesuits, indeed, carry their latitudinarian principles so far as to admit of a priest's confessing and absolving an heretic, and even of absolving him without confession. "There was a certain merchant," says Gobat, "who, being given over by the physicians, sent for a Lutheran minister: his servants, however, brought a catholic one, who, on his arrival, commended some good qualities in Luther, (for even the Devil himself hath some good qualities) and thus got into the sick man's favour, instructed him in the Romish religion, heard his confession, and gave him the sacrament. The poor merchant imagined himself confessing to a Lutheran, (for auricular confession, though treated by Luther with contempt, is still in use in many places among his followers) he was nevertheless only a Lutheran *materialiter*; so that his deception concerning the person of that confessor, did not invalidate his confession."

To the same purpose, Trachala relates that Drusus, an heretic, but otherwise a man of good morals, and who appeared only to be mistaken *materialiter*, fell sick, and lay at the point of death. His curate visited him, and put to him the following questions: Is it not because you look upon the Lutheran religion to be true, that you remain attached to that religion? Would not you forsake it immediately, if you were persuaded it were false? Are not you sorry for having offended God? and will you not confess your sins to him who can absolve you? Would you not confess them to me, if you thought it your duty so to do?—Drusus answered every one of these questions in the affirmative; the curate conditionally pronounced his absolution\*."

The Jesuits have, beside their *materialiter* in heresy, another salvo for the necessary means of salvation; making a distinction between the *materia necessaria necessitate medii*, and the *materia necessaria necessitate præcepti*. "There is much difficulty," says Trachala, "in comprehending the mysteries of the Trinity and of the Incarnation: for it is not sufficient to be acquainted

\* Trachala hath put the case of a dying sceptic, wavering between the catholics and heretics; whom yet he pronounces deserving of absolution. "Sigiberto moribondo adsunt Catholici et Hæretici. At tum utique illum ad se attrahunt. Ille exclamat: Deus! in re tanti momenti non scio me resolvere; voto mori in vera religione: utra talis sit nescio, tu scis. Esto propitius mihi peccatori. *Quæst.* An sit ei danda absolutio? *Resp.* Affirmat.

with the terms, but it is necessary to form some idea in the mind applicable to them; and of this ignorant persons and children seem absolutely incapable. How then is a confessor to behave with such penitents? Lessius resolves the question, by saying, that ‘an explicit and distinct faith not being necessary *necessitate medii, sed solius præcepti*, such persons as may be ignorant of these articles may be absolved, on condition of their ‘promising to inform themselves about them hereafter.’ For my part,” continues Trachala, “I answer, with many others, that a person of this kind, who hath complied with every other requisite to confession, or who may so comply, ought to be absolved without hesitation; it being sufficient for such ignorant penitents, that they believe, in a confused and implicit manner, the three persons in the Trinity, and the mystery of the Incarnation, to be entitled to absolution. And the reason is, that the explicit faith in these mysteries, required by the New Testament, is only necessary *necessitate medii*, in regard to adults and persons of proper capacity. But such penitents as we are speaking of, are not proper to conceive these mysteries, on account of the weakness of their understanding. This kind of explicit faith, therefore, is not necessary for them.”

It is no wonder that so prudential and politic a body, while publicly teaching their brethren to make such important concessions in Europe, should impower their missionaries to indulge their pagan converts with as great a latitude in their ancient idolatries. These Fathers, however, have been very frequently condemned, by the Sovereign Pontiff, for their lenity in this respect, towards the idolaters of China and Malabar.

Next to the extracts relative to these subjects, we come to the article of lewdness and obscenity; the casuistical discussions of these pious Fathers being here very prudently inserted in Latin, without any translation by the Editor. It had been well also if the same caution had been observed with regard to most of the passages arranged under the articles, Perjury, Prevarication, Theft, secret Indemnification, and Homicide: on all which subjects are started a number of questions, which are very improper objects of discussion except among the grave and learned, whose understanding may be able to see through the fallacy of sophistical reasoning, and whose passions are not to be excited by mere representations of legality. Casuistical propositions and arguments are by no means proper to be submitted to popular animadversion; and indeed it would probably be much better for the Learned themselves, if this kind of exercise were disused; the heart being seldom, if ever, improved by the extraordinary subtilty of the head. To rack the imagination for cases that, in all probability, will never happen; to place men in circumstances

stances the most odious, and even contrary, to their nature; and then to perplex them about the propriety of their conduct in such circumstances; all this may sharpen the wit, but it can hardly fail to corrupt the morals of the most guarded student: but when discussions of this kind fall into the hands of the vulgar, whose ignorance mistakes imaginary cases for real ones, it is no wonder they should prove so destructive; for nothing can be more pernicious to the morals of society, than for the people in general to think the principles of right and wrong dependent on circumstances, or that by subtilty they may be converted into each other. What pretty encouragement, for instance, might it not be for conscientious domestics, to rob and plunder their masters at pleasure, if they knew that one of the most learned theological societies in the world maintained the truth of the following propositions: “*Famuli atque famulæ domesticæ possunt occultè heris suis subripere ad compensandam operam suam quam majorem judicant salario quod recipiunt.*”—“*Domestici, si aliquid accipiunt ex presumptâ voluntate domini, quia sibi rationabiliter persuadant dominum non fore injustum, nullum committunt peccatum.*”

Again, fine encouragement to disobedient wives and children!

“*Possunt liberi, si parentes sæpe rogati et tentati precibus id abnuunt, illis subripere, animi relaxandi gratiâ, quantum illis consuetudo et conditio permittit.*”

“*Mulier, etiam prohibente marito, potest contrahere validas eleemosynas aut donationes pro libito agere; expensas in ludo et recreatione honesta facere et comparando sibi ornatui.*” Women and children are doubtless very proper judges how far they may conscientiously make use of these privileges. A notable excuse also these reverend Fathers afforded the sex, both married and single, for the inhuman practices of abortion, &c. “*Si honesta puella, invita ab adolescente adultero, corrupta fuisset, ante animationem foetus, posset illum excutere, ut multi volunt, ne honorem inde suum amittat, qui illi multo pretiosior est ipsa vita.*”—“*An liceat mulieri conjugatæ, quæ in partu semper versatur in summo periculo mortis, sumere pharmacum sterilitatis, ut effugiat ejusmodi periculum?* *Resp.* Ita, quia sic cum justa causa suæ salutis consulit corporali; et vero satius est ut hoc faciat, quam ut merito debitum conjugale recuset, cum periculo spirituali ejus salutis.”

As these passages are sufficient to awaken the curiosity of the most indifferent reader, we shall endeavour to gratify it, by quoting a few more, equally reprehensible and dangerous.

“*Sunt varia legis naturæ præcepta ita obscura, ut vix possint a viris fidelibus et doctis percipi, tale est præceptum prohibens.*”

bens simplicem fornicationem eum adhibita prudenti cautione pro honesta educatione prolis, si nascatur.—Idem de pollutione, præsertim quando est necessaria ad sanitatem, &c.” Nay, so very fearful are our conscientious Jesuits of declaring things to be criminal, that they are equally at a loss to understand positive precepts, as the laws of nature. Thus, in the moral theology of Escobar, it is held a doubt, whether the most infamous and unnatural of crimes, be punishable by law, or forbidden by the bull of Pius V. “Masculus, causa libidinis masculum rapiens, est, et non est, ordinariæ legis pœnæ obnoxius. Obnoxius non est raptor masculi capitali legis pœnæ, &c.—Clericus rem habens cum scemina in vâle præpostero, incurrit, et non incurrit, pœnas Bullæ.

“Clericus sodomiticè patiens, incidit, et non incidit pœnas Bullæ.—Clericus crimen sodomiticum, semel, bis, aut ter perpetrans, incurrit, et non incurrit, præfatæ Bullæ pœnas. Incurrit profecto.—Non incurrit, quia in Bulla illa pontifex pœnas infligit clericis sodomiam *exercentibus*; at in jure intelliguntur hi qui aliquid *frequentî usu* efficiunt.” Is not this excellent casuistry? “Nimis rigidam (continues this Writer) esse primam partem reor; ideo teneo securam.” Unde putamus non sufficere *unum* lapsum, nec si *his* aut *ter* quis tale crimen commiserit, ut Bullæ pœnis subiciatur?” Can any thing be more abominable than this prostitution of human reason, tending to confound all ideas of right and wrong, and encourage men to pursue whatever their inordinate appetites may suggest?

A better specimen of Jesuistical casuistry in general, cannot be given, than is to be met with in their moral decisions concerning the wages of iniquity. It is made a famous question with them, “Whether a Judge is bound to restore a sum of money, which he may have taken as a bribe, to give a favourable sentence?” The most approved answer to which question runs thus, “If a judge receive a bribe to pass a just sentence, he is bound to restore it; because he ought to do justice without a bribe, and therefore the party hath nothing for his money but what is his right. But if the judge be bribed to pass an unjust sentence, he is not obliged in conscience to make any restitution.”

It is with the greatest justice that governments, as well as mankind in general, have long held the propositions of these Fathers, respecting homicide, parricide, and high treason, in the utmost horror. They endeavour to apologize, indeed, for treating such matters, by saying that, in proposing a question, they neither affirm nor deny the proposition it contains: thus, say they, “it is made a question in the schools, *Whether it be lawful to kill an innocent person?* And what crime is there in asking such



such a question? and in what manner can it tend to the breach of the public peace? And yet if the question, *Whether it be lawful to kill a tyrant?* be esteemed dangerous and seditious, the former is certainly much more so." All this, however, is too much in their usual strain of cavilling, to carry any weight. To make use of such questions in the schools, or elsewhere, merely to exercise the understanding, is as absurd and dangerous as it would be to make use of swords, instead of foils, at the fencing school.

On the whole, we are greatly surprized that these extracts from the writings of the Jesuits, should be published in the French language, by those who pretend to be their enemies, and seek to expose them by exposing their tenets. True policy, we conceive, would have taught those who banish the Writers, to have banished their writings along with them.

*Histoire de L' Empire de Russie sous Pierre le Grand. Par l' Auteur de l' Histoire de Charles XII. Tome second. Or,*

The History of the Russian Empire, under Peter the Great. By Mr. Voltaire. 8vo. Vol. II.

HAVING formerly given our sentiments on the first volume\* of this work, as an historical composition, we have only to observe farther on this head, that the second hath afforded us no reason to change our opinion of the whole. It appears to us, indeed, that Mr. Voltaire hath been furnished, by the Court of Russia, with the authentic materials he boasts of, merely with a view to his composing a laboured exculpation and panegyric of Peter the Great. This task, it must be allowed, he hath executed with the most artful appearance of impartiality, if not always in a manner really impartial. That he hath detected preceding Historians, in some remarkable blunders and absurdities, is very evident; placing the facts in question in a more probable, at least, if not in a more certain, point of view. At the same time, we must do this celebrated Writer the justice to observe, that he confesses himself guilty of some inaccuracies and mistakes in the former volume, which he hath here pointed out to the Reader.

This second part of Mr. Voltaire's History of Russia, begins at the time when Sultani Achmet III. declared war against Peter the first: the consequence of which, was the ever memorable campaign of Pruth; where the latter, with a handful of men, was

\* See Review, vol. XXIII. and XXIV.

surrounded by an almost innumerable body of Turks and Tartars, and was obliged to sue for peace; which, fortunately for himself, his wife, and army, he obtained, tho' reduced, for want of water and provisions, to the most desperate circumstances. It was in consideration of the eminent services done him in this critical juncture, by his favourite Catherine, that he afterwards determined to have her crowned Empress of Russia. It was not till after the marriage of his son Alexis, however, that he publicly declared his own matrimonial connection with this extraordinary woman; the companion of his wars and voyages, the partner of his dignity, and successor to his throne. A very singular adventure is related of a brother of this Heroine, by a person who was at that time in the service of the Czar, and speaks of it as an eye-witness of the fact. An Envoy from Augustus King of Poland, to Czar Peter, being on his return to Dresden by the way of Courland, happened to see a poor man who seemed in great distress, insulted by some people at the inn where he stopped; to whom the injured stranger said, with some resentment, that they would not treat him thus, if he could but gain admission to the Czar, and that he had more powerful protectors at Court than they might possibly imagine. On hearing this, the Envoy had the curiosity to ask the man some questions; from the answers to which, and on considering his features attentively, wherein he discovered a resemblance to the Empress, he conceived this unfortunate person might be her relation. After his return to Dresden, therefore, he wrote an account of the adventure, and his suspicions, to a friend at Petersburg; who found means to get the letter shewn to the Czar. On this, orders were immediately dispatched to Prince Repnin, Governor of Riga, to make search after the man described in the letter: which was accordingly done by an intelligent person, sent by Prince Repnin to Mittau for that purpose. On examination, he said his name was Charles Scavronski, that he was the son of a Gentleman of Lithuania, who died during the wars in Poland, and left two children, a boy and girl, in the cradle. That neither of them had any other education, than could be had in that general state of desolation in which every thing was abandoned. Scavronski parted from his sister in his infancy, knew nothing more of her, than that she was taken prisoner at Marienbourg, in 1704; and imagined she might be still with Prince Menzikoff, with whom she might have made her fortune.

Prince Repnin, pursuant to the orders of the Czar, caused Scavronski to be brought to Riga, under pretence of his being a criminal; a kind of information was made out against him, and he was sent under a guard to Petersburg, with orders that he should be well treated during the journey. On his arrival at  
Petersburg,

Petersburg, he was conducted to the house of an Officer, called Shepleff; who, being instructed in the part he was to act, drew from his prisoner such information as he wanted, about his former circumstances and condition; telling him at the same time, that the accusation laid against him at Riga, was a very serious affair; that he would do well, therefore, to present a petition to his Majesty; and that he would himself take care he should have an opportunity of delivering it. The next day the Czar came to dine with Shepleff; when Scavronski was presented to him. The Monarch asked him several questions; and was convinced by the ingenuousness of his replies, that he was really the brother of the Czarina. Both had been in Livonia during their infancy; and the answers made by Scavronski to the questions put to him by the Czar, were entirely conformable to what his wife had told him of her birth and misfortunes. The Czar, not doubting the truth, proposed, therefore, next day to the Empress, to go and dine with Shepleff: where, after dinner, he ordered the same person to be brought before him, who was examined the day before. He was introduced accordingly, in the same travelling garb in which he came to Petersburg; the Czar desiring he should appear in the condition to which his ill-fortune had accustomed him. He interrogated him again as before; and after his examination, addressed the Czarina and said, *This man is your brother*: then, turning to the prisoner, *Come Charles, said he, kiss the hand of the Empress, and embrace your sister*. The Author of this relation adds, that the Empress fainted away at the surprize; and, when she recovered herself, the Czar said, *What is there strange in all this? This Gentleman is my brother-in-law; if he hath merit, we will do something for him; if he has not, we will do nothing*.—Thus far proceeds the manuscript from which Mr. Voltaire says, he hath taken the relation of this adventure. He tells us, however, from other information, that this Gentleman was created a Count; that he married a young Lady of quality, and that he had two daughters, who were afterwards married to Noblemen of the first rank in Russia.

Our Author proceeds to give an account of the transactions of the year 1712; the resignation of Stanislaus; the intrigues of Baron Goertz; the captivity of Charles the XIIth; the invasion of Finland, and the transitory success of the cruel Steimbock: the same Steimbock, says our Author, who after the defeat of Pultowa, revenged the Swedes upon the Danes, in an irruption he made into their country, with simple militia, provided only with cords for bandeliers; who, nevertheless, laying waste all before them, were compleatly victorious. He was, like the other Generals of Charles, active and intrepid; but his

valour was sullied by cruelty. This was he who, after a battle with the Russians, gave orders to kill the prisoners; when seeing a Polish Officer in the service of the Czar, kneeling at the stirrup of King Stanislaus, and that Prince raising him up to save him; Steimbock shot him dead, with a pistol, tho' in the arms of that Monarch; who, had it not been for the respect and gratitude he bore his Master, would, as he assured our Author, have treated him in like manner for his cruelty. This is the same inhuman Steimbock who burnt the town of Altema, in one night, to the ground; leaving many of the inhabitants, harmless traders and manufacturers, to perish in the flames: and all this, if we believe Norberg, because he had not carriages enough to carry off the plunder.

Our Historian goes on to describe the state of Europe at the return of Charles the XIIth; to the farther illustration of whose character, he thinks, the following little anecdote may contribute. Almost all the principal Officers of this Monarch being killed or wounded during the siege of Stralsund, Baron de Reichel, fatigued with watching and hard duty, had laid himself down on a bench, to take an hour's sleep, when he was called to mount guard on the rampart. Rising with reluctance, therefore, he went to his post, muttering curses at the obstinacy of his King, and at so much useless and intolerable fatigue; when Charles overhearing him, ran after him, and taking his cloak, wrapt it round the Baron by main force, saying, *You are tired, my dear Reichel, I have slept an hour, and am quite fresh; I will mount guard in your stead: go, and sleep a while, and I will wake you when it is time.* After which he left the Baron to sleep, and mounted guard on the rampart himself.

Amidst the various digressions of our Historian, he scarce ever loses sight of his Hero; who, being now at peace with the Turks, and a kind of arbiter in the affairs of the North, applied himself strenuously to the improvement of his people and territories. In the year 1716, he resolved on a new tour thro' Europe, though with a different design to that with which he had undertaken the first. In the former, he sought to instruct himself in the mechanical arts; in the latter, he had a view to the political, and endeavoured to penetrate the secrets of the Courts he visited. He visited Copenhagen, and thence went through Hamburgh, passing down the Elbe to Holland: having taken an opportunity in his route, of an interview with the King of Prussia, at the little town of Awerburg. In Holland, he re-visited the cottage at Sardam, where eighteen years before, he had learnt the art of ship-building\*; which cottage, however,

\* This is not strictly true, if what hath been asserted in some late disputes about the art of ship-building in Holland, may be depended

ever; he now found converted into an agreeable and handsome house; called to this day after his name. Here the Czar, with his Empress, dined one day at the house of a rich Ship-carpenter, named Kalf, whose son was just returned from France, and greatly entertained the Emperor and Czarina, says our Author, with the adventures of his voyage and return. This young man had, it seems, been sent to Paris, where, agreeable to his father's desire, he lived at an expence more suitable to his fortune than his education. Taking upon himself the name of the Marquis De Veau, he was introduced into the best company, supped with the Princesses, and played at the Dutches De Berry's; few foreigners, indeed, were more frequently or splendidly entertained, than our young Marquis De Veau, the Ship-carpenter's son of Sardam. One of his young companions of quality invited himself, on his return, to pay him a visit in Holland; where he found him in a Ship-carpenter's yard, with an axe in his hand, and a Sailor's jacket on his back, giving directions to his father's workmen.

After a short stay at the Hague, where the Czar had an opportunity of getting some information relative to the intrigues of Alberoni and De Goertz, who were plotting against George the first, in favour of Charles XII. and the Pretender; the Czar set out for Paris; where he was received with all the politeness of that nation, and the respect due to his character. During his stay at Paris, the Doctors of the Sorbonne formed a design of uniting the Greek and Latin Churches, which they proposed to this Monarch: but they were little aware how far such a plan of re-union would interfere with the Czar's political system. He received their proposal, however, with politeness; and actually wrote to the Russian Bishops about it; many of whom were not a little scandalized at such an overture. On his return to Petersburg, therefore, he thought it expedient to dissipate all notions that might be entertained of his having thoughts of pursuing such a project. It was to this end he instituted, some time after, the burlesque festival of the Conclave; having first banished the Jesuits his kingdom, in the year 1718.

We come now to the most serious and equivocal part of this Emperor's conduct, viz. his behaviour to his son Alexis; whom he condemned to death, and who is said, by some Historians, to have fallen by his own hand. Mr. Voltaire, however, hath

on, viz. that the Czar should say to one of the Dutch Master-builders at Amsterdam, who told him he had learnt that art in Holland. *Neen, neen, ik heb hier bout te backen geleerd; maar de bouwkunst heb ik in Engeland geleerd.* No, no, I learnt to hew timber here, indeed; but I learnt to build ships in England.

taken great pains to prove those Historians mistaken; and to exculpate his Hero from any sinister, or unjust, proceedings in that affair. On the contrary, he represents him in the light of another Junius Brutus, sacrificing his son for the good of his country. It appears, indeed, by all accounts, that this ill-advised and unhappy young man, was very unfit to succeed to the throne of such a nation, just emerged out of barbarism, and hardly reconciled to those measures which the amazing genius of Peter had struck out for its improvement. According to Mr. Voltaire's own account of the matter, however, the conduct of the Czar appears very inconsistent and problematical. Alexis was evidently a weak, bigotted Prince, who listened too much to the bad advice given him by the Clergy, and others attached to his mother; who, for the like disagreeable qualities, had been repudiated and shut up in a cloister. He was also imprudent enough, at the instance of these ill-advisers, to leave his father's dominions, and ask protection of the Emperor of Germany, as if his life had been in danger at home; a circumstance sufficiently irritating, no doubt, to a man of Peter's temper and disposition. It appears, nevertheless, that the Czar was perfectly sensible of his son's weakness; and that after all, he promised to forgive him on his return. And yet the son seems to have been guilty of no new crime afterwards; unless it be that of confessing what he could hardly ever have been culpable of, or what none but an idiot or a madman would have confessed, if he had. The Czar proceeded, nevertheless, on those confessions, to carry matters to the utmost extremity; and, notwithstanding his public protestations of paternal affection, and his sole regard to justice, yet, when the Clergy, to whom he referred the case, gave him the fairest opening in the world, to temper justice with mercy, he would not make use of it. Our Author quotes the latter part of the reply made by the Clergy on this occasion, as curious and remarkable. "If his Majesty, say they, would punish the delinquent according to his actions, and in proportion to the measure of his crimes, he hath before him the examples of the Old Testament; if he is inclined to shew mercy, he hath the example of Jesus Christ himself, who received the repentant prodigal; who condemned not the woman taken in adultery, tho' punishable by the law; and who always preferred mercy to justice; he hath the example of David, who would have spared Absalom his son and persecutor: for his orders were to the Officers that went forth to fight, *Spare Absalom my son*: the father would, indeed, have spared him; but divine justice spared him not. The heart of the Czar is in the hands of God, and he will take that side to which God shall incline him."

It is evident enough, as Mr. Voltaire observes, that the Clergy were inclined to mercy; and, perhaps, this was one reason why the Czar thought it the more necessary to be strictly just; for though the former were greatly reduced, in comparison of what they had been, yet they were not so low, probably, as the Czar wished to see them; and yet they might be much lower than they wished to be themselves. The love of power is so natural, that men cannot lose it without regret, nor see the hopes of regaining it without some degree of complacency: it is for the same reason also, we are so tenacious of it, while it is in our possession. It is no wonder the Clergy should look with a favourable eye on those failings, which might probably prove, some time or other, so favourable to themselves; nor is it any wonder, that so shrewd and discerning a Monarch as Peter, should see the danger of the too good understanding that might hereafter subsist between the advocates and the delinquent. Be this as it will, sentence was actually passed on the unhappy Alexis, who fell into convulsions on the occasion; succeeded, as our Author says, by an apoplexy, which speedily carried him off; and therefore his father did not behead him, as Lamberti, and others, have given out. It is true, that the story told by Lamberti, charging the Empress Catherine with being the instigator of the prosecution and death of the Prince, is absurd in many circumstances. The expedient of having his head, after it was cut off by the Czar, so nicely fitted on again, as to be imperceptible, is too improbable to gain credit: at the same time, however, it cannot but appear a little surprizing to the rest of Europe, that when a Czar is dethroned by his wife, or a Czarewicz disinherited by his father, they should be so complaisant as to expire opportunely to save the executioner the labour. Matters of this nature will probably be never fully cleared up, till that great day when the secrets of all hearts shall be opened, and the motives to every action disclosed. In the mean time, the more we look into History, the more are we tempted to consider it, with a certain celebrated Writer, as a chain of probable fables. The most authentic pieces, as they are called, are frequently to be most suspected of partiality; and as for other information, the following is an instance on what vague and suspicious reports Historians too frequently rely. Lamberti relates, that "the Czar, having beheaded his son Alexis with his own hand, and the infant son of the Czarina dying soon after, was greatly concerned, and displeased at the want of a successor. That he was informed also, about the same time, of the secret and unlawful intrigues of the Empress with Prince Menzikoff. All this, says he, joined to the reflections that the Czarina had been so greatly instrumental in the sacrifice he had made of his eldest son, prompted him to the design of shutting her up in a convent,

vent, as he had done his former wife, who was still confined there. Now, the Czar, being accustomed always to write down his thoughts, committed to his tablets his intention concerning the Czarina; who, being in fee with the pages, discovered and imparted it to Menzikoff: in consequence of which discovery, the Czar was taken ill a day or two afterwards, and died immediately. This illness was imputed to poison, as it was manifestly so sudden and violent, that it could not proceed from any other cause."

On these stories our Author thinks it his duty to observe, that Lamberti was furnished with these strange anecdotes by a person, who, tho' born in Russia, was not of Russian extraction, nor resided in the country at the time of the Prince's death, having been absent many years. "I formerly, says Mr. Voltaire, knew this person, who had seen and conversed with Lamberti, in the little town of Nyon, whither the latter had retired. I have myself been there often; and the same man assured me, that he spoke to Lamberti only of the reports current at that time."—Mighty pretty materials truly, on which to found or contradict such important articles in history! For with deference to our Author, we think the authority of the Informant might have been equally suspicious, had he even been of a Russian family, and resided on the spot at the time of the catastrophe in question. Would Mr. Voltaire implicitly adopt the relation that might be made him by an Englishman, born and residing in England, of any fact of public, or even private, concern, in this country? Certainly he would be a little more cautious. With regard to the story of the page and the tablets, indeed, it carries its own confutation with it; as no man in the world could think it necessary to make a memorandum of such a nature. Add to this, continues our Author, that it is natural to think, if the Czarina Catherine had poisoned her husband, she would have been guilty of other crimes; but this Empress was universally remarkable for sweetness of manners, and gentleness of disposition; and had never been reproached for any other instance of cruelty, unless, indeed, for the poisoning of her son-in-law Alexis; which hath been falsely given out by other Historians. There is little likelihood, however, that Alexis either had his head cut off by his father, or was poisoned by his mother-in-law: the one story seeming, in a great degree, to invalidate the other. That this unhappy young Prince was poisoned by somebody, nevertheless, appears still a very probable circumstance, even from our Author's own account of his death. On which subject we cannot omit a short specimen of Mr. Voltaire's wonderful shrewdness and sagacity in making historical reflections. Having told us, that the Czarowitz received the Extreme Unction, and expired



in the presence of the whole court; he asks how it could possibly be true, that the Czar had cut off his head? What! says he, had he no head when the oil was poured upon that head itself? Or, what time could they have to sew on the head, when the Prince was not left a moment alone, from the time of reading his sentence, to his death? It is to be observed here, that our Author reasons upon facts, which it is possible those who are of a contrary opinion, will not take for granted, and which may require first to be proved themselves, before they will be admitted to prove any thing. Excusing him the *petitio principii*, however, his argument is just enough; they could not pour oil on a man's head, who had no head. He confesses, that it is very singular for a young man suddenly to expire, at only hearing a sentence pronounced against him, a sentence too that he expected; but, says he, the Physicians admit the thing to be possible. Mere possibility, however, ought, in our opinion, to have little weight with an impartial Historian, when probability is against it. How far this prevails in the present case, the world will judge. The next plea Mr. Voltaire offers in favour of the Czar, carries more weight. If the Emperor, says he, had really poisoned his son, he would have lost the fruit of all the pains he had taken, in that fatal process, to convince all Europe of his right to punish the delinquent; the motives for condemnation would have been rendered suspicious, and the Czar himself stood universally condemned. If he had desired the death of his son, he would have executed the sentence immediately, which he had the absolute power to do. Could a prudent Monarch, on whom the eyes of all the world were fixed, resolve meanly to poison a criminal who ought to fall by the sword of public justice? Could he resolve to stain his character to the latest posterity, with the name of parricide, when he might so easily have appeared at the worst, only as too severe a Judge.

Before we dismiss the story of this young Prince, we shall quote another passage from our Author, wherein a ludicrous account is given of the religious cabal, by whose folly he was first induced to leave his father's empire, in hopes of acquiring the succession by indirect means. A number of Ecclesiastics, attached to their ancient barbarism, and still more to that authority which they lost, in proportion as the nation was enlightened, grew impatient for the reign of Alexis; who had promised them to restore that state of barbarity in which they so much delighted. Of this number was Doritheus, Bishop of Rostou, who pretended to have had a revelation from St. Demetrius. This Saint, he affirmed, had appeared to him, and had assured him, on the part of God Almighty, that the Czar had but three months longer to live; that Eudocia, then confined in the convent.

vent of Sufdal, under the name of Helena, with the Princess Mary, sister to the Czar, should ascend the throne, and reign conjointly with his son Alexis. Eudocia and Mary were weak enough to believe in this imposture, and were so far persuaded of its veracity, that Helena quitted her religious habit, and resumed the name of Eudocia; insisting on being treated as Empress, and ordering the name of her rival Catherine to be omitted in the public prayers of the church. The Treasurer of the convent objecting against this behaviour, Eudocia haughtily replied, that as Peter had punished the Strelitzes who had insulted his mother, so would her son Alexis chastise every one that should affront her. She ordered the Treasurer accordingly to be confined to his cell, and an officer named Glebo, to be introduced into the convent. This officer Eudocia made use of as the instrument to effect her designs, attaching him to her service by personal favours. Glebo soon spread through the town of Sufdal, and its neighbouring country, the prediction of Doritheus. The three months being elapsed, Eudocia reproached the Bishop, that the Czar was still alive. True, replied Doritheus, the sins of my father, who is in Purgatory, and has advised me of his situation, prevent the accomplishment of the prediction. On this, Eudocia ordered a thousand masses to be said for the soul of the deceased; which the Bishop told her would certainly have the effect. Accordingly, about a month after, he came to acquaint her, that his father had already got his head out of Purgatory; in a month after that, he had got out as far as the waist; and in some time longer, stuck only by the feet. To disengage his heels, however, was the grand difficulty; and, when this should be effected, the Czar would most infallibly die. In the mean time the Princess Mary had surrendered herself to the Bishop, as Eudocia had done to Glebo, on condition that the Prophet's father should immediately be got out of Purgatory, and the prediction be fulfilled. It was on the faith of these predictions, that Alexis proceeded such lengths in contumacy to his father. A discovery, however, being made of this scandalous and superstitious intrigue, Doritheus and Glebo were arrested; and the letters of the Princess Mary to the former, and of Eudocia to the latter, read publicly to the Senate. The Czarina and the Princes were afterwards confined in separate convents; while Doritheus, Glebo, and other accomplices as well as those who were privy to the evasion of Alexis, were put to the question; his Confessor, Governor, and Master of his household, all expiring under the torture.

It is admirable, as our Author observes, that during the agitation which so horrible a catastrophe must occasion, the attention of Peter was never diverted from those objects which tended

the political happiness of his people. Of this, his various regulations and improvements in the commerce, laws, and religion of his country, are remarkable proofs. Mr. Voltaire considers these several subjects apart, in his usual cursory way; after which he goes on to give an account of the negotiation of Åland, the death of Charles XII. and the peace of Neustadt. He then gives a relation of the subsequent revolutions in Persia; finishing his work with an account of the coronation of Catherine, the death of Peter, and the manner in which the former succeeded to the Crown of Russia.

But, having extended this article to a considerable length, we shall here lay down this volume: having only to observe farther, that the Author hath annexed to his history, three original papers, printed from the translations made by the express order of Peter; being the sentence passed on Alexis; the treaty of the peace at Neustadt; and the ordinance of the Czar for the coronation of the Empress Catherine.

*Observations sur les Sçavans Incredulés, et sur quelques-uns de leurs écrits. Par J. F. De Luc. 8vo. Geneva.*

Remarks on learned Infidels, and on some of their Writings.

**I**T is now many years since the well-meaning and respectable Author of this performance, took up the pen against the Sceptics and Infidels of his time; one of his earliest attacks being made upon the celebrated Writer of the Fable of the Bees. His criticism on that piece was printed about sixteen years ago, and is incorporated with propriety in the present work; which is designed as a general reply to what has been advanced by the principal Writers on the side of Infidelity. Mr. De Luc is, indeed, by no means a match, either in science or literature, for some of those Goliaths, whom he hath, nevertheless, ventured to encounter: the spirit, however, which hath animated him to engage with these Philistines, is so very commendable, and his behaviour to the enemy so fair and candid, that whether his performance may command success or not, it is certain it fully deserves it.

Our Author sets out with observing, that to every one who enters on the examination of the sacred writings with a suitable disposition, the divine inspiration of them, becomes daily more and more evident. He then considers the causes of that contempt in which the Pagans held the Hebrews; and infers, that those very causes prove the divine inspiration of the Old Testament. On this occasion he takes an opportunity to censure

sure the mistakes of the Authors of *Les Mœurs\** and *Les Pensées Philosophiques*. The latter of these ingenious Writers had censured the supposed absurdity of putting questions to children, learning their catechisms, which are with difficulty answered by the most profound Philosophers. For instance, *Qu'est-ce que Dieu? question qu'on fait aux enfans, &c. à laquelle les Philosophes ont bien de la peine à répondre.* On this passage our Author remarks, that the question here put to children, is not in expectation of an answer to it from them, but only as a leading proposition, in the solution of which we instruct them betimes in those truths which God hath revealed in his word, relating to himself. It is necessary, therefore, to make a distinction between the situation of Christians, who are so happy as to possess a divine revelation, and the circumstances of mankind in general before the coming of the Messiah. The pagan Philosophers, bewildered in the labyrinth of Polytheism, had lost that simplicity of ideas, originally given them by the Creator, of his nature and existence; in so much that Simonides, one of the wisest among them, was so embarrassed by the question, *What is God?* that, after meditating a considerable while, he very frankly declared, he could not answer it. In those times, I confess, says our Author, it had been absurd to put such a question to children as their greatest Philosophers could not resolve; but children properly educated in the principles of Christianity, have, by means of the Scriptures, the same advantage in this respect over Simonides, as a Refiner's apprentice hath over Archimedes in making an essay of metals. The circumspection of Simonides, in a point of this importance, gives reason also to think, that the greatest Philosophers among the Heathens, deduced from the Hebrews their finest sentiments of the Divinity. Hence Mr. De Luc infers, that it is essentially necessary to instruct our children early, in those adorable perfections of the Deity, which are revealed to us in the Scriptures: concluding, that if the young Hottentot, spoken of by Rousseau, had been really educated in such a christian-like manner, he would never have left his Patron, Vanderstel, to rejoin his compatriot brutes of the Cape.

There is one objection, however, to the very early attempts to instruct children, in principles of such importance, to which our Author hath not fully replied; and this is what Mr. Rousseau hath pretty largely expatiated on, in his Treatise on Education, viz. the impossibility of making them understand what is said to them; in consequence of which they get by rote

\* Mr. Touffaint. This Gentleman, however, hath since made an apology for all the passages in this work, which seem to favour Scepticism. See the foreign Articles in the Review for March, 1763.

a form of words, of which they never afterwards give themselves the trouble to acquire the meaning. No valid objection, indeed, can possibly be made against instructing Christian children in the truths contained in the sacred writings; but the grand question, is whether they are, or can be, really instructed in these truths before the understanding arrives to a certain degree of maturity. Both the Author of *Pensées Philosophiques* and of *Emilius*, may possibly carry their objection too far; but there is certainly some difficulty in it, which we should be glad to see fairly obviated by the Champions of the Christian cause.

Our Author proceeds to consider some other reflections of the same Writer; after which he attacks Mr. Voltaire, in regard to what that celebrated Historian had advanced in his *Mélanges de Littérature*, &c. on the subject of the apostate Julian. In his observations on this head, Mr. De Luc hath certainly detected this inaccurate Genius in some little inconsistencies and historical mistakes; the character of Julian, however, is very far from being cleared up, in so satisfactory a manner as could be wished. It is, indeed, very probable, that, be the facts related of this Prince as they will, he was neither so bad, nor so good a man as his enemies and friends would represent him. But this is ever the case with personal characters, when they are once made the subject of party dispute. Thus, when Mr. Voltaire represents Julian as *le premier des hommes, ou du moins pour le second*, and as *le modèle des Rois*, we cannot help suspecting, that a spirit of opposition to those who stigmatize him as the worst of Princes, and most impious of human Beings, may have carried him beyond the bounds of truth and moderation. Be this as it may, Mr. Voltaire would have had better pretensions to credit, had he proceeded to shew the inconsistency of the Historians in relating the facts charged on this Emperor, and not contented himself with merely asserting the improbability of those facts, from their inconsistency with the character he himself first conceives of his Hero. On the whole, this part of our Author's performance is well worthy of perusal.

After some farther observations on the *Pensées Philosophiques*, Mr. De Luc takes into consideration some exceptionable passages in the famous Sermon of Rabin Akib; pretended to be written by a Jew, on occasion of the Autos de fé, inhumanly celebrated at Lisbon; and calculated, among other views, to invalidate the testimony which the actual dispersion of the Jews evidently offers in favour of Christianity. He next considers the affinity between natural religion, as dictated by reason, and revealed religion as deduced from the sacred Scriptures. The Author of *Les Pensées Philosophiques*, says he, misapplies that suggestion of Cicero, viz. that what all will allow to merit the second place,

place, should be ranked in the first. Thus, addressing himself to a Chinese, he asks, "What religion he [the Chinese] conceives to be the best, next to his own?—The answer is, natural religion. Again, repeating the question to the Musselman, he makes the like answer. To the Christians, he says, what religion must be true, if Christianity be not so? They answer, that of the Jews. But to the Jews, what can be the true religion, if Judaism be false?—Naturalism. In this manner natural religion is admitted by universal consent."

↑ To expose the sophistry contained in this thought, says Mr. De Luc, it is necessary to distinguish two kinds of natural religion; the one, that of the world, introduced by human ignorance and depravity; and the other, that which we derive by a proper use of our reason, from God, and which is conformable to revelation. The Reflector's arguments, therefore, rest, says he, on a fallacious foundation. Christianity differs, indeed, from that corrupt species of natural religion, which it is professedly calculated to eradicate from the heart of man; but at the same time it is itself instituted to re-establish the true natural religion in all its purity. Christianity, therefore, should have the first place, were it for no other reason than that it is really natural religion carried to its highest degree of perfection and purity. The manner in which our Author illustrates this affinity between natural and revealed religion, is so simple and plausible, that we cannot pass it over without quoting a passage or two, for the satisfaction of the Reader.

"Reason is the most excellent of all the faculties with which the Creator hath exclusively endued the human mind. When duly cultivated, therefore, it is the torch which lights him to take a prospect of the universe, and in the contemplation of it, to discover the supreme Author of his existence, and of all the blessings attending so inestimable a gift. This discovery, however circumscribed and limited, ought naturally to induce mankind to pay their Creator and Benefactor, all that homage which is so justly his due. Now it is, in the payment of that adoration we owe to the Supreme Being; in our assiduity to receive with gratitude his abundant mercies; in our strict observation of that law which is the foundation of all morality, *Do unto others as you would have them do unto you*, that consists the real natural religion which comes to us from God, by the way of reason, independent of revelation. But the unhappy prevalence which the greater part of mankind have permitted their irregular passions to gain over their reason, having vitiated and depraved it, it became absolutely necessary for God to declare his will, in a manner independent of their corrupt understandings. This has been effected by the mission of Jesus Christ into the world, who, both

both by precept and example, hath established natural religion to such a degree of evidence, that if reason may in this respect be called a torch to light those who properly cultivate it, the Gospel may be denominated a sun to enlighten all such as study it with sincerity and humility of heart. There is no difference between them but in their degree of illumination. Thus, should a man, for example, behold the various objects around him, by the help of a torch at midnight, will he find them to be different at the rising of the sun? Not at all; the vast addition of light will only enable him to behold them more clearly and distinct, and will discover others beyond the feeble rays of his artificial meteor. Such is the affinity and resemblance between that natural religion which the Deity communicates to us by reason, and that which he hath revealed to us in the Scriptures. They cannot, therefore, be contradictory to each other, because there is in effect no difference, and there is but one God from which they are both derived."

Our worthy Author accordingly proceeds to refute some dangerous sophisms, as he calls them, which are advanced in a work entitled *La Religion essentielle*; the Author of which asserts, that the authority of the Scriptures cannot be pleaded against the common and universal principles of nature. In reply to this, however, Mr. De Luc observes, that if the Author means, indeed, the first principles of all human knowledge, such as, *nothing can produce nothing, the whole is greater than a part, every effect must have its cause*, no Christian Philosopher will dispute with him; but that most of the propositions which he lays down as universal principles, are delusive or arbitrary; his argument being defective from a *petitio principii*, which renders it void and inconclusive. Our Author's refutations, however, of this Writer, are rather plausible than convincing: it were, indeed, a masterpiece of casuistry, to reconcile, in a very satisfactory manner, to our understanding, the will of the Deity operating ineffectually to the salvation of sinners, and that of the creature operating effectually to its damnation. The same difficulty remains also, with the infinite, and yet ineffectual, satisfaction of imputed righteousness.

Mr. De Luc is also as little fortunate in his attempts to disprove the assertion of Mandeville, that, with regard to religion, the most knowing and civilized part of every nation have always the least. This assertion our Author treats as notoriously false and scandalous; equally derogatory from the honour of religion and science. It seems to us, however, to differ little, in effect, from the declaration of a late eminent Bishop\* of the established

\* Clogher. See the Dedication to his Essay on Spirit.

church; who says, "Whatever country you go into, let the religion be what it will, the ignorant and unthinking part thereof are always the most orthodox." Mr. De Luc, undertakes, nevertheless, to shew the falsehood of such insinuations, and enumerates several great names, that have made a distinguished figure in literature and science, and yet have been ranged on the side of orthodoxy. Among these we find the celebrated Leibnitz ranked, with very little propriety, among a number of able and sincere Defenders of Christianity. That Mr. Leibnitz, however, was a man of that stamp, we cannot readily be brought to believe, notwithstanding the pains our Author hath taken to wipe off the calumny, as he calls it, which his enemies have thrown out against him. *Leibnitz glaubt nitz*, or, Leibnitz is an errant Sceptic, has been too long a common proverb in Germany, for Mr. De Luc to eradicate its effects. There is nothing, says he, in the *pre-established harmony* of this great Philosopher, or in his system of *Monades*, inconsistent with the perfections of God, or the free-agency of man. From what he hath advanced, therefore, in his *Theodicee*, and the external marks of assent that Philosopher occasionally gave to the discipline and doctrines of Christianity, he sets him down for one of its firmest champions. We shall not controvert the fact Mr. De Luc advances on this head, nor enter particularly into the orthodoxy of Leibnitz's philosophy; we will take upon us to affirm, however, that if he were really an orthodox Christian, he was a most inconsistent character, or rather a man of no character at all, and therefore, one whose suffrage can be of no service to the cause it is brought to support. Indeed, after all, we wonder our Author should lay so great a stress on an argument that can certainly have but little force with those, who believe, that "God hath chosen the foolish things of this world to confound the wise."

Mr. De Luc, throws out next some few remarks on the philosophical Letter on Physiognomies, and Mr. Pope's Essay on Man; after which he proceeds to maul poor De la Mettrie, Author of, *Man a Machine*; concluding with some very just reflections on a work entitled, *Les Principes de la Philosophie Morale*, taken chiefly from my Lord Shaftsbury.

On the whole, we can recommend this work, as a well-chosen and instructive collection of facts and arguments, tending to the support of Christianity, against the attacks usually made on it by the common herd of Sceptics and pretended Free-Thinkers.



*Poétique Française.* Or,A Treatise on French Poetry. By Mr. Marmontel. 8vo.  
2 vols. Paris.

**I**T hath been frequently objected to the Legislators of Criticism, that, while they have been magisterially dictating their rules and institutions, they have been totally destitute of that genius by which only those rules could be put in practice, and for the guidance of which they obtruded such elaborate dissertations on the public. Hence it is, that occasion hath been taken to censure the Dictators in their turn, and to appeal from the laws and jurisdiction of such incompetent Judges. Thus, the Poet and Critic, who was equally a Master and a Judge of poetical composition, expresses himself in the following couplet:

Let those teach others who themselves excel,  
And censure freely who have written well.

On these pretensions our ingenious Author hath an undoubted right to take his place among the Dictators and Judges of French literature. Mr. Marmontel, who is a native of the South of France, displayed the first efforts of his poetic genius in Toulouse, where he obtained more than once the academic prize. Thus, honoured by his compositions, his aspiring disposition, the frequent concomitant of merit, led him to Paris, where he soon acquired the confidence and esteem of Mr. Voltaire; who adopted him into his poetic family. Under the patronage and tuition of so great a Master, it is no wonder our young Adventurer should make considerable improvement: he distinguished himself, indeed, very soon among the foremost of the Voltaire school. His tragedy of *Aristomane* got him great reputation; and several other ingenious performances have been published by him with success. Initiated so happily into the mysteries of his art, and so justly encouraged by public approbation, the task in which he is here engaged, appears in every respect so well adapted to his abilities, that we should have been surprized, had he failed in the execution of it. It is to be observed, however, that this is not so much a treatise of poetry in general, as of French poetry in particular; a distinction very necessary for the Reader to make, if he would not be disappointed in the perusal of this performance.

In the first volume, our ingenious Critic treats of poetry in general; of the talents of a Poet; of his studies; of a poetical style; of images and colouring; of the harmony of style; of the mechanism of versification; of invention; of choice in imitation; of probability, and the marvellous: on all which subjects, this agreeable and judicious Writer hath selected the best

best observations of his predecessors, which he hath confirmed, or illustrated, by his own.

In the second volume, he treats of the several forms of poetical composition: of tragedy; of the epopea; of the ode; of comedy; fable; the eclogue; elegy; of didactic poetry; and of figurative pieces.

In the chapter of tragedy, our ingenious Author makes some judicious reflections on the dramatic Unities, as they are called, and particularly considers the objection made by M. Dacier, to the action of the modern drama. "Les actions, said that celebrated Critic, de nos tragedies ne sont presque plus des actions visibles; qu'elles se passent la plupart dans des chambres et des cabinets; que les spectateurs n'y doivent pas plus entrer que le Chœur; et qu'il n'est pas naturel que les Bourgeois de Paris voyent ce qui se passe dans les cabinets des Princes." Mr. Marmontel obviates the force of this objection, by observing, that the spectator is present at the scene of action only in idea; and that it was full as natural for a Citizen of Athens to sit in the theatre of Bacchus, and see what passed in the closets of his fellow Citizens, as to see what was doing under the walls of Troy. If there is no absurdity in being transported from Paris to the Capitol, at the beginning of the first act, there is surely still less in being carried from the Capital to Brutus's palace, during the interval between the first and second. But the spectator is always supposed to be ideally, and not personally, present; hence the impropriety of the actors addressing the audience. And yet, if the spectators were present, they would be also visible, and it would be not only natural for the actor occasionally to address them, but it would be absurd for him to speak and act as if nobody was by. It is to be supposed, therefore, that the actors themselves only are witnesses of the action.

But we have not room to make any farther quotations from this ingenious work; which, tho' it be more peculiarly adapted to the natives of France, than to those of any other country; and is, on the whole, rather too diffuse for a didactic performance, abounds with a variety of pertinent and sensible remarks on poetical subjects.

## CATALOGUE OF FOREIGN BOOKS Lately Published.

Art. 1. *Elemens de Geometrie, contenant les Six Premiers Livres D'Euclide, mis dans un nouvel Ordre, et à la portée de la Jeunesse sous les Directions de M. Le Professeur Koenig, augmentés de l'onzieme et douzieme Livre, par J. J. Bläsiere.* Or,

The Six first Books of Euclid's Elements, disposed and illustrated in a Manner entirely new, for the Use of Students, under the Directions of Professor Koenig. To which are added, the eleventh and twelfth Books, by J. J. Blaffiere. 4to. Printed for Van Os at the Hague, and imported by Becket and De Hondt. 1762.

THIS edition of Euclid hath a great advantage over most others, in the disposition of the several parts of the subject, references, &c. The figures also, being constantly printed on the page, and repeated as often as required, greatly assist the Learner in comprehending the several proposition, illustrated thereby.

Art. 2. *Essai sur la Pesanteur. Par M. L\*\*.* Or, An Essay on Gravity. 12mo. Dijon. 1762.

When Galileo, and the rest of the modern Philosophers, undertook to disprove the notion of Aristotle and the antients, respecting the positive levity of bodies, they certainly forgot the brains of a Frenchman; at least, if they would not admit these to be positively light, they would have been horribly puzzled to have found a lighter medium in which they would gravitate. And that we cannot be much mistaken in this particular, is certain, if the effect produced be supposed to partake of the nature of the producing cause; for, of all the arguments contained in this performance, on the weight of bodies, we do not find a single one of them of any weight at all.

Art. 3. *Essai sur les Bois de Charpente, &c.* Or, An Essay on the Nature and Duration of Timber employed in Building. By the Society of Architects at Paris. 12mo. 1763.

This work, which consists only of 120 pages, appears to be a very judicious and useful performance; being calculated to instruct Carpenters and others, in the choice and preparation of such timber as is best adapted to the purposes of building.

Art. 4. *Institutiones Philosophicæ in novam Methodum Digestæ, Auctore M. P. L. R. I. S. P. S. P. N. N. E. A. M. L. V. S.* Or, Philosophical Institutions, digested in a Method entirely new. By Mr. P. L. R. &c. 12mo. 3 vols. Paris, 1762.

Who this philosophical Institutor is, with a troop of initials tacked to his tail, we are not properly informed; but that he is as great a Renovator, as an Innovator in philosophy, may be gathered from his maintaining the doctrine of innate ideas, in contradiction to Aristotle, Gassendi, and Locke. *Plurimæ sunt ergo ideæ quæ ortum non habent a sensibus, ac proinde graviter post Aristotelem erravit Gassendus, contrarium præpugnans.*—There seems to be a fine forward crop of Philosophers growing up on the continent, if they are not timely nipt in the bud.

Art. 5. *Histoire Abregée des Insectes, qui se trouvent aux Environs*  
Pp 3 de

*de Paris.* Or, A concise History of the Insects to be found near Paris. 4to. 2 vols. 1762.

In this history the several Insects are arranged in methodical order; the principal of them being delineated on copper-plates, amounting to the number of twenty two, which serve to illustrate and embellish the work. It is written by a young Physician of some note, who, in his botanical researches, did not confine himself merely to plants, but made the several insects he met with, an equal object of his curiosity and attention.

Art. 6. *Essai sur l'Horlogerie.* Or, A Treatise on Clock-work, in all its Branches. By Ferdinand Berthoud, Clock-maker at Paris. 4to. 2 vols. 1763.

The ingenious and ingenious Artist who is the Author of this work, is already well known to the learned world, by several articles written by him on the like subject in the Encyclopedie; as also by a little treatise, published some time ago, entitled, the Art of regulating Clocks and Watches. The present, is a much more elaborate performance, and hath cost him near ten years in the composition; containing an accurate account of the several observations and experiments he hath made in the exercise of his art.

Art. 7. *Joannis Thesderi Eller, M. D. &c. Observationes de cognoscendis et curandis morbis, præsertim acutis.* Or, Observations on the Knowledge and Cure of Diseases, particularly of acute Diseases. By Mr. Eller. 8vo. 1762.

The character of the late Mr. Eller of Berlin is so well known among the Gentlemen of the Faculty, that it would be needless to give this work any farther recommendation, than to inform the public, we are well assured it is really the production of that judicious Author.

Art. 8. *Sermo Academicus, de erroribus Medicorum sua utilitate non Carentibus.* Or, An academical Discourse on the Utility of the Mistakes of Physicians. 4to. Groningen, 1762.

This remarkable oration was made to the university of Groningen, by Mr. Professor Van Eeeveren, Rector of that university, on resigning his office for the past year. The points principally insisted on in this discourse, are four. The first is, that the oversights of Physicians in the treatment of their patients, may contribute to their cure. Secondly, that both the sick, and the art of medicine itself, have deduced great advantages from the ingenuous confession of the blunders of Physicians; as well during the life, as after the death of the patient. Thirdly, that the obstinacy of some Physicians to maintain erroneous opinions, hath frequently led the way to great discoveries and improvements in the art of medicine. And fourthly, that even the disputes and altercations between practitioners, tho' scandalous in themselves, are by no means to be condemned as useless to the perfection of their art.

What a comfortable reflection may not hence be deduced by the sick patient, who is under the hands of a bungling Physician? How satisfactory

factory to him must it not be to think, that whether he lives or dies, the public may reap some benefit by the blunders of his Doctor? Again, how easy must it make the duty of a young and conscientious practitioner, to reflect, that kill or cure, he may possibly be of equal service to mankind? There is a good deal of truth, nevertheless, in what our Professor advances, tho', we think his arguments sometimes prove too much against his art in general.

Art. 9. *De la Santé.* Or, a Treatise on the Preservation of Health. Printed at Paris, 1762.

This is an ingenious and well-written little tract, containing a number of sensible observations, that may be useful to the preservation of the greatest of all earthly blessings, Health; without which life is so little desirable, that longevity is rather to be dreaded than wished for. When this Writer says, therefore, *Hæc bene si servas, tu longo tempore vivas*, he is not to be conceived as studious of the means of prolonging the miserable existence of the valetudinarian, but of cherishing the spirits, and preventing the decay of those who are capable of enjoying, as well as wishing for, life.

Art. 10. *Ordonnance et Instruction pastorale de Monseigneur l'Eveque de Soissons, &c.* Or, Pastoral Instructions, by the Bishop of Soissons, relative to the Assertions, extracted by the Parliament, from the Books and Writings of the Jesuits. 4to. Soissons. 1762.

We have here a serious charge to the Clergy of the diocese of Soissons, calculated to inflame them against the Jesuits; this Prelate not having joined the rest of the Bishops, in their reply to the King, concerning the doctrine, conduct, and utility of that society. The Jesuits, however, had interest enough at Rome, to get this piece condemned by the Inquisition; who published a decree in April last, in order to suppress it. This decree of the holy office has been also, in its turn, suppressed by an arret of the Parliament of Paris: so that we have here excommunication for excommunication, and bull for bull. We shall see, in the end, who will get the better, the spiritual or the temporal power; hitherto the latter seems to have much the best of the dispute.

Art. 11. *Examen de la Confession de Foi du Vicaire Savoyard, contenue dans Emile.* Or, An Examination of the Savoyard's Creed, contained in Rousseau's Emilius. By Mr. Bitaubé. 8vo. 1763.

Of all that numerous party of Writers which have started up against Mr. Rousseau, on account of his late celebrated treatise on Education, the Author of the little tract before us appears the most candid and ingenuous. "The more, says he, we are induced to admire the talents and goodness of heart of Mr. Rousseau, the more are we affected to think of his propensity to scepticism. How many worthy Christians have not sincerely lamented, that a man of such consummate virtue, that the Socrates of our age, should be an enemy to religion. There are many, I know, who deny him this virtuous character; but, with regard to myself,

self. I cannot conceive the language of sincerity can be so easily counterfeited: I cannot conceive, that the enthusiasm with which he speaks, on so many occasions, of virtue, can possibly arise but from a heart truly susceptible of its charms. And, tho' sometimes he seems to contradict himself in this particular, such contradictions should be regarded only, as those little inconsistencies into which men of the greatest parts are but too liable to fall. If charity obliges us never to be wanting in candour toward the unbelieving, we ought particularly to observe this rule, when we undertake to refuse those of Mr. Rousseau's stamp. It is fair, indeed, to employ against them the force of ridicule: this is their favourite weapon, and they are too brave to be offended at our working them with their own arms: but we should never return abuse for abuse, and much less should we be aggressors in this kind of altercation."

There is a pleasure in attending to the arguments of Writers who can dissent from each other in so liberal and ingenuous a manner as our Author; who, though a Theologian by profession, treats his adversary in every respect like a gentleman and a scholar. "A Christian, says he, ought to be more master of his temper than a Philosopher." He should have remembered, however, that Mr. Rousseau disclaims the latter title, and insists on his right to the former: nor do we believe, notwithstanding what Mr. Bitaubé has advanced, he will very readily give it up.

Art. 12. *Determinatio sacre Facultatis Parisiensis super Libro, &c.*

Or, the Determination of the Faculty of Theology at Paris, concerning a Book entitled *Emilius*, or a Treatise on Education, by Mr. Rousseau. 4to. Paris, 1762.

Never surely was poor Writer so severely treated, so buffeted on all sides, and by all parties, as the unfortunate Author of *Emilius*. But for all this, it is very true, he may thank his own temerity. Wherefore should a man dare to think for himself, in an age when reflection is a crime, and it is the greatest folly in the world, to be wise above what is already written? Nay, so universal is the outcry against this Writer, that we doubt whether he would altogether escape persecution even among his favourite Hottentots, or his more favourite Savages of North-America.

Art. 13. *La Langage de la Raison*. Or, the Voice of Reason; by the Marquis Caraccioli, Author of *La Jouissance de Soi-même*\*, and other Pieces. 12mo. Paris, 1763.

A moral and religious performance; treating of our duty towards God and our Neighbour, the danger of infidelity, and other topics of the like nature. With regard to the style and composition, it is much of a piece with the Marquis's other works.

\* See Review, Vol. XX. page 551, 554.—vol. XXI. p. 571.

Art. 14. *L' Economie Politique*. Or, Political Oeconomy; a Project for improving and enriching Mankind. 12mo. Paris, 1763.

The main view of this Writer is to lay down a plan, whereby Artificers and other labouring people may, by sparing a small share of their weekly,

weekly, monthly, or annual wages, acquire in time a sufficiency to maintain them, without labour, when they grow old. There is much good sense and plausibility in what he advances on the subject; and could such a scheme be put in execution, and the duty of the Commissioners appointed for that purpose, continue to be faithfully discharged, it would doubtless be of great service to the lower rank of people; but there appears to be a kind of fatality in charitable corporations in some countries; and tho' in France such a project might possibly take effect, the meanest artificer or labourer in this nation, would very probably think his liberty infringed, by being laid under a kind of obligation to save his money, when he should have a mind to spend it. Men of such narrow property, love to be their own purse-bearers; and tho' oeconomy be a very prudent, it is not always a palatable expedient, even with those who stand most in need of adopting it.

Art. 15. *Essai sur l' Institution des Avocats et Procureurs des Pauvres, &c.* Or, An Essay on the Expediency of providing Attorneys and Pleaders for the Poor. 12mo. Paris, 1762.

It hath been frequently said, tho' probably with less candour than truth, that Priests of all religions are the same; it might, however, be affirmed, with an equal degree of both, that Lawyers of all countries are the same. At least the chicanery and delay of the courts in France, must be as bad or worse than our own, if what this Author declares be true, that a Debtor, who was possessed of an hundred thousand livres, being sued for fifty thousand, by an impatient and litigious Creditor, found his whole fortune hardly sufficient to pay the debt and costs of suit. What then, says he, must become of a poor man, who finds himself under the necessity of contending with a rich one? He may plead, indeed, in *forma Pauperis*, both here and in France: but, alas! under the present influence of wealth, he is not likely ever to plead any other-wise, from what he may gain by his process. The intent of this Writer, therefore, is, to raise a fund, by subscription, to carry on the just causes of the poor; and to prevent their being cheated, robbed, and oppressed, by the rich; a very humane and noble scheme, if it could be executed in the manner laid down by the Author.

Art. 16. *Lettre de M. Marin, Censeur Royal et de la P<sup>o</sup>lice, de l' Académie de Marseille, &c. à Madame la President de P\*\*\*, sur un Projet interessant pour l' Humanité.* Or, A Letter from M. Marin to a Lady, on a Project interesting to Humanity. 12mo. Paris.

This letter relates to the same subject as the preceding article, and displays at once the goodness of heart, as well as the good sense of the Writer. Mr. Marin here proposes, that a subscription may be opened, in order to raise a fund, by voluntary contributions, for the prosecution of the just law-suits of the poor: the subscribers to engage for what sum they please, which is to be paid, when the establishment is compleated, into the hands of a banker, till such time as it can be securely deposited in the public funds, or otherwise, for the advantage of the institution.

That

That a certain number of Advocates shall assemble twice a week, at a proper office, where the poor shall be at liberty to consult them, and to represent their respective cases. On which the said Advocates, who are to be paid and rewarded according to their merit out of the above-mentioned fund, are to take the several cases into consideration, and to advise the consulting parties thereon, either on the propriety of accommodating the differences with their adversary, or on the legitimacy of their own pretensions.

That which matters are not to be accommodated to the satisfaction of the parties, the said Advocates shall proceed to bring the causes of the said poor and indigent clients before the proper courts; the expences of which are to be paid out of the general stock thus raised.

If the poor lose their cause, they are to be at no expence; but if they gain it, and the damages be considerable, so much is to be deducted out of that sum, as will pay all the incidental charges, which the adverse party is not obliged by the sentence of the court to refund.

How far this project be practicable or expedient in France, we cannot take upon us to say; but that such an institution, if it could take place, would be a very humane and charitable one in this country, is certain. Not but that we are in some doubt, whether it might not tend as much to the emolument of the Gentlemen of the law, as to the good of the community in general.

Art. 17. *Reflexions critiques, sur le premier chapitre du Septieme Tome des Oeuvres de M. de Voltaire, au sujet des Juifs.* Or, Critical Reflections on Mr. Voltaire's Account of the Jews. 12mo. Paris, 1763.

If the ingenious Author of this apology for the Jews, had not made so great a distinction between those of the Portuguese and the Dutch nations, he might have been esteemed a candid, as he is otherwise a polite and able advocate. But there is something too partial and invidious, however just, in that distinction, to entitle him to the honour of being the Defender of the Jewish people in general. Mr. de Voltaire, indeed, is said to have felt the force of our Author's remonstrances; and to have retracted, in a private letter, the severe expressions he made use of; promising to soften or correct them in a future edition of his works: but if Mr. Voltaire thinks himself to blame in having imputed to a whole nation the vices of several individuals, our Apologist must be, in a great degree, equally guilty, for shifting off the burthen from the shoulders only of his own party the Portuguese and Spaniards, and leaving it on those of the Poles and Germans; who, so far as they are Jews, are probably no worse than their brethren. That the former having been hitherto more rich, have been more liberally educated, and have been admitted on a more friendly footing into the polite world, is very certain; but how far that pre-eminence is to be attributed to the distinguished causes our Author lays down, or to others more modern or obvious, we cannot take upon us to say.

Art. 18. *Essai sur le Luxe.* Or, An Essay on Luxury. 8vo. Amsterdam, 1762.

This



This is a forcible, and not impertinent, declamation against Luxury; by which our Author means rather the extravagance of individuals, than what some Writers have meant by that term. It is attributed to Mr. Pinto, formerly of Amsterdam, Author of the above apology for the Jews, and is well worthy the perusal and mature consideration of the inhabitants of a populous and commercial city, such as are those of Amsterdam and London.

Art. 19. *Nouveaux Amusemens des Eaux de Spa; Ouvrage instructif & utile à ceux qui vont boire ces Eaux Minerales sur les Lieux.* That is, New Amusements for the Spa; an useful and instructive Performance for all those who resort to those Waters. 12mo. 1763.

This work is a very different kind of a performance to that which has been so long known under the same title and is universally acknowledged to be as frivolous as useless. The present *New Amusements* afford, on the contrary, a very instructive and agreeable entertainment; consisting of a circumstantial account of the nature of the waters; of the cures effected by them; of the manner of living at the Spa; of the different characters of the people usually to be met with there, and of the natural history of the country; intermixed with instructive adventures, and curious anecdotes, relative to the amusements and circumstances of the place. It is written by Dr. Limbourg, a Gentleman well known in his profession, as well as in the literary world.

Art. 20. *Verdediging van de eer der Hollandse Natie.* Or, A Defence of the Dutch Nation, occasioned by the Calumnies thrown out against them by the English Authors of the Universal History. 8vo. Amsterdam, 1763.

This is a spirited and sensible remonstrance against the character drawn of the Dutch, in the thirty-first volume of the Modern Part of the Universal History; the Authors of which are called upon to acknowledge or refute the facts and arguments here advanced against them.

Art. 21. *Johannis Philippi Heinii, Dissertatio de Auctore & causa stragis Assyriorum tempore Ezechiae Judæorum Regis, ad illustrationem Jesaiæ capitis xxxvii. v. 36.* Or, A Dissertation on the Author and Cause of the Slaughter of the Assyrians in the time of Hezekiah. 4to. Berlin, 1762.

Mr. Hein, the Author of this learned and curious dissertation, conceives, that the destroying Angel which overthrew the host of Sennacherib, was nothing more than a hot and pestilential wind, like that which the Arabs call *Samûm* or *Saimmie'*, and which makes such terrible ravages in Arabia, Persia, Palestine, and other places in the East. To prove the justice of this conception, he brings several passages out of the sacred writings, to shew that those inanimate beings, which Providence makes use of to execute its designs, whether of justice or mercy, are often called the Ministers and the Messengers of him who *maketh the winds his angels*,

With regard to the destruction sometimes occasioned by the *Sammiel*, he quotes

quotes several examples, taken from Historians and Travellers of note, who affirm, that large caravans, and sometimes whole armies, have been almost instantaneously suffocated by these destructive winds. Indeed, the certainty of this fact is hardly to be disputed, if any credit is to be given to the relations of Travellers. Now, Mr. Hein very justly thinks it of little consequence to enquire, whether this pestilential wind, which destroyed the army of Sennacherib, was the effect of a supernatural and miraculous exertion of the divine power, or whether it was to happen in the natural and ordinary course of things. For, even supposing it to be the latter, viz. that it was an occurrence which must necessarily happen according to the usual course of Providence; none could foretell that event but God, or assure Hezekiah of the destruction of his enemies.

Art. 22. *Abrégé de l'Histoire Ecclesiastique.* Or, An Abridgment of the Ecclesiastical History. By Mr. Formey. 2 Vols. 12mo. 1763.

Never surely was there so indefatigable a Writer as Mr. Formey! the Wits have formerly diverted themselves with such rapid Composers, by talking of their having mills to make verses with; but really one would be apt to imagine, by the number and variety of our Author's works, that he must have hit upon some mechanical contrivance equally expeditious and durable.

Art. 23. *Histoire de l'Imperatrice Irene.* Or, The History of the Empress Irene. 12mo. Paris, 1762.

It is surprizing, says the ingenious Author of this History, that no Writer hath hitherto taken the trouble to collect the several anecdotes relative to this Princess, from the several ancient Authors who have occasionally mentioned her extraordinary character. Certain it is, that her reign was as singular and remarkable, as her elevation to the throne was sudden and unexpected. Born of an obscure, tho' not ignoble family, she could have no pretensions, or expectation, to mount the throne of the Emperors of the East. Leon, the son of Constantine, however, so sooner saw her make her appearance at Constantinople, than he became enamoured of her; and, upon her renunciation of the worship of images, to which she was extremely attached, married her, with his father's approbation. So long as Leon lived, indeed, this Princess made no extraordinary figure; but, after his death, she appeared with all the dignity and splendour of an Empress, and manifested the most uncommon talents for political intrigue, and all the sinister arts of government. — The transactions recorded in this history are very interesting; the reflections, for the most part, just and pertinent.

N. B. As it would take up too much room, and afford but little entertainment to the generality of our Readers, to print a List of all the Foreign Publications, we are obliged to confine ourselves to the most popular and interesting: a method which we hope will sufficiently gratify the curiosity of those Friends who were so particularly desirous we should extend this part of our plan.

Our foreign Correspondents, whom we may have heretofore neglected, will also find, that such neglect hath been owing, not to want of inclination, but of opportunity, to oblige them.

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